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London, Saturday, May 28, 1892.

AN IMPORTANT RELIC OF ST. ANNE.

The Right Rev. Monseigneur Marquis, Prothonotary Apostolic of Quebec, has reached that city with an important relic which is to be kept in the Church of St. Anne de Beaupre, the well known shrine on the banks of the St. Lawrence, where so many miracles have taken place, year after year, especially in the way of healing those afflicted with diseases or infirmities supposed to be incurable.

This relic is a large fragment of the arm of St. Anne, the Mother of the Blessed Virgin Mary. It had been hitherto kept as one of the most precious of treasures in the Grand Basilica of St. Paul's, Rome, extra muros (outside the walls). But owing to the fame of the shrine at Beaupre, the Holy Father, Pope Leo XIII., requested the Venerable Abbot of the Benedictines, who have charge of St. Paul's church, to present the relic to St. Anne's church of Beaupre, it being asked for by His Eminence Cardinal Taschereau for that purpose.

The fragment given to Monseigneur Marquis is about three inches in length, and is kept in a gold-lined casket which was made expressly for it. The larger portion still remains at St. Paul's Church, Rome.

While on his way through New York, Mgr. Marquis allowed the precious relic to be exhibited for the veneration of the faithful in the church of St. John the Baptist, No. 159 East Sixty-Seventh street, and during the time of exposition it was viewed by thousands. Many miraculous cures are already said to have been wrought on devout persons who touched the relic, but the details have not yet been published.

It was not to be expected that the Protestant religious press, which never tired of ridiculing the devout Catholics who showed reverence to the Holy Coat of Treves which had been worn by our Divine Saviour, should let pass without sneers the devotion of those who respectfully viewed and touched this relic on the occasion of its exhibition in New York.

The New York Independent is one of these journals. It calls the reverence shown to the relic "a superstition," and says that those who visited it made it "a fetish."

The Independent imagines that it has constructed an invincible argument against the reverence shown to sacred relics. It says:

"It is held that God in answer to prayer will give healing to the sick in the presence of the relic when He will not give it to similar prayer if the relic be absent. God has a regard for the piece of bone such as He does not have for the prayer uttered without its presence. . . . God thus gives special favor to certain persons who are in certain places and who pray to Him there which He will not give to the most holy and pious people who pray to Him elsewhere. He is a respecter of places and persons; and it is not true now, it seems, that in every country he that feareth God and worketh righteousness is equally accepted of Him. Now this is the very essence of fetishism; it makes prayer unavailable and inefficient unless there is a piece of bone present."

Cardinal Taschereau, and the right rev. gentleman who brought the relic from Rome are then severely censured for having obtained it, and thus encouraged "fetichism." Several Canadian papers, including the Mail, have endorsed this reasoning of the Independent by republishing its views.

But let us test this by the light afforded by Holy Scripture. In St. Matthew's gospel, ix., 20 and xiv, 36, we are told that there were many who but touched the hem of our Divine Lord's garment "and as many as touched were made whole." They had confidence that this would be the case, and Jesus encouraged their confidence; and to one of them He said: "Take courage, daughter, thy faith hath made thee whole." Again: in Acts xix., 12, we are told that the sick to whom were brought

handkerchiefs and aprons which had touched the body of St. Paul, were cured of their diseases, and wicked spirits who had harassed them "went out of them." This is expressly declared to be the work of God "by the hand of Paul."

All this is what the Independent calls fetishism. We do not pretend to penetrate God's design in thus operating; for "how incomprehensible are His judgments, and how unsearchable are His ways." (Rom. xi., 33.) Yet it is a fact that memorials and relics of God's saints increase our devotion to them and induce us to imitate their virtues; and Holy Scripture encourages us to make use of such relics. The reasoning of the Independent would therefore lead to a denial of Holy Writ, religious indifference and infidelity. But, judging from the Protestant tendency of the day, it would seem that this is just what the Protestant religious press desires to achieve. What else can the Independent mean by its closing words?

"We expect to see these two tendencies in the Church—the mediæval and the modern—continuing side by side; but it is perfectly clear on which side is the future." Yes, truly. If the religion of the future is to be in accordance with the views of the Independent and its co-laborers, the word of modern man will be substituted for the ancient word of God—the worship of self for the worship of our Creator.

VOTING OF ILLITERATES.

It is stated in a cable despatch that Mr. R. G. Webster, the Conservative member of Parliament for St. Pancras, moved in the British House of Commons the repeal of a clause in the Ballot Act permitting illiterate voting.

In the course of the debate which followed it was made evident that Mr. Webster's object was not so much to secure that higher qualifications be required from voters, but that he might have an opportunity to insult the Irish Nationalists and Catholics; and in this he was warmly seconded by Mr. Arthur Balfour, and Mr. Thos. Russell, the Orange factionist member for South Tyrone.

Mr. Balfour, in supporting the motion, acknowledged that he believed it would be impossible to deal with the question of illiterate voting during the present session of Parliament; yet he said he considered it to be a matter with which Parliament must deal before long. Such being the case, there could be no other object in the motion than insult; and Mr. Webster's speech showed that such was the object in bringing up so important a matter in the House as a qualification necessary to the franchise when only 168 members were present.

Mr. Webster said illiterates are much more numerous in Ireland than in England and Scotland, and that Home Rulers are most numerous where the greatest illiteracy prevails.

It would be cowardice and hypocrisy on our part were we to pretend not to see what Mr. Webster means by all this; and indeed the enemies of the Catholic religion are not slow to make the meaning clear. Thus the Mail of Monday, 16th inst., says:

"It is the opportunity that the measure gives of accentuating the complaints that are made as to the inefficiency of the education which is superintended by the priesthood in Ireland which gives it its point, and which will cause it to be met with strong opposition. It is, of course, prejudicial to Home Rulers to have it shown in Parliament that large numbers of the people of Ireland are illiterate, and therefore more open to the influence of professional advisers than those who can read for themselves."

The motion was meant to imply that, through the influence of the priests of Ireland, the Catholic population is more illiterate than the Protestant, and that thus the general population of Ireland is also below those of England and Scotland in the scale of education.

We have not at hand the exact figures of recent educational statistics as to the truth or falsity of these statements, but the obstacles which have been thrown in the way of Catholic education by the Government have been so numerous and persistent that it is very possible that it is the case that the Catholics of Ireland have a somewhat larger proportion of illiterates among them than the Protestants, to whom every facility for a Protestant education has been afforded.

In addition to this the country has been legislated for in the interests of the landed proprietors, and not of the people, the people generally having been kept in extreme poverty by bad laws. They have been deprived of the fruit of their labor, evicted from their homes by wholesale, and practically banished from the country to such an extent that it alone of all civilized countries is being rapidly de-

populated by emigration. It needs no detailed statistics to show that education must necessarily be impeded by the cruelties to which Ireland has been thus subjected. But this must be attributed to bad government, and not to the priesthood, who have always had the interests of the people at heart, and have struggled with them in the battle for redress of the grievances under which they have been oppressed. Especially have the efforts of the Irish priesthood been directed towards obtaining for the people a good education founded on religion and morality, and in spite of the obstacles which the Government have thrown in the way they have succeeded to a great extent, but, of course, not so fully as would have been the case if the Government had shown the least willingness to co-operate in the work.

To this we must add that time is a necessary factor in the educational progress of a nation. When it is borne in mind that but a short period has elapsed since it was actually against the law for a Catholic school to be established at all, it will be easily understood why the general education of the people has not reached so high a standard as is desirable. Hence during the debate on the illiteracy of voters, Mr. Thos. Sexton, the member for West Belfast, mentioned the fact that the "Irish people still remember the time when the same price was placed on the head of a priest as on the head of a wolf." The laws were equally severe against Catholic teachers. However, Mr. Sexton added that, notwithstanding all this, illiteracy in Ireland is declining, as the census returns show. This was likewise conceded by Mr. Balfour, who acknowledged that recent legislation, which has been more liberal than that which had formerly been granted, had contributed much towards this. This admission alone proves the truth of our contention that illiberal legislation in the past has been the potent cause of any slowness in the educational progress of the people.

Mr. Sexton pointed out another cause of the existing condition of things. Archbishop Whately had acknowledged publicly that the system of education established in Ireland by the Government was designed to wear the people from a Romish superstition. That is to say, its purpose was to rob the Irish people of their faith. It could not be expected, then, that it would be received otherwise than with hostility. Thus, even after the repeal of the penal laws the same spirit of hostility to Catholics dominated the Government, though in a more concealed, and therefore a more insidious, form.

The Government support given to Mr. Webster's motion proves that the present regime is disposed to insult the Irish people, after inflicting on them real injury. It is the best possible proof that Ireland is in the right in her demand for Home Rule. Under Home Rule the people of Ireland will be able to have a system of education of which they can avail themselves, and then illiteracy will soon disappear, if it exists to the extent pretended by the enemies of Ireland.

THE RELIGIOUS CENSUS OF CANADA.

The census bulletin, showing the religious statistics of Canada for the year 1891, has just been issued from the census bureau, and will be found in another column.

The Catholic body in the Dominion have not only kept pace with the general increase, but have even gained slightly, as the report states that from 41.43 per cent., which was the proportion of Catholics in 1881, in 1891 they were 41.46 per cent. The returns from the North-West territories might, if complete, slightly change these figures. But the only denominations which have increased in every Province of the Dominion are the Catholics and the Methodists.

We have, on the whole, reason for congratulating ourselves on the substantial progress which the Church has made in Canada during the decade. It would have been much greater were it not for the unprecedented exodus of French-Canadians to the United States; but we may console ourselves with the thought that the emigrants, though lost to the Church in Canada, will not be lost to religion, but will contribute to its progress in the American Republic.

Several of the Protestant denominations have increased in the whole Dominion by a percentage considerably greater than that of the Catholics; but such a gain is rather nominal than real; for it must of course be at the expense of other denominations that this takes place. Thus, the Methodists have risen from 1,711 per 10,000 to 1,765; the Church of England from 1,335 to 1,341; the Presbyterians from 1,564 to 1,573; the Lutherans from 106 to 133; the Salvation Army from not having been reckoned before, now reaches 29. It is evident that these gains must be counterbalanced by losses somewhere; and, in addition, so must the gain of the Jews, from 6 to 13, and of Pagans from 10 to 56. The compensation is discovered thus: Baptists have fallen from 686 to 633; Congregationalists from 62 to 58; Quakers

from 15 to 10; Unitarians from 5 to 4; Universalists from 14 to 7, etc.

Among the causes which have brought about these changes, one undoubtedly is the ease with which members of any one sect adopt some other creed. The Methodists appear to be the greatest gainers from this cause. If their gain be permanent, the corresponding loss in the other sects must be permanent also.

THE SCHOOL QUESTION IN MINNESOTA.

We already mentioned in our columns the agreement arrived at between the Public school authorities and the local clergy in several parishes of the diocese of St. Paul, Minn., whereby the Parish schools became Public schools, receiving aid from the Public school fund. This arrangement was made with the approval of the eminent prelate who rules the diocese of St. Paul, Archbishop Ireland.

Some Canadian as well as United States journals have represented Archbishop Ireland's position in this matter as if he were willing or anxious to compromise the principle of Catholic education, and with this thought a number of anti-Catholic journals have praised him as the leader of a progressive party who are willing to give up parochial schools and to adopt the system of a merely secular education, which is so objectionable to Catholics. Even a few of the Catholic journals of the United States were, at first, apparently, of the same opinion, with the result that they criticized severely the eminent Archbishop's course as if it compromised the faith. The number of Catholic journals which persevered in this course of criticism has been diminishing, and we believe that only one has done so down to the latest moment.

The arrangement we have referred to was made in two towns of Minnesota, Faribault and Stillwater; whence it is now commonly called "the Faribault plan." It is a plan which had been previously adopted in several towns in the State of New York and elsewhere; and in Poughkeepsie, N. Y., it had been found to work very satisfactorily to all concerned. It does not compromise, however, the principle of Catholic education; for though by the laws of the States Catholic or other religious instruction is not allowed during legal school hours, it is permitted to give such instruction outside of school hours; and under the Faribault-Poughkeepsie plan such instruction is actually given. The schools are also practically Catholic, the children being taught by teachers who are approved of by the local pastors. Thus the substance of Catholic education is secured, while the authority of the local school officials is also recognized as regards the qualifications of teachers for imparting secular knowledge, and the programme of secular studies.

It is not pretended that the arrangement is the best possible from the Catholic standpoint; but it certainly secures the substance for which Catholics contend, which is a religious and moral training, while it exempts Catholics from the unjust burden of having to sustain two sets of schools, and it may form a basis on which an arrangement may be arrived at between the Catholics of the United States and the civil authorities, for the education of the children in a manner satisfactory to all concerned.

There is, of course, this objection to the Faribault plan, that it may be overturned at the whim of a transient anti-Catholic majority, whenever a wave of bigotry may sweep over the locality where it is established. Even now a desperate effort is being made by the persons of Wisconsin to overthrow it; but we still believe, as we expressed ourselves before, that His Grace Archbishop Ireland did wisely in approving of it in view of the prospective advantages it afforded under difficult circumstances. Should it succeed to pass that the persons should succeed in preventing religious instruction from being given, or that the majority should Protestantize or secularize the schools, it will become the duty of the Archbishop and his clergy to recede from the agreement; and they have very properly retained to themselves the right of doing this. The school authorities have also reserved the right of dissolving the agreement when they desire so to do. Whatever may be the upshot of the plan in the particular localities where it is being tried, the people of Wisconsin had made to see that the Catholic Church authorities are ready to make a just arrangement on the school question, and thus the rights of Catholics, which are ignored under the present school laws, will be brought strikingly before

them. We may hope that in this way the inalienable right and duty of parents to educate their children religiously and morally will come to be acknowledged, and the school laws be so modified as to recognize them. In this case, even if the arrangements already made be not permanent, the ultimate result will be beneficial.

The warm dispute which arose among Catholics in the United States out of Archbishop Ireland's experiment has at last been decided by the Holy Father, who sustains the Archbishop fully. The matter was so warmly debated that it was brought before the Sacred Congregation of the Propaganda; and, after weighing all the circumstances, it was decided that the Faribault and Stillwater arrangement can be tolerated. The Holy Father approved of this decision, which is all that Archbishop Ireland and his defenders looked for or expected. It is declared in the decision which has thus been rendered that in arriving at it there is no intention to derogate from the decrees of the Council of Baltimore regarding parochial schools.

It will be seen from all this that the attitude of the Church towards Public schools is unchanged. She is in no sense opposed to Public schools, as her enemies are so fond of representing; and she does not interfere with the character of the teaching which Protestants may desire for their own children; but she insists now as ever, that for Catholic children, no system of education can be approved which does not make adequate provision for religious instruction.

ANOTHER MENDACIOUS LECTURER.

During the last few years especially there has been much more talk among Protestant ministers, and in the Protestant religious journals, concerning fraternization between the different sects, than was ever before thought of. The favorite theory which it has become fashionable to uphold is not any longer that of former days, that the particular sect to which any one belongs teaches the pure and unalterable truth of God which all are bound to accept and believe. The tendency is rather toward total unbelief in all distinctively Christian doctrine; and it is now openly maintained that the choice of a creed, or even of no creed at all, is a matter of indifference among Christians, provided they choose only to say that they are laboring to propagate their "common Christianity."

Thus it happens from time to time that some minister, more logical, perhaps, than most of his brethren, startles the public by some glaring fraternization with the ministers of sects which differ most radically from his own, as happened when Rev. Heber Newton, of New York, an Episcopalian minister, made common cause with Unitarians, and when in Woodstock, Ont., an Anglican Dean treated his congregation to a Christmas service in layers made up of prayers read by himself, and a Presbyterian sermon, sandwiched together.

There may be some opposition to such proceedings, but on the whole the Protestant public regard them as very proper. We certainly do not mean to say that we would wish a similar fraternization to be established between Catholicism and Protestantism in any form; for Catholic truth is God's revelation, which cannot be compromised at the fancy of man. But we might reasonably expect that they who are so tolerant of all errors, which tend even to the elimination of Christianity from the human mind, ought not to encourage itinerant lecturers to malign Catholics, by propagating slanders against the Catholic religion and Catholics generally. Yet there are every day new evidences that the apparently tolerant spirit of the Protestantism of to-day consists only in a tolerance of anti-Christian error. Toward Catholic truth it is as intolerant as ever, though even the most uncompromising among Protestants cannot deny that they have derived from the Catholic Church whatever of Christian doctrine they possess. The Catholic Church is the only solid bulwark which presents toward infidelity a front impregnable to all the assaults which it makes on Christianity.

An instance of this kind is to be found in the reception given by so-called "Evangelicals" throughout the United States to an Italian Protestant preacher, one Angelini, and his wife Madam Angelini. The wife appears to be the most popular of preachers, as she is received with more cordiality than even her husband, though for mendacity it would certainly be difficult to excel her. We are of opinion

indeed that it is her ability for stating falsehoods without a blush of shame upon her countenance which causes her to be received with so much cordiality. It was this same quality which made the notorious Widows so popular a few years ago, that he had no difficulty in finding a Methodist congregation to agree with their minister actually to give him for years charge of a church in this city. Elsewhere he was also a most successful evangelist until his spiritual usefulness was interrupted by his being condemned in England for ten years to a convict's cell for very serious crimes. He is there still; but we presume he is at this moment preparing himself in his cell for a new career in the same line, to be begun as soon as his term of imprisonment shall be ended.

The calumny that "the Roman Catholic Church keeps the Bible away from its followers" was repeated by Madam Angelini recently before a delighted audience in Cleveland, Ohio.

Mrs. Angelini claims to have been once a Catholic. This may or may not be true; but if it be true it is the more clear, therefore, that in mis-stating Catholic practice she is guilty of deliberate falsehood. She must have known that while the Church endeavors to restrain her children from perverting Holy Scripture, after the manner of the warring sectaries of modern times, she encourages the reverence, and in the spirit of obedience to God's revealed law. It is for this reason that Pope Pius VI., in 1778, wrote to Anthony Martini, Archbishop of Florence, on his publication of the Bible in Italian:

"At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated, even among the unlearned, to the great destruction of souls, 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 you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity; especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse; etc."

This letter is to be found on the front page of all English Catholic Bibles, and is in conformity with the constant practice of the Catholic Church; and its having been written expressly to encourage the publication and reading of the Holy Scripture in Italian ought to convince every one that Mrs. Angelini's statement, which has special reference to Italy, is a palpable falsehood.

The Church disapproves of the circulation of the Holy Scripture in falsified versions, but not if it be read in authorized Catholic versions, with due respect for the authority of the Church, which is the pillar and ground of truth. Mrs. Angelini also says that the people of Italy have no idea of the ten commandments, and that the "Church has taken the first commandment 'Thou shalt have no graven image' out of the Catechism and has cut the last commandments in two in order to make up the number."

As to the ignorance of the Italians in relation to the ten commandments, we venture to say that there is more ignorance of the ten commandments among Protestants in the United States than among the Catholics of Italy. All Catholic children are taught the ten commandments by means of their catechism. The leaving out of the first commandment from the catechism is a mere fiction. We need only say here in reference to the first commandment that the words she quotes are a mistranslation intended by the translators of the Protestant Bible to convey the belief that the making of sacred images to remind us of God and his angels and saints is a sin against that commandment. It is not the making of images for such a purpose which is here forbidden, but the making of idols to be adored and served as gods. It is evident from the twenty-fifth chapter of Exodus throughout, that the making of images for devotional purposes, and the placing of them in the church of God, was never prohibited, since God commanded Moses to place such images on the ark of the covenant, which was kept in the tabernacle. This command had given but a short time after Moses had received the ten commandments from the hand of God.

By God's command similar images were erected in a conspicuous place in the great temple of Solomon. See III. Kings, vi. (Prot. Bible, I. Kings). Also viii, 9, 7; and II. Paralipomenon, (Chronicles), chapters iii. and v.

But it is asked, "why are the words 'thou shalt not make any graven image' omitted from the catechism?" We answer, because they are a false Protestant translation and are not found in the correct versions of Holy Scripture. There are, indeed, the words, "thou shalt not make to thyself a graven thing, etc. Thou shalt not adore them nor serve them." But these words are implied in the commandment "I am the Lord thy God, thou shalt not have strange Gods before me," which are never omitted. The words which follow

these are omitted only in a synopsis which young people are required to commit to memory. Our English catechism and other catechisms intend extensive study, the contents to be found in full. (See "Butler's Catechism," p. 10.)

FRENCH-CANADIANIZATION.

In another column we have given principal features of the religious census for 1891, particularly interesting. These facts throw much matter to which we have had occasion to refer. Protestant attempts to the Province of Quebec.

In almost every issue of the Protestant religious journals, as the Montreal Witness, the Christian Review, the Christian, we find such glowing accounts of the work of converting Canadians to Protestantism, that we might be tempted to believe that the mission of the sects represented by the French-Canadian journals, the errors of Popery, and into their respective statements are mere purpose of wheedling a credulous dupes—proves this to demonstrate.

The general increase in Quebec was 952 people; the decade ending with Lutheran increase extreme, but as Lutheran small body, numbering his increase having he said truly that the tion which exceeded so increase of population. The Catholic increase being 1035 on every Methodists, Presbyterian of England increased 6,118, respectively; every 10,000, the Met by 192, Presbyterians Church of England by Protestant, or rather bodies, decreased by aggregate. The en Protestants of all so every 10,000.

With these figures we not lawfully ask Baptist, Methodist and converts of whom much? We know that a large exodus, especially French-Canadian, are said to be half a New England States. has progressed not. Have the converts to ing sects died off fast born? It would see sects are distanced in Church of England, give due credit that not initiated the McVie and the Douglasses, false pretenses.

The Dominion of effectually settles this. presume we shall hear from the boasters till have had time to face hard facts which will then begin again.

EDITORIAL.

Another convert to the Diocese of London, the Bishop having of a new building for Joseph at Belle Rivière a report of which a part of this issue. most satisfactory in it is to make the rejoice. Each one that a blessed inf about the parish in The children will be every useful branch edge, but will like with the great imp up in the fear and members of society their country.

We are pleased to announce that Mr. T. Marmora, an Irishman appointed to the of the County of Donald is a gentle the office every of performance of it satisfactory manner Government is to excellent choice it.

The latest report of Rev. Dr. James P. Catholic. It is an authority, that will be some slight ing a second chan