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EASTER.

No one cannot but be influenced in some measure by the holy joy of the Easter festival. The lamentations of the past week have given way to canticles of exultation, and the trappings of woe have been changed into the vesture of rejoicing. The voice of the Church that bewailed the sufferings of Christ breaks out into glad, exultant strains extolling the power and glory of the risen God. The glad alleluia that our heavenwards and all the pomp of ceremony and rubrical majesty give evidence of her joy and happiness, for the Resurrection is the last and convincing proof that she is divine.

When the body of the Redeemer hung on the cruel nails of the cross so stained and disfigured that Mary could scarce have recognized it save for the unerring instinct of her mother's heart, and when the faithful few who loved Him to the end looked up through blinding tears on the face of the dead Christ, His enemies went back to their homes rejoicing at their triumph. His history was finished. But their joy was of short duration, for on Easter Sunday the Christ whom they fondly hoped to have silenced forever rose glorious and immortal from the dead, and an angel spoke the words: "He is risen: He is not here."

The Resurrection proves that Christ is God. During His life He worked many a wondrous miracle; and though each was sufficient to give testimony of His divinity, yet upon them He did not choose to rest the proof. He staked His entire cause upon His Resurrection. He foretold that He would lay down His life and take it up again on the third day. The Jews marvelled much at His prediction. It was ever present to their minds, and when the divine body was placed in the sepulchre they resolved to prove it false. No possible measure was neglected. They placed Roman soldiers around the grave, with orders to guard it sleeplessly and vigilantly. Anxious they were, for if the Christ indeed came triumphant from the tomb they were in very truth "whitened sepulchres fair without and within full of rottenness and dead men's bones," and they stood before the people without a vestige of authority.

Hour after hour passed by—the third day was approaching, and the body still slumbered. Quiet and peace were calming their troubled hearts, and they looked forward to the hour when in the temple and synagogues they might tell the people that the Nazarene was an imposter and deceiver. But see—there are little groups of men here and there, excited, face-blushed and talking low and earnestly. The word passes from mouth to mouth that the Christ was arisen. They tell the story that never grows old, how at the first dawn of Easter day the women go out to place perfumes and flowers upon the dead body, and they find the heavy stone rolled back, the body not within the sepulchre, and from the lips of an angel they hear the words: "He is risen. He is not here."

Hence we can well understand the joy of the Church, for every recurring Easter brings vividly to her mind the divinity of her origin and the inability of hell to accomplish her destruction.

Though this Easter day brings no change in the condition of our Holy Father the Pope, and though men of perverse mind are endeavoring by infidel works to eradicate her teachings from the minds of her children, yet is her courage unflinching. She cherishes the hope, and justly, that before many Easter days will pass by our Holy Father will again assume the temporal dominion of which tyrant hands have despoiled him, and his enemies (as they who have gone before) will see their maledictions return upon themselves and their attacks to come to naught. "The gates of hell will not prevail against her." Onwards and upwards she advances, always to battle, never to be defeated;

always to suffer, never to rejoice until the consummation of time bring her the diadem of glory and triumph eternal.

Of this she is confident, for He who clothed her in the robe of indestructibility proved Himself God. Therefore that word must come to pass: and so she exults and echoes the emphatic declaration of Peter: "Thou art Christ, the Son of the Living God," and takes up the triumphant strain taught by her throughout the world: "For thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art Most High in the glory of God the Father."

That Christ rose from the dead has been the belief of ages. The proofs are so plain and evident that an attempt to cast upon it the shadow of a doubt never enlisted the energy of any one deserving of notice, no matter how much prejudiced against Christianity. It remained for modern times to hazard the assertion, as false as it is impious, that it is but a legend or a myth. To defend the assertion they must needs have recourse to arguments ill-becoming to be uttered by reasonable individuals. They tell us that Christ was not really dead when He was placed in the sepulchre and that the ointment employed in the embalming of the body healed the wounds and the chill air of the tomb revived the inanimate. St. John, however, assures us the centurion's lance transfixed the heart: "Forthwith there came out blood and water." That He arose from the dead is beyond doubt. Many times, not in a vision or a dream, but in broad daylight, was He seen by the disciples during the space of forty days.

Deny the Resurrection and the attitude of the Apostles is perfectly inexplicable. How explain the change from craven fear to dauntless courage? What influence transformed them into intrepid preachers fearing neither persecution nor death? Well they know the life that opens out to them, but they enter upon it as gladly as men ever went to marriage feast. There is no possible explanation of the fact unless we admit the Resurrection. A proof of Christ's divinity it is, a pledge also of the resurrection we all hope to have when time is no more, when in the land beyond the spheres we put on the vesture of incorruption.

MINISTERIAL CALUMNIATORS.

We have been so accustomed to read tissues of calumny emanating from Protestant Ministerial gatherings that we are not at all surprised that at a recent meeting of the Ministerial Association of Montreal, a paper was read by the Rev. W. T. Graham in which the character of St. Ignatius of Loyola, and of the whole Jesuit order, was vilely misrepresented and blackened, and that these misrepresentations were applauded and approved by the ministers present.

In the report of the proceedings as published in the columns of our Montreal contemporary the *Witness*, we are informed that the general opinion expressed was to the effect that the Rev. Mr. Graham's paper contained "just such facts as the public needs in these days, and that the best remedy for the evils indicated would be to give the facts to the people;" and it is added that "the association was very strong on this point."

Thus it appears that all Mr. Graham's mis-statements were endorsed by the association, so that thus an importance was given to them which by themselves they would not have possessed, inasmuch as the paper consisted merely of a rehash of all the falsehoods which have at various times been repeated against the Jesuits.

Mr. Graham states that the Jesuits were established for the purpose of counteracting the work of the Reformation. No doubt this was one of the objects which the founder of the order had in view, for the influence of the Church could not be extended without checking the growth of Protestantism, and the checking of Protestantism must necessarily be effected whenever and wherever Catholicism is successfully propagated. To this extent Mr. Graham is correct, but he is wrong in giving it out that the counteracting of Protestantism was the chief object of the order, which was to increase the glory of God in every possible way. For this purpose the maxim adopted by St. Ignatius was "Ad maiorem Dei gloriam;" ("For the greater glory of God.") and to this end the Jesuits devote their lives. In Europe, the natural consequence of defending the Catholic Church, whether through the establishment of Catholic schools and colleges, or by inculcating the pre-

cepts of the Catholic religion, was the checking of Protestantism, but the efforts of the Jesuits extended to the bringing of the knowledge of Christ to heathen nations and converting them to Christianity. In this field extraordinary success followed the efforts of Jesuit missionaries, and converts were numbered by tens of thousands in India, Japan, Africa and America North and South. It is, therefore, a mistake to say that the only or even the chief object of the institution of the Jesuits was to combat Protestantism, though to do this was necessarily one of its objects from the very beginning, simply because it was the primary purpose of Protestantism to combat the Catholic Church. The defence and propagation of the Catholic religion was therefore necessarily associated with a counteracting of the efforts to establish Protestantism throughout Europe. But when it is remembered that both Luther and Melancthon declared that even in their time Protestantism had already degenerated into the throwing off of all the restraints of Christian morality, it is not to be wondered at that a society which had for object the greater glory of God should devote much of its energies to the counteracting of Protestant teachings.

Mr. Graham asserts that a Jesuit is authorized by the principles of his order, "to commit almost any crime without any feeling of guilt." Such an assertion is too ridiculous to need serious refutation. We have the Jesuits in Canada and throughout the United States, but we have yet to learn that even one of the order has ever been found guilty of any crime, whether against the laws of God or man. Surely this would not be the case if there were any particle of truth in Mr. Graham's statements. But, on the other hand, there have been numerous crimes, from polygamy to murder, brought to the door of Mr. Graham's co-laborers in the ministry. Mr. Graham treads on very precarious ground when he makes such assertions against Jesuits. He is simply a calumniator. He has evidently borrowed his facts from the fictions of Eugene Sue and similar writers; but Eugene Sue has the honesty to admit that his stories of Jesuit crime are purely the product of his imagination. Mr. Graham has not the honesty of the atheistical fiction writer.

One of the charges brought against St. Ignatius by Mr. Graham is his "intense and pitiable superstition."

To refute this, it is sufficient to refer to a work written by the saint for the purpose of leading souls to God—The Spiritual Exercises. This wonderful work is sufficient evidence that the saint knew far more of the true method of serving God than do Mr. Graham and all his confederates together, for altogether they have not produced such a work, showing the most intimate knowledge of the means best adapted to lead man on the way to perfection. Of this work of the founder of the Jesuits, another saint has said that it has brought more souls to salvation than it contains letters.

Mr. Graham is also said to have given a list of outrages and persecutions instigated by Jesuits against Protestants and monarchs and nations. As the details are not given, there is no further refutation of this charge needed than to say that it has a familiar sound. We are aware that such charges have been made before, and we have had occasion to refute them in detail in our columns. We need only say here that they have been proved over and over again to be calumnies.

The lecturer also stated that the Jesuit order "had been cursed by the Popes: it had also been cursed by the Church. So much for infallibility."

This is simply a falsehood. It was never cursed by the Church nor by the Popes. It was dissolved by a Papal decree, because a Pope was forced, against his will, to issue such a decree. But in this there was no question of Papal infallibility, which extends merely to questions of dogma and morals. It is a mere matter of discipline and expediency whether or not a certain religious order should be preserved in the Church, but the infallibility of the Church is in no way concerned in the matter. The Church existed before the Jesuits, and taught the same doctrines which she teaches to-day, and her continuity of doctrine does not depend in any way upon whether the Jesuits exist or not as a religious order. There is, therefore, neither philosophy nor fact in Mr. Graham's statements, and the Ministerial Association renders itself ridiculous by its endorsement of them.

A WOMEN'S SUFFRAGE BILL.

A bill has been introduced into the Nova Scotia House of Assembly to grant the suffrage to women, and the usual arguments were used in favor of the measure, the chief one being the inherent equal right of women with men to take part in deciding how the country should be governed.

We by no means deny that women are quite intelligent enough to vote, and in truth many women are far above thousands of male voters in intelligence and honesty and in every quality which goes toward making up the character of a desirable voter, and we have no doubt the general influence which would be exerted if women actually exercised the franchise would be on the side of good morals and honest government.

But there is something else to be considered beside the comparative capacity of men and women to fulfil the duties of citizenship. There are a few women like Susan B. Anthony and others who have undertaken the advocacy of so-called "Women's Rights," and who are constantly agitating for the right of women to vote at elections; but we can safely say that there is no general movement on the part of women to obtain this right. If it were granted to-morrow the great majority of women would not go to the polls, unless they were dragged thereto by some extraordinary influences. As a result, the influence which women would exert, in fact, would be merely on the side of such principles as are represented by the strong-minded class who are known as Women's Rights Advocates. We venture to say that the cause of good government would gain nothing by the franchise being exercised by these people. It is well known that their principles of morality are very lax, and on the marriage question, for example, they are subversive of the ethics of Christianity.

We may be told that the franchise would not be confined to this class of women if the right were once extended to the sex, and that, therefore, those who have correct moral principles would be able to counteract the evil which might be wrought by the class of women voters we have referred to. This may be true in theory, but we feel assured that in practice the demagogic women would have their own way as far as the voting is concerned. The majority of women do not wish for votes, and would not use them if they had them, or they would be induced to go to the polls only once in a while when it would be proved to them that their votes were then requisite in order to counteract the votes of other women who are less retiring in disposition.

A certain percentage of the sex would undoubtedly use the franchise if it were extended to them, but they would be chiefly those who even now spend much of their time in the advocacy of woman's suffrage. Would it be desirable to drag the great body of women into the mire of political campaigning for the sake of pleasing the class of women we have described?

We are decidedly of the opinion that it would not, even if the majority of women would be willing to go to the polls. There is a fitness of things in the natural order which prevents women from taking all the responsibilities of men. We read in classic lore that there were in ancient times a body of Amazons, or female soldiers, who made their mark as warriors, and the King of Dahomey at the present day has a troop of such Amazons; but all civilized countries exempt women from military duty: and it appears to be equally reasonable to exempt them from taking part in political contests.

It is all the more necessary they should be so exempted as the few women who would vote as a rule would not represent the general voice of the women of the country, most of whom would stay at home; and it is undesirable that the voters' list should be increased by a non-representative class, as would be the case practically if the franchise were extended to women; and that non-representative class would not be the best class of women.

It does not refute our position to say that the franchise is extended now to many voters whom it would be desirable to exclude, either because they lack intelligence or virtue, or that they are open to bribery. There is no human institution faultless, and the present voting system cannot be expected to be perfect in every respect; but we rely upon the best attainable general results, when all classes of voters are taken into consideration; and though the classes include men only, the total is really more representative of general opinion than would be the case if the advocates of women's suffrage were

to vote. It can scarcely be supposed that a franchise which includes nearly all the men will be the source of any legislation unjust to women; and as far as the purity of elections is concerned, they will probably be just as purely conducted as they would be if the franchise were extended to women. At all events there is no likelihood of the proposed Women's Suffrage Bill passing the Nova Scotia Legislature.

EASTER WISHES.

We wish our friends, and enemies, every blessing. Betimes our path is beset by various obstacles incidental to every journalist's, but we are not dismayed, nor are we discouraged. Disputes cease and truth endures. Tempests of animosity will lash the waves of our life into fury, but the same God who long since calmed the troubled sea will, in His good time, quell all turbulence and there will come a great calm.

DISESTABLISHMENT.

A telegraphic despatch announces that the bill now before the British House of Commons, for the disestablishment of the Church in Wales, has passed its second reading by a majority of 304 to 260, which is a considerably larger majority than was expected for it, no doubt owing to the circumstance that there are members on the Conservative side of the House who are convinced of the injustice of inflicting on the Welsh people a Church in which they do not believe, and which by its oppressive manner of collecting tithes has rendered itself odious to the people, and they are unwilling to perpetuate the monstrous injustice.

It would be premature to infer from this that the bill will become law at once, for there is little, if any, doubt that the Lords will veto it, as they have already done with other measures which have passed the present House of Commons; yet it is not thought possible that the Lords will continue to set themselves in opposition to the will of the people, if, by a new election, the popular mandate be given again to Parliament to pass the measure; and as, on the other hand, there is little reason to doubt that if the issue of disestablishment be put squarely before the people, the verdict will be decisive against the State Church in Wales, with a larger majority against it than there is even now in Parliament, and as it may safely be assumed that the Lords would yield to the will of the people thus plainly expressed, we may safely conclude not only that disestablishment in Wales is near at hand, but that the whole question of the State Church will be taken up before long and that the Church of England itself will soon cease to exist as a State Church.

The Church of England has long ceased to be the Church of a majority of the people, and it has consequently been sustained only by the powerful influence of the aristocracy, against the persistent assaults made upon it of late years by the Nonconformists, who are rapidly increasing in numbers and power.

The constant dropping of water will wear out the hardest stones, and so the Church will scarcely be able to resist much longer the herculean efforts now being made to bring it to a level with the other churches of the kingdom, and to let it stand as a voluntary institution, depending for its maintenance on the good-will of those who have confidence in its ministrations.

There is no doubt that it is a general feeling with the Bishops of the Church that the present agitation for disestablishment in Wales is an indication that a similar agitation will soon be raised for complete disestablishment, and this is the reason why most strenuous efforts are being made to avert the storm which is surely coming. Nevertheless it is positively asserted that there are many, even among those who belong to the Church, who are of the belief that it is an injustice to impose it upon the whole nation; and this is especially true when the case of Wales is considered, where not more than one-fourth of the population belong to the Establishment. Yet it was scarcely expected that the advocates of disestablishment in Wales would find recruits among the clergy of the Church if it is proposed to disestablish. Nevertheless it is confidently asserted that such is the case, and a recent issue of the *Christian World* asserts that, notwithstanding the opposition of the Bishops to disestablishment, a very large proportion of the Welsh clergy are really in favor of the measure, which they think would make the Church more acceptable to the people of the principality. It requires great courage in the clergy to declare them-

selves in accord with popular sentiment on this subject, yet many have done this strongly and clearly. The *Christian World* goes so far as to assert that

"It is a notorious fact that three out of four of the Welsh clergy who have taken Holy Orders during the last ten or fifteen years are ardent Welsh Nationalists, and as such are longing for the day when the Welsh Church shall be set free from the trammels of State control."

If these representations are strictly true—and there is very strong reason to believe that they are—the time when Disestablishment will be granted to Wales cannot be far distant.

The only serious opposition which will be offered in Parliament to the Disestablishment Bill which is now before the House of Commons, will proceed from the House of Lords, but it is expected that this opposition will be removed by the circumstances already alluded to above, the popular mandate which is sure to be given at the next general election.

Among the people generally there will be little regret, even if the wider measure of total Disestablishment become law; for there is a growing feeling that the Establishment is one of the greatest obstacles in the way of effecting great political reforms. It has been remarked that, as a rule, the clergy of the National Church have opposed all the great reforms which have been effected in the interest of the mass of the people, and the impression has gained ground that if the condition of the masses is to be ameliorated, the only way by which this can be effected is by taking from the clergy the immense political power they enjoy through the fact that the Church is an institution of the State, and is maintained by the State.

THE SITUATION IN MANITOBA.

The news has been telegraphed from Winnipeg that in all the Protestant churches of the city sermons were delivered on the school question of the Province on the first Sunday after the reception of the remedial order sent by the Dominion Government, and calling attention to the fact that the Catholics of the Province have been aggrieved by the Provincial School Legislation, and requesting the Manitoba Government to remove the causes of just complaint.

The tenor of all the sermons is said to have been that the Manitoba legislation must not be interfered with by the Dominion Government and Parliament, which is equivalent to saying that the grievances of the Catholics are not to be redressed.

In the face of these declarations to the same effect made by members of the Government of Manitoba, Catholics have been advised by many Ontario journals to rest satisfied with what reparation may be made by Manitoba itself for the injury inflicted on the Catholic educational system.

In reply to all recommendations of this kind, we have to say that there is no evidence that there is any inclination on the part of the majority in Manitoba to grant the justice demanded by Catholics, and the advice so ostentatiously tendered to us by our contemporaries is not one which we can honorably or conscientiously follow.

It has now been settled by the highest judicial authority in the Empire that Catholic rights have been unjustly interfered with, and it is the duty of all honest and loyal citizens to unite with us in demanding that the rights which have been taken from our coreligionists in the Western Province be restored.

We shall be quite content if Manitoba itself restore those rights, but if they are not restored by Manitoba it devolves upon us as a duty to demand justice from the Dominion Government and Parliament, and we shall not cease from so doing until that justice be obtained.

We are glad to be able to say that there are some among the Protestants of Manitoba who counsel moderation, and advise that justice be done; but the majority, strong in the conviction that local brute force will prevail, are at present declaring that the justice asked for must not be conceded. We must say once for all that we shall not cease to agitate this matter until the fullest reparation be made for the injuries inflicted, and we shall jealously watch the course of the Dominion Government to secure that justice.

The Manitoba Government, in spite of its braggadocio that it will yield nothing even to the decision of the Imperial Privy Council, has so far come down from its lofty position that the Legislature has been adjourned till May 9th, ostensibly that the matter may be considered before a reply be