

The Catholic Record

Published Weekly at 434 and 436 Richmond Street, London, Ontario.

Price of Subscription—\$1.00 per annum.

Editors: REV. GEORGE R. NOETHIGRAVE

Author of "Masters of Modern Canada."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey

Messrs. Luke King, P. J. Neven, E. G. Broderick and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Agents for Newfoundland, Mr. James Power of St. John's.

Advertisements—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry, obituary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

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

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 15th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and above all that it is imbued with a strong Catholic spirit. I strongly and warmly defend Catholic principles and rights, and stand firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,

DONATUS, Archbishop of Babesna, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

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

Believing you and wishing you success.

Believe me to remain, Yours faithfully in Jesus Christ,

F. D. FALCONIO, Arch. of Babesna, Apost. Deleg.

LONDON, SATURDAY, DEC. 8, 1906.

THE OTTAWA SCHOOLS.

A despatch from Ottawa states that the Separate School Board of that city has resolved, by a vote of 12 to 4, to abolish the race distinction which has existed for many years in the Catholic schools of that city.

In view of the fact that there has been recently a considerable amount of friction between the French and English speaking members of the School Board, even to the extent of the recent publication of a document in which his Eminence, the Apostolic Delegate, was sharply censured for not having secured legislation separating the Catholic School Board into two distinct bodies, we hope that the present determination of the Board will remove all reason for strife between the two nationalities.

We say it with the most friendly feelings toward the Catholic people of Ottawa, whether French or English speaking, that there should be no quarrelling between them, but that all their differences should be peacefully and fairly settled in the unity of faith and as far as possible in the spirit of the school law.

As a matter of course, if new legislation is required for the special conditions existing in Ottawa it may be lawfully asked from the government, but any steps in this direction should be taken only with the good will of the whole Board, or at least of a decisive majority thereof; and in such case it should be remembered that to carry out the spirit of the school-law in the interests and needs of the poor as well as of the rich and of French and English-speaking Catholics alike, should be consulted. It is according to the spirit of the whole school legislation of Ontario that proper regard should be had for the interests of both the poor and the rich, and of all nationalities, and we believe this to be a wise provision which should not be lost sight of in our Separate schools any more than in Public schools of the Province. Care should also be taken that the general interests of the Separate schools of the Province should not be entrenched upon, or prejudicially affected in any new legislation which may be asked for or granted. Let the Catholic public know authoritatively, exactly, what is required before decisive action be attempted.

We must here add that the attack made upon Mgr. Sbarretti for not having secured some special legislation, the nature of which is kept secret, is unwarranted and unjust. The Apostolic Delegate cannot give us school-laws, and consequently he is not to be blamed if legislation along certain lines which the complainants have in view be not obtained, and perhaps not obtainable in any case, even though the legislation asked for be such as is obtainable, it should not be kept a secret shut up in the breasts of the complainants, and be perhaps also objectionable and in

some respects prejudicial to important Catholic interests.

However this may be, we hope that the present settlement made by the Ottawa School Board will be satisfactory to all parties concerned. Should this prove to be the case, it will be the best possible evidence that the attack made recently on Mgr. Sbarretti was entirely anarrantable and groundless.

HIS GRACE ARCHBISHOP FALCONIO, APOSTOLIC DELEGATE.

During the sojourn of His Grace, Archbishop Falconio, in Canada, we more than once tried to put into print our appreciation of his gifts, both as administrator and churchman. As we well remember he was no stranger to the tact which is born of charity and humility. Diplomacy, as the world understands it, he knew not, so far as we could see. He was but the representative of the Holy See, whose weapons are of the spirit and whose heroes have dominated whole generations, not by material force, but by a faithful imitation of the virtues of Him Who taught the lessons of humility and obedience. Without them success is but failure; with them victory is certain. Personality forged in the workshop of Silence and perfected by virtue, is the passport to success that has any element of permanency. And this Archbishop Falconio exhibited in pulpit, in his executive duties, and in a word, throughout Canada, mingling with and giving his people in no scanty measure, the wisdom, garnered during toilsome years. He was an abiding memory with us; the friend of children and the dispenser of sunshine that brings out our better nature and increases our confidence in human goodness.

Of his scholarship we are not competent to speak, but we could see at the time, and seeing, were instructed and strengthened, the manhood that shone out in kindly words and deeds.

In the United States his diplomacy earned in the school of Christ has won him a place in the hearts of our fellow-Catholics. The non-Catholic also recognizes that the humble prelate in Washington is a potent factor for good. He feels the influence of the personality which is fashioned by the inner life—the influence that is more effective than either eloquence or learning and always obtained results. The words and deeds of the humble and obedient blossom and bring forth fruit in the souls of men. They create the invigorating atmosphere which brings relief to those who are weary of the quest of the dollar, of childish display of the strut laboriously on the stage of life as object lessons of the truth that all is vanity.

The Apostolic Delegate has yet a great mission to fulfil in the United States. But with his great experience and varied learning, his wise conservatism that directs but does not impede, he may front the future without dismay.

May he be granted length of days in his new home in Washington.

THE CHURCHES IN FRANCE TO BE SAVED.

A despatch has been received from Paris to the effect that a mode of reconciling the essential difference between the Holy Father and the French Government has been discovered and will be acted upon by both parties, thus saving the Churches to the Catholics of the nation.

Our readers have already been made aware, through our columns, that the essential feature of the parochial cultural associations, upon which the Government has been insisting that each parish should constitute an independent body, for the administration of Church affairs, is contrary to and entirely at variance with the essential character of the Church, which must be governed by Bishops, immediately subject to the Pope.

The proposal of the Government making each parish association independent, eliminated the authority of the Bishops, for which a ruling body somewhat resembling that of the Baptists of this continent, with this difference, that the Baptists of America have a central authority with certain powers, but the Catholics of France would have none.

Such an organization of the Church could not be accepted by the Pope, and under the proposed law of spoliation, the churches would fall into the hands of the Government to be sold to any one who might buy them for any purpose, secular or sacrilegious.

The delay of the date when the Government declared the law would be put into execution was a sign of relenting to some extent. A year longer than at first announced was given, before at least half the nation should be robbed of its property, which had been, in many instances for centuries, consecrated to Almighty God.

To Cardinal Lecot, Archbishop of

Bordeaux, the honor belongs of having thought of a plan which kept a feature upon which the Government seemed chiefly to have set its heart, if heart it possesses, while the essential feature of the constitution of the Church should be preserved—the authority of the Bishop.

The Cardinal proposed his plan to the Government as a possible solution of the difficulty, and the Government agreed to it. It was then sent to the Pope for approval, and the despatch referred to states that the Pope has telegraphed his acceptance and approval. The plan is the institution of diocesan instead of parochial associations.

When it will be confirmed that the facts, as stated in the despatches received already, we may be assured that the churches will be saved to the Church.

We fully believe that the declared determination of the people of Bretagne to take up arms for the defence of their Churches should it be necessary was the real cause of the retreat of the Government from its proclaimed purpose to sell the churches after December 11th, 1906. M. Briand is said to be very conciliatory in the terms of his approval of the new arrangement.

HOW WE GOT THE BIBLE.

The Rev. Professor George L. Robinson, of the McCormick Theological Seminary, Chicago, speaking at a general meeting of the Y. M. C. A. of Detroit, on the subject above given, on Sunday, Nov. 18, made a remark which at first hearing might grate harshly on the ears of a Christian audience:

"Our Bible is not as sacred as the Koran."

But his explanation of this showed that he by no means intended these words to be taken irreverently, but he merely desired to be understood in the sense that Christians in general do not show as much outward respect for the Bible as Mahometans do for their Koran. This is made clear by the subsequent words:

"Our Bibles can be placed anywhere, other books on top of them, translated or used like other books. The Koran must be on top: it must not be translated: it is too sacred."

By this it is clearly intended to state that in practice, Mahometans revere the Koran to a degree far beyond what Christians show for the Bible.

We must here remark that what the Rev. Professor says is certainly applicable to Protestants, and we have no doubt, he speaks here of his own experience among those of his own creed especially. But Catholics are accustomed to show respect to sacred objects, and as the Bible or Written Word of God is held to be a very sacred object, the learned Professor would find, that though our outward marks of respect for that sacred book are not of the same kind with those which are prescribed by Persians and Turks for the Koran, Catholics are always found to show due respect for the Bible. In Catholic houses it is always kept in a respectful place, and many devout Catholics always read it on their knees.

We here call the attention of those preachers who are constantly abusing Catholics as disrespecters of God's Word, to these facts. Indeed, in the stage which Protestantism has reached, the Protestants in general have ceased to respect the Bible, and the only Western Church in which there is an unchanging respect shown for the Bible as the sure word of God is the Catholic Church.

The Rev. Mr. Robinson, had a good deal more to say of the differences between Catholics and Protestants in regard to the doctrinal points on which they disagree, and especially to the Bible, but we give him credit for having shown a respect for the Catholic Church which Protestant ministers seldom do in their lectures. The Professor said:

"Protestants point to Augustine as the father of their Church. The Roman Catholics do the same."

To verify this statement, Protestants in general should claim Augustine as their founder, which is far from being the case. The Professor makes here a curious error.

St. Augustine here spoken of, brought Christianity into England in the year 597, considerably over a century after the Saxons had become masters of nearly the whole country. The Saxon Heatharchy was then in its vigor.

Pope Gregory the Great had been attracted toward the Anglo-Saxons by the sight of some young prisoners whom he saw exposed for sale on the Roman forum when he was but a deacon, but when he became Pope, though he could not himself go on the Saxon mission, he could find others to take his place.

Bertha, the wife of King Ethelbert of Kent, the chief monarch of the heptarchy, was already a Christian, and there was even a Bishop named Luidard

attached to the Court, besides a limited number of Christians.

Venerable Bede, the Anglo-Saxon historian of the Church, relates that Augustine, the Prior of St. Andrew's Monastery at Rome, was sent on the mission to preach the gospel to the nation. He was favorably received by King Ethelbert, who did not immediately become a Christian, but did so soon after, and the country became gradually Christianized. St. Augustine was appointed Metropolitan of the new kingdom, and Bishops were appointed for London, Rochester, York and other sees as the faith spread.

St. Augustine was consecrated to his Episcopate by Virgilius, Bishop of Arles, who was the Vicar and representative of the Pope in France.

The appointment of St. Augustine to the Episcopate was made by the Pope, who, in a letter to Queen Bertha, praised her highly for the share she had had in establishing the faith in England. These statements are all to be found in Venerable Bede's history and the works of St. Gregory the Great.

St. Augustine before his death chose Lawrence for his successor and consecrated him. Further Pope St. Boniface attests in his Epistle to Ethelbert that in 610, Lawrence, Archbishop of Canterbury, Mellitus, Bishop of London and Justus of Rochester, assisted at a Council of Rome held under Pope Boniface, who confirmed the decrees concerning the monastery of Canterbury, and threatened with the anathema of Peter, Prince of the Apostles and his successors, any one who should disregard them.

Thus we find the closest connection between the English and Roman churches immediately after the former was solidly established, and it is thus proved that from that time forward whenever the Church of England was named, it was understood, that this was that part of the universal or Catholic Church which was established in England and subject to the Roman Pontiff.

There was no theory here of national independent churches recognizing their Kings for their heads and receiving their doctrine, liturgy and discipline from either King or Parliament or both together.

The only Church of Christ was the one Church under one Head, the successor of St. Peter. Thus is the claim of the Catholic Church sustained, but Protestantism cannot substantiate any such claim, nor does it even pretend to do so. There are a few—a very small percentage of the ministers of the modern Church of England who make such a claim. But even most of the clergy of that Church admit that the Church established by St. Augustine was indubitably Roman.

Bishop Burnet in his history asserts that the British Church, established under King Lucius in 183, was anti-Roman, and was, therefore, the real original of the modern Church of England, and for this reason the British Bishops, who had been driven by the Saxons to the Western coasts of Britain, or Wales, refused to cooperate with St. Augustine for the conversion of the Saxons.

There was certainly a British Church in England before St. Augustine's landing, and the British Bishops refused to cooperate with Augustine and his companions, not on account of any difference in faith, but because the Saxons were enemies of the Britons, and these had been obliged to flee before the victorious Saxons to Wales and Cornwall.

The Britons had been so long deprived by their troubled conditions, that all intercourse with Rome, or any part of the European continent, had ceased, they had fallen into an error in the way of computing Easter, though their Christian faith was the same with the rest of the Christianized world.

We thus have the situation of the Church in England on occasion of the two conversions of the country as follows: The first conversion was of the Britons in and after 183. It was a Pope who brought about this conversion: namely, Pope Eleutherius, who, on request of King Lucius, sent Fulgentius and Damian as missionaries to do the work. British Bishops, successors of these first missionaries were at the Councils of Arles and Sardica in the years 314 and 343 respectively.

The history of the second conversion, which is of the Saxons, is completely parallel with the first. It is a Pope who sends the missionaries, and the work is conducted under the Pope's authority till the whole country is brought to Christ.

There was at first an estrangement between the British and Saxon Churches; but it passed away when the two populations, Saxon and Celtic, recognized the social and political positions which they found they must occupy in the future, and both Churches became one in reality as it was always intended they should be, in union with and subject to the successor of St. Peter.

The validity of the Catholic Church's

claim in England to be the representative Church of the early Christianity of both Ethelred and Lucius, the Saxon and the British chief monarchs, is seen to be sustained. It is seen also that it cannot be said even that Protestants claim that their Church was established in England by Augustine. Only a small section of Protestants have made such a claim, and these are a mere fraction of the members of the Church of England alone.

Though Professor Robinson's subject was announced as it stands at the head of this article, he spoke chiefly of the matters referred to above. In speaking of the Bible, he described some of the general differences between the English Catholic and Protestant versions, the Catholic version being a translation made at Douai and Rheims respectively from St. Jerome's Latin Vulgate.

The English Protestant version is a translation made from certain Greek and Hebrew copies under the authority of King James I. In this version there are seven books and twelve chapters omitted, which are found in the Catholic Bible.

The Rev. Professor Robinson added that "we owe to the Roman Catholics many things. We owe to their monasteries and monks the copies of many of the literary men of ancient times whose works have proved so valuable to after generations. To them we owe the work of copying the Holy Scriptures year after year, so that hand written copies of them were handed down to us through many a generation in all the chief languages of the world."

It is all the more pleasant to read such truths told by one whom we might expect to be hostile to the Catholic Church, whereas we but seldom find so much honesty in the addresses of the Protestant clergy. Their interest lies in the concealment of the truth.

THE COWARDLY INFIDELS.

We already expressed in our columns the conviction that the French Government is preparing for a retreat from the irredentist stand it took under Waldeck Rousseau, Coombe, Clemenceau or *hoc genus omne*. We were told that there shall be no Canossa, no yielding on the part of the government. The law must be upheld, Church property must be assumed at once by the abominable Church Associations which are to rule the Church after the de-thronement of the Spirit of God, and the Bishops who have been placed by the Holy Ghost for the rule of God's Church. The government told us that this favor or grace will be given only down to Dec. 11, 1906, on which date the agents of the government will take possession of the Church property to sell it for what it will bring when sold for stables, concert halls or blacksmith shops. And delays are dangerous, so there must be no delay here.

But a change has come over the spirit of M. M. Clemenceau and Briand. The latter, who is Minister of Public Instruction and Worship, announced but a few weeks ago that as Christ has been driven from the schools, the hospitals and houses of refuge, His worship must now be driven from the whole land. No more God! Truly this declaration should necessarily be followed by the discovery that the nation is being dispirited off the face of the earth. This is just what has happened now. The population of France was known to be scarcely increasing at all from year to year; but for the first time since the country has been important enough to have a history, the census takers have written it in the archives to be handed down by the nation, that its population has succumbed to the inevitable law of morals, that the nation or people which refuses to acknowledge God and His Law must disappear off the face of the earth, and this is what is happening to France now.

For the first time in the history of the French nation, its population has fallen eleven thousand in the past year. As the tendency is now in that direction, the men, women and children will continue to decrease in numbers till there will not be enough left to till the fair soil.

And now even M. M. Clemenceau and Briand have seen the hand of God or of His destroying angel writing the doom which they have brought down upon their native land.

"Mene, Tekel, Upharsin: God hath numbered thy kingdom and brought it to an end. Thou art weighed in the balance and art found wanting. The kingdom is divided and given to the Medes and Persians."

Have these Ministers of iniquity yet read their doom? It is the doom of the irreligious race suicide, as named by President Roosevelt. It is no wonder that France, hitherto a great nation, bends its knee humbly to the German Empire, for it is doomed. Irreligious education, absent and unnatural crimes have done their work, and France is on the brink of the abyss. Its rulers would do better to save their nation from destruction by restoring

religious worship than to hurry it into the bottomless deep.

But perhaps the rulers of Infidel France have taken warning from the voice which has rung from the rural hills of Brittany! "If you deprive us of our churches and priests, if you take from us the sacraments with which the grace of God keeps us in the path of virtue, we will fight your hordes, for we are the sons of the men, who in the terrible reign of terror, dared to rise up and slay in irrepressible conflict the votaries of the idol which desecrated the altars of Notre Dame. We, too, are ready to die in the cause of God, and to conquer in His holy and glorified Name."

Perhaps the voice of the threatening and destroying angel has been heard and heeded! M. Clemenceau and his fit companion have declared that they will allow another year for the carrying out of the devil's plot. They may yet allow 2—20—or 200 years, for this is a short time for God Who waiteth, but it is a long period for the feeble government of the French Republic with its many changes.

THE ENGLISH EDUCATION BILL.

The Educational Bill which was passed through the House of Commons at the instance of the Imperial government, passed through the Lords on Nov. 22nd, after a discussion of fifteen days, which is a much longer time than the Lords have ever been accustomed to debate a bill. It was so extensively amended that it is totally unacceptable to the Ministry and their supporters. The non-Conformist members of Parliament are so incensed at the amendments passed by the Lords, that over one hundred have signed a memorial asking the government to reject promptly all the amendments of the Upper House. Should the government act upon this advice there will be at once a conflict between the Commons and the Peers. Many Moderate Liberals do not desire this, as the Archbishop of Canterbury has been interviewed by a large deputation of prominent persons interested in education to feel the way towards bringing about a workable measure which may meet the views of both sides.

The Primate stated that he would wish to see the difficulty settled on large and generous lines all around; rather than have the controversy carried on any longer. It did not rest with him, he said, to make proposals for a settlement, but he believed the deputation could do much to further that consummation.

We may hope that the present critical situation will be relieved by some compromise which will be acceptable and just to all the people of England; for the Bill in its present state is acceptable only to non-Conformists, who are certainly not even a majority of the nation that they should force their ideas of secularism on the whole nation, willy-nilly.

WITCHORAPT.

A strange story concerning the existence of witchcraft and the powers of witches was recently reported in the London Daily Graphic, and copied into the columns of some of our American exchanges. The case was brought up and the details related at the Crickwell Police Court during the month of October.

One Annie Samuels, a charwoman, gave evidence in Yiddish, a modern jargon spoken much among the Jews, and derived for the most part from the old Hebrew with a mixture of some other languages.

Annie Samuels asserted that her husband deserted her twenty months ago; but recently a middle aged woman named Rachel Neuhans called upon her, and asked her whether she would like to have her fortune told for three pence. On receiving this money, the woman Neuhans laid out some cards, which she "read" as the regular fortune-tellers say. She said: "Your husband has deserted you, but I have power to bring him back to you. Give me 2 sh 6d." She afterwards required 7 sh. 6d. for candles to be burned in a curious way with pins stuck all round them. At other times, she made what appeared to be mesmerism or hypnotic passes with her hands, over a fire on which a red brick had been placed with great care.

The husband did not return and the prisoner explained: "I must have more money, and the quicker I get it the quicker he will return home." Samuels gave her altogether nearly \$28. It was promised that some night, Samuels' husband would be found sleeping by her side, and the ceremonies now being performed would prevent him from ever deserting his wife again. The husband, however, did not return, and a suit was instituted for the recovery of the money. On his return the husband would be found wearing the night-dress and using the pillow-cases over which incantations had been uttered, and which had been