

*J. J. Ryan*  
*McPherson*

# The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, APRIL 8 1905

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## The Catholic Record.

LONDON, SATURDAY, APR. 8, 1905.

### NEITHER FOOLS NOR SLAVES.

Some of the London editors are astonished at the voluminous "copy," occasioned by the recent utterances of Dr. Oiler. If they should abide with us for a short time they would not only be astonished at the ways of newspaper folk, but they would also be at a loss to find adequate terms to express that astonishment. Commenting on Dr. Oiler's joke is, after all, a harmless amusement, even though the scribes did not advert to the fact that Anthony Trollope wrote *The Fixed Period* which recommended the extinction of sexagenarians by cholera after a year for purposes of contemplation at sixty-seven and that the new Oxford professor of late racked brains is a pitiful and contemptible occupation. And that is the occupation now a days of some Toronto newspapers. To the moderate plea of Catholic citizens, and to their arguments which are unanswerable and unanswerable, they offer but abuse or appeals to prejudice or lachrymose harangues about the necessity of the unification of all classes. Our ministerial brethren meet in conclave and give us portentous advice as to how our children should be educated. But did they ever hear of the man who "bit off more than he could chew"? It is very good of them to be so considerate towards us, but we would imagine from the various motions passed that Catholics were either fools or slaves. Were we fools we might accept their statements in regard to the Catholic system of education, and were we slaves we might wait on their mandates. But as we live in a free country, and have conscience and a perception of what is due to every citizen, we beg to insist on the point that the rights of both majorities and minorities must be respected and safeguarded.

### CHRISTIAN EDUCATION.

Speaking some years ago on Christian Education the Hon. Bourke Cochrane, said: Why should not every citizen, Catholic or Protestant, Christian or pagan, commend and approve every force that operates to preserve and confirm Catholic doctrine?

What influence can Catholics exercise that does not make for order, for law, for progress and for prosperity? There is not a service demanded from the citizen by the State as a matter of civic duty which the Church does not enjoin upon him as a matter of conscience. There is no act prohibited by the State through its laws which the Church does not condemn by its censure.

And because we plead for such a system in the new provinces for our own, and advance in favor of position arguments which have not been refuted, politicians and preachers of a certain stripe must work themselves into a frenzy which reflects credit neither on their intellects nor hearts.

### OUR CHILDREN.

According to Orangemen and others, justice is not incompatible with an attempt to throttle Catholics and to force them to deliver their God-given right to educate their children according to conscience. Our friends seem to believe with Danton that children belong to the State before they belong to their parents.

### A PARENTAL DUTY.

The education of their children is one of the most binding duties on parents, and no sophistry will blind them as to this fact. Others may act for them in this matter, but as their representatives only. Jurists agree with the canons of the Church in declaring that the principal obligation of parents towards their children are their maintenance, their protection and their education.

### AN ESSENTIAL PART.

The education that all desire is that which develops the whole man. To do this the study of religion must be an essential part of the curriculum. Our separated brethren may differ from us as to which doctrine should be taught in the schools, but they must not attempt to invade our conscientious claims. We ask but what we are willing to accord to others. We demand no exemptions or privileges. We claim nothing in support of our religion. We seek no union of Church or State. We are guilty of no arrogance in declaring that parental rights and duties in re-

gard to education must not be ignored. And we refuse to surrender our citizenship and our God-given rights at the behest of the secularist and Protestant who, while talking nobly of an united Canada, hesitate not to use any means to foment dissension and hate among Canadians.

### SIR ALEXANDER'S CONTENTION.

Our friends should ponder the following extract from a speech of Sir Alexander Galt: It must be clear that a measure would not be favorably entertained by the minority of Lower Canada, which would place the education of their children in the hands of a majority of a different faith. It was clear that in confiding the general subject of education to the local legislatures it was absolutely necessary it should be accompanied by such restrictions as would prevent injustice in any respect from being done to the minority. There could be no greater injustice to a population than to compel them to have their children educated in a manner contrary to their own religious beliefs.

The contention of Sir Alexander Galt was honored with the system which prevails in Quebec. There were then no gathering of priests to protest against the honorable gentleman and no frantic spouting ament the unification of all classes. Be it said to their common sense that they acquiesced in his views and co-operated with him in securing such legislation as would protect the rights of the minority.

### OUR CHIEFEST TREASURE.

We maintained that the system of education which trains the young to preserve the image of God within them and in the morality which is rooted in dogma cannot be a menace, as it is said, to the commonwealth. For is the youth who is taught to know and love God, and that against the storm and stress of life sacramental help is necessary, not qualified for citizenship? Is a boy who is taught to love his neighbor an element of disunion? Is he faithful to the lessons which are insistently heard in the Separate school that the soul's salvation is the one thing necessary, not one of the most valuable assets of any nation?

If their parents can obtain this training for their children without infringing upon the rights of others, and pay for it with their own money, what right have Orangemen and the Presbyteries to interfere? Surely we have rights in this country as we concede them to have. Our friends may vote and resolve as much as they please, but the parental right of education cannot be surrendered. For the exercise of this right we must have our own schools, wherein our chiefest treasure—our Faith—may be taught and strengthened. This is due to us, and no one can deprive us of it with any show of justice.

### NON-CATHOLIC TESTIMONY.

The Presbyterian tells us that the Separate school system is a wrong and vicious system tending to the perpetuation of old race and creed feuds, etc. We should like to have our esteemed contemporary's reasons for this statement. But we fear that he is like the individuals who learn nothing and forget everything and that the spirit of bigotry which still flourishes in Ontario prevents him from approaching the subject in a judicial manner. However high his ability, we cannot swallow his unsubstantiated dictum. If garnished with a little argument it would be more palatable or more entitled to consideration. All Presbyterians, however, do not endorse the statement quoted above. For instance, the late Dr. Hodge of Princeton did not discern any wrong or viciousness in the Separate school system when he said:

"Shall not all of us who really believe in God, thank Him that He has preserved the Roman Catholic Church in this country true to that theory of education upon which our fathers first founded the Public schools, and which has been so strangely perverted."

Referring a few years ago to the fact that the secularization of the Public schools has brought alarm to many devoutly believing Protestants as stimulative of religious indifference among the young, from whom all Churches must draw their recruits if they are to survive, the New York Sun said that it cannot be denied that the influence exerted by the parochial schools or Separate schools is good morally, however much may be the opposition to the religious teaching in them. Perhaps the event may show that Roman Catholics are not alone among Christian believers in their side of the issue; for Religion and La-

fidelity are now in a contest more desperate than any before waged between them in the history of supranaturalism.

### FREEDOM OF EDUCATION.

Said Leo XIII: "In those duties which are assumed in the very act of imparting life, let fathers know that many rights are contained, in accordance both with nature and with justice; and that with nature are such that a man may neither free himself from exercising them nor deprive any man of the same, since one cannot lawfully be absolved by man from duties by which he is bound to God."

This goes to the root of the matter. Education of children is surely one of these rights. The State cannot in justice repress it. In one word, all we plead for is freedom of education.

### AN IGNORANT EDITOR.

The Presbyterian is opposed to the granting of "special privileges" to any citizen. The term is illuminating since it serves to show that our editorial friend is in nether darkness concerning this question. Think of a writer miscalling the right of parents to educate their children according to their own religious convictions "special privileges!" And yet writers of this stamp assure us that the public school system is a common platform on which all can stand. It is good of them to say this, but what right have they to impose their views upon us any more than we have to impose ours upon them?

### THE UNITED STATES PUBLIC SCHOOL SYSTEM.

Concerning the Public School system of the United States, which some of our editors praise, let us quote the Rev. Dr. Lyman Abbot, who declared in his paper that:

"We have insisted that the Roman Catholic critics are largely right in saying that our present school system is irreligious, and that an irreligious school is fatally defective. We have maintained that life cannot be done up in two separate parcels, one labelled secular and the other religious, and dealt out at different shops; that education is worthless, if not worse than worthless, if it does not involve the impartation of the religious life; that the development of perception, imagination, intellect; that to develop the latter and leave the former stunted and stunted is a process not deserving the name of education and will neither profit the pupils for life nor secure prosperity nor even safety for the Republic."

We might go on, but this extract may temper the ardor of our friends in supporting the Public School system of the United States.

### THE KNOWLEDGE OF GOD.

The editors of religious weeklies graciously allowed us to have "undogmatic Christianity" in the schools which they would fain force upon us. Or, in other words, they dictate to us just how our own money should be spent. To demur is unpatriotic, and to insinuate that we have a right to be heard in the matter is subversive of Canadianism. Our brethren should come into the sunlight and see us as we are—men who hold that no man can be the client of science who does not love justice and truth; but there is no truth or justice without the light of the knowledge of God.

### "DOGMATIC" MINISTERIAL UTTERANCES.

"Undogmatic Christianity" is, our friends will pardon us, we hope, an absurdity. Christianity is dogmatic or nothing. Either it teaches truth with authority or it does not. If it does it must be dogmatic; if it does not it is not the religion established by Christ. And we get our dogmas, to quote Professor Peck of Columbia, "from the one great Church that does not change from age to age, that stands unshaken on the rock of its convictions, and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority." Our ministerial friends are, unconsciously we presume, at times like the present, the most dogmatic of mortals; but they should, so as not to stultify themselves, discard inanities such as "undogmatic Christianity."

### OUR POSITION.

The Christian Guardian brays as loudly as ever did Bottom, but we do not think that Canadians will say with the bewitched Titania: "I pray thee, gentle mortal, sing again; mine ear is enamored of thy note." We must be

bullied and vituperated because we dare to disagree with some Protestants on the question of education and be subjected to fustian and rant because we claim nothing but what we accord to them. When will the bigot in this country ever learn that we refuse to abdicate our rights at the behest of either Orangemen or preacher? It is puerile to talk of the Quebec hierarchy as an arbitrary and intolerant ecclesiastical oligarchy making supreme efforts to tyrannize over the democracy of Canada. Is it true that Quebec Catholics in signing petitions in favor of Separate schools have challenged Protestantism? Colonel Sam Hughes may bluster and prate about a rebellion in the New Provinces if the Dominion Parliament forced these schools on them, and sundry preachers may instruct Parliament as to how to deal with the question, but Catholics must be dumb. In contending for Separate schools and in advocating that the system already established by law, and working to the satisfaction of all concerned, should be maintained, we challenge no sect and no citizen, but merely state our position and feel assured that no rational Canadian will condemn it.

### THE DANGERS OF MIXED MARRIAGES.

N. Y. Freeman's Journal. Lent being the period which immediately precedes the "marriage season," as it is commonly called, a few comments on the evils of mixed marriages from the Most Rev. Dr. Henry, Bishop of Down and Connor, are likely to prove of reasonable import. The Bishop finds of late a growing tendency among Catholics to turn out unhappily. His Lordship also notes frequent instances of young Catholic men and women marrying persons of a different religion in an increasing number of applicants for dispensations which can be granted only by the Holy See. "Leo XIII," says the Bishop, "in his Encyclical of Feb. 10, 1880, expressed his grief with no uncertain mind on the subject when he wrote:

"Care must also be taken that the faithful do not enter readily into marriage with those who are strangers to the Catholic Faith, for when minds do not agree as to the observance of religion, it is scarcely possible to hope for agreement in other things."

Marriage, says Dr. Henry, is a divine institution, the Christian marriage being the perfect antitype of the union of Christ with His Church. The wife should be subject to the husband as the Church is subject to Christ. There are, it is true, precautionary conditions inherent in mixed marriages, but of themselves they do not remove these dangers. How often are these conditions no sooner made than they are completely forgotten? In the great majority of cases the precautionary promises of safeguarding the Faith and the practice of the Catholic Religion and the Catholic education of the children are left unfulfilled from the indifference with which the Protestant views every form of religion—an indifference in which his Catholic partner frequently shares. The danger to the faith of the children is greater when the husband is Catholic and the wife non-Catholic. It will not surprise any one if they become, when they grow up, cold and careless Catholics with only zeal for the Faith, or with little faith of any kind. Whenever a Catholic young man or woman has a desire or temptation to become engaged to marry a person outside the Communion of the Church, the old advice quoted in the "Imitation" should be kept in mind: "A certain man said: 'Withstand the beginning; after remedies come too late.'"

### THE D'YOUVILLE READING CIRCLE.

The Reading Circle had an "Irish" evening March 21st. That these digressive evenings are popular is evidenced by the very large attendance. "Music resembles poetry: in each are nameless graces, which no method teach, and which a master's hand alone can reach." Music and poetry are the fittest mediums for expression of Irish ideals and Irish character. In everything Irish, in music, in literature, and even in individuals a sad strain is heard in the happiest tones. "Twixt a smile and a tear" is a reality for Ireland. There is something of feeling in Irish music that speaks to the very heart; and after listening to Miss Weir in an Irish Lullaby, and to Miss Poulin in a lament, that recalled stories of Irish cries and laments over the dead, and to Miss Kehoe's playing of the familiar Irish Air we felt "Irish" to the heart's core and fully in sympathy with what was to follow.

Character sketches of fine Irish women writers of note of the present day had been prepared by different members. It would not be difficult to find fifty worthy of mention who are doing for Ireland what Barrie and Ian MacLaren have done for Scotland. We think of Rose Mulholland, (Lady Gilbert) usually as a novelist only. It is a surprise to know she excels in caricature and has been a regular contributor to Punch. Shows greatly

helped and encouraged in the beginning of her literary career by Chas. Dickens. As an illustration of her poems Miss Baskerville read "A Song" and "The Shamrock." Mrs. Quinn read "Mountain Theology" and "A Lament for Ireland" by Lady Gregory, an Irishwoman whose heart is in Ireland, though she resides in England. Miss Leyden read "King William," a selection from "The Chronicle of Tomowara," by Connor Eccles, M. A. Katharine Tynan Hinkson is one of the best known of these writers. "An Island Fisherman" De Profundis" and "Fresh and Green," read by Miss McCormac, illustrated this gifted woman's poetic genius. Miss McCutough read "A Windfall" by Jane Barlow.

A strong cry has been raised, and every one against the stage Irishman. Justly so, against the stage Irishman. Every one admires an Irishman's ready wit and quick reply, and even a little of the brogue is charming, but Irish people naturally demand the truth. They want to be pictured, as they really are. And judging by Tuesday evening, there is material for endless pleasant evenings written by those who write the truth in loving terms.

"St. Patrick in History," by the Rev. Dr. Shahan of Washington, is a recent gift from Rev. Dr. McGinnis, a true friend of the Circle. It is difficult to separate history from legends, and regard to Ireland's patron saint, but this volume may be accepted as historically true.

"On the Heights" is the subject of Mr. Water's lecture for Monday next. An outline of the story "On the Heights" by Aurbock was given also some notes as a preparation for the lecture. The next meeting will be on April 14th, when regular work will be resumed. B. DOWDALL.

### LEAGUE OF THE SACRED HEART.

General Intention For April.

### CHRISTIAN PATIENCE.

It requires but little experience of human life to be convinced of the necessity of Christian patience. We feel instinctively that it is one of the fundamental virtues, and that its exercise must be almost continual. Without it there can be no peace, and but little supernatural merit. Christian patience is, in fact, in a true sense, the root and guardian of virtues, inasmuch as it removes the hindrances to their acquisition or practice.

The graphic expression used by our Lord when speaking of the advantage of Christian patience (St. Luke xxi, 19) is that by it we possess our souls; and again (viii, 15) that with it we keep the word of God in a good and perfect heart, and bring forth fruit abundantly. Their souls are not possessed or controlled by those who are hurried away by anger; and their many faults, or sins, leave them but little merit. Our Christian life is a warfare, often hard and bitter; and all we determine to serve God must meet trial and affliction. But there cometh a final Sabbath day for the people of God, when the endurance of the long conflict will be turned into inestimable and astonished joy, because that which is at present momentary and light of our tribulation worketh for us above measure an eternal weight of glory. (II Cor. iv, 17.)—Catholic Union and Times.

### LENT, THE SPRING TIME OF THE SOUL.

In these bright, promising days the face of Nature changes, and on the hard, cold, sombre winter mien it puts the joyful smiles of spring. The grass begins to take on its fresh, bright green and the trees begin to bud, whilst the little robins, first harbingers of spring, come from their long pent-up solitudes and flit about the fields and gardens, their chirping telling of their joy and their presence lifting up the heart of the passerby with a love for their gentleness, and be he a Christian, a thought of his Saviour, as he sees the dear red breast of the birdling linked as it is in legend story with the blood of the Crucified. So the farmer in the fields and the city man in his garden are busy planting and sowing the seeds of vegetables, fruit and flower, that in time will spring up and bring the return of their industry. So the summer will be made glad by the spring, the autumn and winter shall be made joyful in turn and receive rich fruits, the bountiful gifts of their generous sisters.

And thus Nature works—or rather God, the great Creator of all things and the bountiful provider of all our needs and wants—labors for our good. He supplies the body in its requirements for food. He charms the senses with the beautiful things He lavishly scatters on every side, and He lifts up and entrances the soul by the joy with which those things fill it.

But there is a more charming thing for the soul than the fields and gardens seen by it through the eyes of the body, and a more satisfying thing for the spirit than that which Nature supplies to the body itself. For its sustenance and well-being. It is the substantial food of the mind and the charm of its nourishment in the spiritual delights and sustenance that come to it through the supernatural, and it is in Lent that the seeds for its renewal and renovation are planted in the garden of the soul.

This seed, as our Lord Himself calls it, is the Word of God. The thoughts of the passion and death of our Lord, which the season suggests, clear away the weeds and briars of the world's harvest and make clear the field of the heart and the garden of the soul for the reception of this heavenly seed, which, once well-planted, the dews of God's

grace and the sunshine of His love, make in times most fruitful in an abundance of virtues, the flowers of solid piety and the fruits of a good life.

Lent, therefore, is a spiritual spring-time. Let us all profit by the opportunity it gives to us to revive and renew our souls. The seeds, God's word, are being sown by the divinely appointed sowers—the priests of Holy Church. Let them not be checked by weeds and briars for want of our removing them; let them not fall on hard, stony soil by any hardness of indifference of heart; let not the fowls of the air remove the seed by want of care on our part to see they be not lost to us; nor let them be choked or die within us by the anxieties and cares of this all-fleeting world. No, let none of these things happen, but let us receive the seed, God's words, in the springtime of Lent, into good and faithful hearts, by watchfulness and prayer: above all, by the sacraments, let us preserve them that they may bring forth fruit a hundred fold. —Bishop Colton in Catholic Union and Times.

### CATHOLIC NOTES.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, has opened a new technical school at Tervoe, Limerick.

The Lenten sermons at Notre Dame are this year being preached by Pere Janvier, O. P.

A great bronze statue of St. Bernard is being erected between Switzerland and Italy, on the spot ages ago occupied by the temple of Jupiter Maximus.

The Prior of La Rabida, who from his poverty supported Columbus and gained for him the means to discover the New World, was a poor Spanish Franciscan Friar.

Six priests, Assumptionist Fathers, were recently sentenced each to 500 francs fine and fifteen days in prison at Paris, for daring to violate the law of July 1, 1901, forbidding members of orders to preach.

Right Rev. Charles H. Colton, Bishop of Buffalo, recently returned to his Episcopal city after an absence of several months in Europe and a visit to the Holy Father at Rome, the Holy Land and to Ireland. He was given a most generous and hearty welcome by the clergy of the Diocese.

The famous cope of Nicholas IV., the theft of which from the Aescoli Cathedral baffled the Italian police for over two years, and which was eventually found in Mr. Pierpont Morgan's collection in the south Kensington Museum, has at last been returned by that gentleman to the Italian Government. Profound secrecy was observed in its removal from the museum, and its place on the wall immediately filled by another tapestry. It left England a few days ago in charge of one of the secretaries of the Italian Legation, and elaborate precautions were taken for its safety on the voyage.—London Catholic News, March 18.

### RIDICULOUS INVENTIONS.

In entering protest against the gross caricatures and ludicrous inventions that are being printed in some newspapers of the old country concerning the illness of Father Martin, Superior of the Society of Jesus, the London, England, Catholic News says: "We have the usual picture of the plotting, insidious, ubiquitous Jesuit, carrying on his awful intrigues everywhere. As a matter of fact, that idol of the British Press, General Booth, exercises much greater power and authority over his followers than does the Jesuit Superior. He also advertises more largely, and his following is a much larger intellectual one. The real reason why the world fears and hates the Jesuits is that they are men of great learning, great piety, unswerving devotion, and absolute single-mindedness; that they are in the world, but not of the world; that they never can be intimidated, they never cajole them, never engage them in its service; and so the scribbles of the halfpenny papers, printed for the unthinking masses, and the anti-Catholic tub thumpers everywhere, naturally select the Jesuits for attack, just as you see a crowd of mongrel curs snarling at the heels of a noble mastiff, who goes on his way and takes no notice. We cannot at this moment think of any more correct parallel to describe the mob of assaults—shallow, vindictive, and truculent—who devote themselves chiefly to calumniating and vilifying the Jesuits."

### PALM SUNDAY.

Next Sunday, Palm Sunday, commemorates the triumphal entry of the world's Redeemer into Jerusalem, when the flock populace, in a transport of temporary delight, strewed His way with palm branches, while their chorused hosannas rose upon the rejoicing air. It also begins the great tragic week, sacred to the Passion memories of our Lord, when the Church, like a stricken spouse, gives voice to her solitary grief or with Magdalen, shrieks forth her anguish at the foot of the cross upon the dark and bitter Friday the dying Saviour gave His last gasp thereon. These scenes as once so sorrowfully and so heartlessly witnessed nearly two thousand years ago, near the Holy City come to the Christian soul ever now like the fresh breath of returning spring to weary earth; and their commemoration is ever fraught with spiritual grace sweet and fruitful as the dews of Heaven.—Catholic Union and Times.

Unforeseen occurrences that call upon us for immediate action reveal what we are.—Mother Mary Loyola.

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