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The Catholic Record.

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Author of Mistakes of Modern Infidels."
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LETTERS OF RECOMMENDATION,

Apostolic Delegation,
Obtawa. June 13th, 1995.

To the Editor of the Catholic Record,
London Oab.

My Dear Sir; -Since coming to Canada I have My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with eatlifaction that it is directed with intelligence and ability and, above all, that it is impued with a sire Catholic spirits. Its tremuously defends of you have been and rights, and stands dirmly but to tachings and authority of the Courth, at the same time promoting the best interest 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.

formes

I. therefore, earnestly recommend it to Cathelie families.

my blessing on your work, and best for its continued success, Yours very sincerely in Christ, Yours very sincerely in Christ, DONATUS. Archbishop of Ephesus, Apostolic Delegate,

UNIVERSITY OF OTTAWA, wa, Canada, March 7th, 1960.

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

Dear Sir: For some time past I have read
read paper, The CATHOLIC RECORD,
rour estimable paper, The CATHOLIC RECORD,
our congratulate you upon the manner in

your estimable you upon has made and congratulate you upon has made which it is published.

Its matter and form are both good; and a furly Cybolic spirit pervades the whole.

Therefore, with pleasure, I can recommend the befatishful.

third.

Sing you and wishing you success,
Believe me to remain.

Yours faithfully in Jesus Christ

† D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, FEB. 17, 1906.

REV. GEO. R. MACFAUL, BAPTIST MINISTER OF OTTAWA.

We have received from the Rev. George R. MacFaul, of Ottawa, a letter of some length, accompanied with a personal note demanding that it should appear in our columns "in full, just as it is written," on the plea that this is requisite in order to show him fair play. He states also in his public letter that he has been for some time a subscriber to the CATHOLIC RE CORD, "reading it weekly with interest, believing it his duty as a Protestant minister to hear what Roman Catholics think and say upon religious questions."

We by no means admit that the Rev. Mr. MacFaul has any right to demand insertion of his letter in our columns, especially as we did not assail him, but merely refuted his false statements against ourselves and the Catholic church, which appeared in the Canadian Baptist of Dec. 11. Nevertheless, as an act of courtesy we accede to his request by publishing it here with the remark that we must be ourselves the judge in general of what reading is suitable to our columns; and we must say that the petty guibbling of Rev. Mr. MacFaul is far below the standard which we have set for ourselves in this matter. His letter is, indeed, a mere rehash of his letter in the Canadian Baptist and which we have already refuted in full in our issues of Jan. 27 and

Feb. 3. REV. G. R. MACFAUL'S LETTER.

Editor of the CATHOLIC RECORD, London, Ont.

Dea Sir-In your issue of Jan 27th you have published a rather sarcastic article comment-Notice Your article, with the letter from Rev. F. X. Brunet. of Ottawa your readers to infer that I, as you we contracted a habit of going fa afield from the truth."

I have been a subscriber for some time to
I have been a subscriber for some time to

ny duty as a Protestant minister. Roman Catholics think and say sor what Romae needs it religi us questions, it religi us questions, so ud, thatefore, ask you to kindly publish you next edition this letter that your read-tacholics and Procestants alike, may see I have not witfully, or other wise, misrepared facts. I have ever made it a rule of the reserve to witfully misrepresent friend.

ghtlessly uttering statement, and of this those who know

witness, of Sb. Andrew's church has had leading with myself, and I have no well table to look after himself. If o know why I have laken up the lay you call is, I answer, because that have myself and statement of the layen of the statement of the layen of the layen

cially when you stated that the holic book stores in all the Proy-a-lling la se quantities of Bibles the people of Quebec were well

visiting from home to home in Hull, you could find said Bible or New Festament to have been placed in the home at the request of the priest, and while exhortation to read it. And to exhole the his exhortation to read it. And to exhole the his exhortation to read it. And to exhole the home at the transparent of the French Catholic homes of Ottawa.

Your ply: "We have not time, however, to myosityate. We cannot undertake the task." I can only conclude that fearing you would not care enough to pay your fare, you prefer not taking the stip. It seems to me it would be your duty to investigate the condition of affuirs among the French Canadians of Quebec that you might be in a position more intelligently and truthfully to defend their cause. If you really have not time to investigate why not appoint the Rev. F. X. Brunet as your substitute? I am willing to accept him in your place.

the French Roman Catholics of Quebec ell supplied with Roman Catholic Bioles, would rejoice more over the fact than but thei act, plain and irrefutable, is, but are not well supplied. The Bible is ally a closed book to the French Roman

are not been also be the Freuen people of Canada. Ler in the Canada. Baptist also connected the statement: "Recently in the Arch Palace, a priest told a French Canada set aside the scriptures (a Roma of the four Gospels) that he had been much, and to follow the Popelon much and the Pop ian to set aside the scriptures (a Romat iltino of the four Gospels) that he had beet adding too much, and to follow the Pope, ou refer me to a letter by priest Brunet of trawa, which appeared to the same edition of our paper in which he says: "None of the desis here recoiled the ving given the advice question. But Mr. MacFaul probably indes to an interior of the design of the four foother design of the four spels;) you have been reading too much, followed the design of the four had been designed to take out.

We Brunet and waste to guitte of with the design of the design of the four foother design of the four spels;) we have been reading too much, followed the design of the desig

repared to take oath.
Mr. Brunet, not myself, is guilty of wilfully
misinforming the readers of the Record when
the readers when
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Irefuse to discuss religious questions in your presence."

After a few more words between us I arose and said; "Well if you refuse to discuss religious questions with me, I am quite willing to withdraw. I came at the invitation of Mr. Carrise, but as you prefer seeing these men alone I shall not remain." I then left the Palace. If Mr. Brunet would publish the left ter I wrote him after my return from the Palace your readers would know that I am not feeling badly at being refused an interview. I may have occasion to call frequently at the Archbishop's Palace because I find that many of the people say: "We are ignorant and cannot answer your arguments, come and meet our priest, and he will prove that our church is are those of Christ and His Apselles."

Imagine the impression left on the mind of a Roman Catholic who invites a Probestant to meet his priest when they act like Priest Brunctdid-refuselediseus religious questions with a Probestant pastor.

Brunetdid—refuselteldiscuss religious questions with a Protestant pastor. If the Roman Catholic church is the only true church, out of which there is no salvation, surely any priest would be glad of the opportunity of proving the same in the presence of a Protestant minister. Let a priest come to my home with a Protestant who wishes to have his minister meet the priest and I assure you he (the priest) shall have a most cordial welcome and a good and olain reason for our faith in Christ and in God's Word alone as our guide in religious matters. If you will give me space I shall be glad at a future time to touch upon other points in your article. I trush.

ticle. Irregain, Yours ancerely, Yours ancerely, GEO R MACFAUL, Pastor French Baptist Church, Ottawa, Jan 3ist., 185

We have indeed stated that the Protestant missionaries in Quebec have circulated falsified versions of the bible, and we have proved our case by quoting from them many falsified passages. This is what Rev. Mr. MacFaul calls 'envenomed statements' in regard to his pretended "open bibles," but he has not even attempted to refute our position.

Let it be here understood that the Catholic church by no means maintains that the reading of the bible is the one means by which her children are to know their religion. It is highly useful that they should read the bible; but, they may also learn practical morals and the truths of religion by reading the good books which have been written by authors sound in the faith upon these subjects. Christ did not write the bible, nor did He issue any command to Christians to read the bib'e. In fact, no part of the New Testament was written till many years after His ascension to heaven, and the writing of it was not completed until about sixty-four years after the ascension; and it was not until some centuries had elapsed that the New Testament was collected in one volume, so as to be accessible to the zealous and faithful Christians of the early church.

It was by the preaching and teaching of the gospel truths that the early Christians were instructed in the faith, and not by the reading of the bible, so that the clamor made by the Rev. Mr. MacFaul about an "open bible" is but dust thrown into the eyes of the

public. Christ commanded that the Gospel should be preached, but said not a word to the effect that it should be written. Thus He commanded His Apostles Go ye, therefore, and teach all nations. . . teaching them to ob serve all things whatsoever I have

commanded you. (St. Matt. xxviii., 19) "That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. (x 27)

"And they preached that they (the people) should do penance. (St. Mark

vi., 12.)

** They went about through the towns preaching the gospel and healing every vhere. (St. Luke ix., 6)

The New Testament was written by divers disciples, chiefly, but not in every instance, by the Apostles of Christ, for special occasions and particular Christian communities; but there is not a particle of evidence to show

or His Apostles to be the only or even the principal or sufficient guide to a knowledge of Christian fath.

The Catholic church recognizes the very great value of the Bible, but does not assert it to be the only authority on religion. Christ instituted a church, a living authority, which He commanded all to hear and obey: " and if he (an erring brother) will not hear the church let him be to thee as the heathen and the publican. (St. Matt. xviii., 17.)

The Catholic church, however, encourages the reading of the Bible by those who read it in due obedience to the teaching of Christ that they should hear the church, but it should be read in this spirit, and not in the spirit of rebellion which is condemned by St. Peter (2 Pet. iii., 15 16) and whereby some read the epistles of St. Paul " in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition."

That the Catholic church encourage the reading of the Bible is clear from the letter of Pope Pius VI. to the Archbishop of Turin in 1778, in which

"You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times.'

This letter, which is found at the beginning of our English Catholic Bibles, shows how the Bible is esteemed by the highest authority in the Catholie church, and it refutes all those false missionaries of Ottawa, London, and elsewhere, who have the hardihood to assert that Catholics are not allowed to read the Bible.

The fact is that, of late years, the hundreds, we might say truly the thousands, of Protestant preachers who have attacked the truth of the bible, make it clear that the Catholic church stands alone to day in upholding the infallible authority of the bible as God's true Word, while the Protestant churches are busy in assailing its authority, inspiration and truth.

Mr. McFaul asserts that French Catholic bibles are not to be had in Ottawa in the best Catholic bookstores. We are not well acquainted with the bookstores of Ottawa, but if an order be sent to Messrs. D. & J. Sadlier of Montreal, or to the CATHOLIC RECORD Office, London, for 50,000 bibles, it will be filled without delay, and the prices will be reasonable. We have, for example, an edition of the New Testament which costs only 25 cents.

The Rev. Mr. MacFaul repeats his absurd offer to accompany us around Ottawa and Hull to the French Catho lic homes to discover where a Bible or a complete New Testament is to be found, with the promise to pay us \$5 for every copy thus discovered, provided it has been placed in the home at the request of the priest, and with his exhortation to read it."

Let us turn the tables on the rever end gentleman. How many Protestant Bibles will he find in Protestant homes in the Province of Ontario, placed there his exhortation to read them? And in how many of these homes is the Bible regularly read? The challenge of Mr. MacFaul is more becoming the tricky politician than a minister of the Gospel.

The reverend gentleman states that to investigate." This is misleading. We said we had not time to investigate, under the conditions he proposes,

which is something very different. Again : He asks us to appoint Rev. F. X. Brunet, of Ottawa, as our substitute. We have no authority over this reverend gentleman, nor have we any desire to offer him an appointment Rev. Mr. MacFaul suggests.

With regard to the interview between the Rev. F X. Brunet and Mr. Carisse, who was invited to call upon the former gentleman, we believe that Rev. Father Brunet was quite justified in snubbing the obtrusive meddler who wished to interfere between the priest and his parishioner, and the advice to follow the teaching of the Catholic Church and the Pope was good advice, and quite in accordance with the teaching of Christ as already quoted above, to "hear the Church," and that other declaration of Christ, that it is the office of Peter " to feed the lambs and sheep

of Christ's flock." The Pope succeeds Peter as the rock on which the church is built, and as the "confirmer of his brethren in the

faith of Christ." (St. Luke xxii. 32.) If this Mr. Carrise chooses to abandon the faith of his fathers, there is plenty of water in the Ottawa river in which Rev. Mr. MacFaul may dip or immerse him, but we doubt if all the waters coming over the Ridean Falls would in a lifetime be sufficient to wash

that it was intended either by Christ the Mother church and joins the Baptist fold.

We know nothing of the religious condition of Mr. Carrise or his motives, but we do know that no Catholic in sound mind ever leaves the Catholic church with the intention of leading a better life. On the other hand, many earnest and sincere Protestants have become Catholics through a desire of leading better and holier lives.

Neither do we know anything of the reception given Rev. Mr. MacFaul at the Archiepiscopal residence, further than what he has stated himself. We have no doubt, however, that if a gentleman should call really desiring to be enlightened in regard to the Catholic faith, he will be politely received and instructed. But a Catholic Archbishop and his staff of priests cannot be ex pected to waste their valuable time in giving interviews to persons who are merely looking for notoriety.

WHY CATHOLICS SHOULD READ THE BIBLE

NDULGENCES GRANTED TO THOSE WHO READ THE HOLY GOSPEL FOR A QUARTER OF AN HOUR EACH DAY.

Our most holy Father, the Supreme Pontiff, Leo XIII. in an audience granted on the 13th day of December, 1893, to the undersigned Cardinal Prefect of the Congregation of Indulgences and Sacred Relics, has kindly granted the faithful of both sexes who piously and devoutly read for a quarter of an hour each day, the Holy Gospel, the edition whereof is recognized and approved by legitimate authority, an indulgence of three hundred days for each reading thereof; and to those who shall have continued the above reading, each day for a month, he will gran Plenary Indulgence on any day within the month when they shall have ap-proached the sacraments of penance and the Holy Communion; offsring their prayers to God in accordance with the

intention of his Holiness.

Which Indulgences are hereby de clared applicable to the holy souls in purgatory, the present concession to be rendered perpetual without further Brief; all obstacles to the contrary not withstanding.
Given at Rome, from the Office of the

same Sacred Congregation, on the 13th day of December, 1898. FR. HIERONYMOUS CARD. GOTTI,

A. ARCHIEP, ANTINOEN, Secrius.

A RAMPANT UNIVERSITY PROFESSOR.

From the Montreal Gazette of Feb. we learn that Professor O. G. Gourlac of Cornell University spoke on Jan. 31st at Karn Hall, Montreal, on the education of women in France.

In the course of his discourse he made the strange assertion that " one of the church Councils had even discussed the question as to whether women had souls or not and had arrived at a negative conclusion."

We would not be greatly surprised to read such an assertion in the pages of Josh Billing's or Artemus Ward's sketches, but we confess it does astonish us, emanating from the lips of a grave Professor of Cornell.

We may well wonder to what church the Professor's words refer. By the church, the Catholic church is usually indicated, as she has been the great church of Christendom for more than eighteen centuries. But we can say at the request of the minister and with with confidence that no such decree ever came from a Council of the Catholi church. It does sound very like some of the vagaries which have emanated from time to time from some of the isms which have sprung from the prolific root of private judgment, such as Southcottism, Agapemonism, Dowieism, etc. we asserted that "we have not time Bat even among these we do not know of any, except Mormonism, which have reduced woman to so degraded a state as the decision mentioned by Professor Gourlac would imply. There have been Pan Anglican, Pan Presbyterian, and Methodist Ecumenical Councils, but so far as we know no such decision was arrived at by these as Professor Gourlac asserts, neither is there any such to so absurd an office as that which doctrinal decree in the proceedings

of the twenty Catholic Ecumeni. al Councils which alone have universal authority in the Catholic a city as Toronto, especially as these church. Local or Provincial Councils of the Catholic church may be counted by thousands, and we make no pretense of having scanned the proceedings of them all, but we venture to say that Professor Gourlac's pretended decree is nowhere to be found therein. It is a decree on a par with the pretended " Pope's Bull against the Comet." It is for the Professor to indicate when and where the council to which

he refers was held. A correspondent writing to us in regard to the Professor's reckless statement suggests that it may be "his way of informing the world that he married a coquette." We would rather suppose that it is his way of revenging himself on some young lady who had the

good sense to jilt him. Under Paganism, whether at Sparta

Catholic church changed all this by teaching mankind the doctrine of our divine Saviour : "Therefore shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. What, therefore, God hath joined together let not man put asunder."

The great Bishop Bossue's, comment ing on the creation of woman from man's side, near his heart, declares that " Moses is the most sublime of philosophers." The Greeks could not find in woman anything more noble than beauty of form, but the Catholic church acknowledges that both man and woman have souls like unto God, being capable of knowing and loving God here on earth, and of seeing and enjoying Him forever in Heaven.

St. Thomas, the great philosopher of the Catholic church, says : " Woman and man have both an exceptional creation. God consecrates thus the dignity of the two ancestors of the human race. Man is the principle from which the race springs, as God is the principle of the universe. But woman is derived from the substance of man, and from his substance nearest to his heart, because he must love this half of himself, this suitable companion to himself, with liveliest affection of his heart."

There is certainly nothing in this actual teaching of the Catholic church to justify Professor Gourlac's saeers.

As it was the Professor's aim in his lecture to decry the education of girls by the Catholic church in France, we may here state that the Catholic shurch has provided for the education of girls and boys amply and equally, as may be seen by the numerous academies estab lished by her everywhere, including both Canada and the United States, and we may add that the excellence of the education given in the Conventual academies is attested by the single fast with which every one is conversant, that Protestants are as anxious as are Catholics to have their children educated in them. There is scarcely a convent school in English-speaking America which has not as many Protestant as Catholic girl pupils.

Though the Professor speaks so highly of the girls' State schools recently established in France, we can safely say that the Conventual academies of France, which were suppressed by the present infidel Government, were in no way inferior to those of America, which are so highly esteemed.

To this we may add that in the Blessed Virgin Mary the Catholic church has found the ideal woman whom she sets forth as a pattern to the whole sex, which in her is thus elevated to the highest dignity under God Himself.

And the bright one comes forth, of this world

the pride,
from her father in heaven most fair;
And the Holy One wooed her and made her
His bride
And decked her with jewels most rare,
She won from His throne and His Father's

embrace.
The Master of heaven its Kings,
And He reigned in her bosom the throne of
His grace,
Untouched by the serpent's foul sting.

EXEMPTIONS FROM TAXATION. From time to time the Mayors, and

at other times the Councils of some of our large towns and cities take up the notion that the churches and educational institutions of the Province ought to be taxed in order to lighter the burdens of the public generally; but to the present moment these gentlemen have not succeeded in convincing the Provincial Legislature that

their views ought to be acceded to. Now it is Mayor Coatsworth of Toronto who revives this notion, advocating it before the Board of Control. He declares that there is from \$25,000-000 to \$30,000,000 worth of exempted property in that city, making a very heavy burden upon the taxpayers, and he proposes to lighten the amount by taxing all property. The exempt property, he' declares, has increased to the extent of \$180,000 one year.

The value of the churches exempted is, however, less than \$8,000,000, which is surely not an excessive sum for such structures were not raised at the expense of the municipality as such.

God has thus been recognized, the city has been beautified and made attractive to visitors from all quarters, and its moral tone improved without the cost of a cent to the civic government.

When we look at what has been done by other countries for religion since the time of Constantine the Great, we wonder that the Chief Magistrate of Toronto can grumble at what has been done in that city by individuals for the general welfare for which churches are erected. And why should they be taxed? The churches are not money-making institutions. They are houses of prayer where the people may assemble to pay homage to God. The people who have erected them are already taxed on all their or Athens or Rome, woman was but a money-making enterprises, and we see slave abandoned to the caprice and no good reason why an extra tax should brutality of her master, man, and she be levied on them because they build a is in the same condition still in Pagan | fine edifice for the worship of God, and the conscience of a Catholic who leaves and Mahometan countries. But the to render the city attractive. That

would be simply to pay a premium to the profession of atheism, and to the building of churches of the cheapest

class. Mr. Coatsworth also declares that the educational institutions should be taxed. We cannot think he means that the Public, Separate and High schools or Collegiate Institutes should be taxed, which are now maintained by a direct tax upon the people. This would be only multiplying the heads under which taxes are levied, and would result in greater expense for the collection of the taxes, without any corresponding good result. We must say we regard Mr. Coatsworth's scheme as one whose only tendency will be to complicate the municipal machinery.

But what is the case in regard to private academies and schools? These have their utility in the general plan for the education of the people. These institutions were built without imposing any burden upon the public, and they are conducted also without cost to the public. They thus remove a great burden from the general public and the very least return the general public can give them is to let them enjoy the same exemption from taxation which the general public enjoy for their Public schools.

There may be good reason to collect taxes on business enterprises which are at present exempt; but these cases have been for the most part voted on by the people, so that some equivalent benefit must have been expected from exempting them. Whether or not these expectations have been realized is a matter for the people and the City Council to decide, but we do not think that the fact that these exemptions exist is a reason for the taxation of churches and schools. It is made a reason when we are told that all exemptions should be swept away because the total amount of exempted property is a large sum.

The Baptists have indeed several times passed resolutions against all exemptions, but this is not a fair reason for forcing their convictions upon the whole public.

THE RELIGIOUS ORDERS AS TEACHERS.

The judgment of the Court of Appeal egarding certain teaching religious communities of the Catholic church in Ontario was recently given at Osgoode Hall, as affecting the right of these communities to teach in the Catholic Separate schools of Ontario without having obtained the usual certificate of qualification required of lay teachers, and it was adverse to the claim of these

communities. The question was submitted by the Lieutenant-Governor in Council to the Judges on the 36th section of the Separate School Act which prescribes in the first place that Separate school teachers shall (generally) be subject to the same examinations as Public school teachers, but declares in the second place that persons qualified by law at the time of the passing of the British North America Act of 1867, in the province of Quebec, shall be considered qualified teachers for the purpose of this Act."

Such is the wording of the section as it now appears in the Separate School Act, but the words italicised did not appear in the act as originally passed in 1863, as is evident on the face of the case, as a later date than 1863 is re-

ferred to in the section itself. This section has always hitherto been interpreted as exempting religious communities from the necessity of undergoing the examinations which would have been necessary if this provision had not been made. But now, unless the matter be appealed to a still higher court, this exemption, if it really existed, must be deemed to have ceased.

The religious communities are not to be blamed if they have used a privilege which every one else as well as themselves believed belonged to them under the law. And, indeed, we feel certain that when the act of 1863 was passed, it was held, by both the friends and opponents of the Bill, that the privilege in question was intended to be con-

It is not to be inferred that the religious teachers were not really qualified for their office, though they had not in every case fulfilled the law

applying to lay teachers. In the first place, very many of them have complied with the law, though they did not deem themselves obliged to do so. We know that it has been the practice for many years for the religious communities in the diocese of London to insist that their postulants entering the religious orders to become teachers should generally attend the Normal schools, and obtain professional second class certificates before being admitted. We understand that in other dioceses a similar rule has been fol-

lowed. Secondly: All who are employed as teachers are obliged to undergo a regular course of study in their houses, to fit them for their occupation, and this