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Catholic Record.

London, Sat., April 25th, 1891.

CATHOLIC CHILDREN IN THE COMMON SCHOOL.

An anxious mother who resides near a Public school in a neighboring township told us last week that the school teacher of her section is exceedingly biased in his explanation of historic events.

These and many other false doctrines are contained in Luther's Ninety-nine Propositions, which were taught and promulgated by him in the University of Wittenberg, and would have brought on him the condemnation of the Church and his separation from it had the question of Indulgences never been raised.

It is very evident that what appears now so reasonable, and what was so joyously received by well-meaning Christian people everywhere, could not have shocked the sensitive soul of Martin Luther so deeply as to make him abandon the Church of which he was an ordained priest, and declare war against the Vicar of Christ, to whom he had vowed allegiance at his ordination.

Commenting on this passage of St. Paul, where it is said "If a man think he is doing wrong by eating meats forbidden to the Jews, he committeth sin. Because he is not in good faith."

By these teachings Luther denied the necessity of penance, confession or of repentance for sin.

In the thirty ninth Proposition Luther denied the free will in man: "We are not masters of our actions," he wrote, "but slaves from the beginning to the end, therefore not responsible before God for anything we do."

The indulgences granted by Pope Leo were seized upon by Luther as an occasion to make open rupture with the Church. He was a priest and a D. D. of the Augustinian order.

Luther hung on the church door a large printed sheet in which all could read his reasons for not believing in Indulgences. Having attacked them, he went on from bad to worse, until he denied the sacrament of penance, the power of absolution, the utility of fasting or of any other good works.

Luther's propositions were laid before the Roman court and carefully examined. By a Papal Brief, dated 23rd August, 1518, Leo X directs his Legate in Germany to send Luther under safe conduct to Rome, so that in person he may explain his new theories: but Luther never obeyed the summons.

The heretical and blasphemous theories of Martin Luther were condemned by Leo X. in a Bull published on the 15th June, 1520, and carried to Germany by Dr. Eckius, the Pope's Nuncio, where it was printed and distributed in all the churches.

"I have burned to day, on the public square the devilish works of the Pope. It would have been much better if the Pope himself were roasting on that fire."

Luther was forty two years old when he showed what little scruple he entertained on the score of Indulgences by breaking his priestly vows and marrying Katharina von Bora, an ex-nun—in order, as he said, "to please his father, to tease the Pope and to vex the devil."

It is very evident, however, all things considered, that Martin Luther never left the Church because of his scruples about granting Indulgences.

THE CATHOLIC CHURCH IN BRAZIL.

The prime managers of the Brazilian revolution, by which Dom Pedro was driven into exile, were not content with establishing a Republic on the ruins of the Empire, but, taking advantage of the accidental importance which the change in the form of Government gave to the Freemasons and other enemies of religion, resolved to establish a Government hostile to the Catholic Church.

The anti-Catholic press everywhere were jubilant at the prospect that an era of persecution was about to set in against the Catholic Church, and indeed that era had already been inaugurated under the presidency of General Deodoro Da Fonseca.

Under the Constitution as it was at first put in force, the Jesuits had been expelled the country. They are now permitted to return. It was prohibited to establish new religious orders, or new houses for orders already existing.

The Cardinal-Archbishop, who is also Primate of Brazil, before the passage of these just measures of the Congress, wrote the deputies, asking earnestly that all clauses in the Constitution which are offensive to the Church and subversive of her liberty should be repealed.

In reply to this the Cardinal says: "We are not enemies of the Republic as a form of Government. We oppose only those who would destroy, eradicate and blot out Catholicity from this Catholic nation."

Theodosius by a sanguinary act made himself unworthy of admission into the house of God, and was prohibited on that account by the illustrious saint and doctor from entering his cathedral on the occasion of the Emperor's visit to Milan.

ITALIAN IMMIGRATION.

Italian immigration into the United States has within the last few years been gradually increasing, and the increase has been especially marked during the past few months.

Indeed, on one day, April 2nd, 1891, Italians are reported to have arrived at New York alone. Thus, although Italy has a comparatively small population, the number of Italians immigrating exceeds that of any other country.

It is stated that Signor Chimizzi, the Minister of Agriculture, proposes to make an effort to divert the outpouring stream into the Roman Campagna and Sardinia, but it is scarcely to be expected that these efforts will be successful.

It is a matter of congratulation that strenuous efforts are being made by the Bishops and clergy of the United States to provide for the spiritual wants of this incoming population.

Mgr. Scalabrini, Bishop of Piacenza, has been commissioned by the Holy Father to provide for the spiritual and temporal needs of this outflowing Italian population, and by direction of the Holy Father, Cardinal Simeoni recently sent a circular letter to all the Italian Bishops recommending them to support Mgr. Scalabrini's endeavors to supply what ever will be necessary for the spiritual and temporal welfare of the emigrants.

It is not to be inferred from the sad events which occurred in New Orleans recently that the Italian immigrants are a lawless population. Of course, where so large an immigration takes place, there will always be a certain proportion of lawless and undesirable characters among them; and this has been the case as regards the Italians in New Orleans.

As we have referred to the New Orleans tragedy, it is right that we should add that it must not be taken for granted that the eleven unfortunate men who were acquitted by an American jury were really guilty of the crime of which they were accused.

It remains to be seen whether passion or justice will prevail at the trial of those who led on the mob. It is stated that no jury will find them guilty; yet the murderous deed is strongly condemned, even throughout the South.

It is in the South that lynching has been most prevalent in the past, and it is a sign of an improved state of affairs when we find the respectable press of that section of the country denouncing mob law as energetically as the press in any other part of the country.

We may add that, notwithstanding the threatening appearance which arose out of the withdrawal from Washington of Baron Fava, the Italian minister, there is no fear that war will result from the difficulties which have arisen between Italy and the United States.

The Manitoba School Act, which abolished Catholic Separate schools in that Province, has not, as we have already announced, been disallowed by the Federal Council in Ottawa.

THOUGHTS ON DISALLOWANCE.

The learned monk was much impressed by the reasoning of the worn-out traveller, and having great influence at court he was able to bring Columbus once more before Ferdinand and Isabella, the king and queen, who had hitherto paid no attention to his representations.

When the Spanish religious orders were dispersed during the revolution, La Ribada was allowed to fall into decay, and it is now in ruins, but it is being put into thorough repair for the occasion of the proposed great ceremony.

A marble image of the Blessed Virgin, which is named La Virgen de los Milagros, before which Columbus offered up his prayers during the period of his disappointments, is also to be restored to its place at La Ribada. It is a work of great antiquity and of exquisite workmanship; but it has been injured by the vicissitudes through which the monastery passed, and it has been sent to Madrid to be repaired.

Now what a change has come over the spirit of their dream! It is no longer "live and let live." It is a Protestant majority that rules, and "woe to the vanquished!" Here brute force tells, and the howling majority shouts, "no French language, no Papist school here!"

Quebec issued a pastoral letter, in which the following paragraphs are found:

"In another province of this land, inhabited by Catholics, they are trying, once more, an underhand and staccato persecution against the sacred rights of the Church. It was with emotion of heart we heard the venerable Archbishop of St. Boniface raise his voice once more against this iniquity."

"A trial of a novel kind has come upon us. In a land where freedom of religion is so loudly proclaimed, fetters have been placed upon liberty. Our social and political institutions warranted protection to all our rights, and now behold the same rights trampled on by the very persons who should safeguard them."

The whole matter has now been referred to the Supreme Court, the Government paying the expense of trying the issue. That body may find the Act constitutional, but they most certainly will be unable to prove that it is just, and the Catholics of the Dominion will look to the Government to save their co-religionists in Manitoba from the fury of the issue bigots who have cropped up at the bidding of Dalton McCarthy and others of the same bold, arrogant and intolerant stripe.

HONORS TO COLUMBUS.

The people of Spain, equally with those of North and South America, are enthusiastic to do honor to the memory of the great discoverer of this continent, on the occasion of the four hundredth anniversary of the discovery.

It recalls to our minds the ages of faith to find that in the present era, while Protestant countries are drifting into rank unbelief, Catholic Spain and the Argentine Republic of South America cling to their Catholic traditions, and propose to honor the memory of Columbus in that Catholic spirit which would certainly be the most pleasing to the great discoverer himself, if he were permitted to communicate to us the manner in which he would have the fourth century of his voyage celebrated.

In 1494 Columbus accidentally called at this convent for refreshment, and in conversation with the prior, Padre Juan Perez, informed the latter of his reasons for believing in the possibility of reaching land by sailing to the West. He told also of the disappointments he had met with in laying his plans before monarchs, who regarded them as visionary.

The learned monk was much impressed by the reasoning of the worn-out traveller, and having great influence at court he was able to bring Columbus once more before Ferdinand and Isabella, the king and queen, who had hitherto paid no attention to his representations.

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erec a magnificent statue on a prominent site, and the cent his blessing for the and for the World's Fair held in Chicago. The A to his letter:

"It is proper, as well as home to men who have of Christian faith and Columbus, in accomplishing and perseverance such been the fountain, in h of so great influence upon few men can be comp Hoping that the honor sive to stimulate the w exposition at Chicago, pject et al praise it m same time, as a token of give the apostolic bened L

ARCHBISHOP

We regret we were the following letter Cleary in last week's issue as it came to hand after press. It will be cheer faithful priests and pe and indeed to all the Canada, that this emul soon again be in our restored to health.

Church of th Richmond

MY DEAR FATHER K to inform the clergy an diocese and my friends the press, that I ha steady improvement t my eye since the pu ordered for me by M The illumination of sected on the corner, w seemed to render a mo necessary, and the hop power of vision almi have gradually dimini is becoming more dist Thus, by the mercy o have been saved from imminent danger w stings of the latest whatever since Holy shall be enabled to re eye and vigorous i body, about a fortnigh gical operations whi at the end of February but they were perform skilful oculist, Dr. J they did not directl the eye lid, which a well.

I am happy in the elegant hospitality of Father Callier, and th companionship of D seems to feel more th page I suffer at the I am mindful of nous communities, throughout the arch and never cease to fu ful blessings upon the prayers and alme since my advent day ten years.

I remain, my dear edly yours, J. JAMES ARCHBISHOP

THE ANNALS OF

The Missionaries of Watertown, New Nishers of an interest of the Archcontra Heart, under the Our Lady of the Sac The last issue of periodical is enti explanation of the school of the Sac tion the object of the priesthood who devote themselves degrading the exqu Sacred Heart of Je of the Missionaries the coming year or anniversary, or sil situation of the ec The Community the Sacred Heart Issoudun, France Father Chevalier until the feast of 1867 that the m their first Apostol pupils.

The war of 187 Germany interrupted school, but it was again in 1871 and pulson of the France in 1880. Missionaries, but still continued in other schools we same purpose, i land, Italy, Bel United States. new ones will soot Australia, and There are at pre men under cha preparing them hood, in the sch and the numb every year.

At Watertown has been erecte been spared to the young Livit The Holy Fat the present Pop fested the grate sides the school