

The Catholic Record.

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 15th, 1905.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability.

With my blessing on your work, and best wishes for the success of the Archdiocese.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Yours faithfully in Christ, DONATUS, Archbishop of Ephesus.

LONDON, SATURDAY, JULY 29, 1905.

THE FEDERATION OF CATHOLIC SOCIETIES.

Two years ago we published a few articles about the advisability of the Federation of the Catholic societies of Canada.

We believe that such a movement would do much towards banishing apathy and arousing us to a consciousness of our power and duty.

What good could be done were the Catholic press supported as it should be. We do not share the opinion of those who contend that the Catholic paper is too poor a thing for reading or advertising purposes.

1. To work for the general welfare of Catholic interests apart from the special object of each organization—leaving each society with its own government and officers.

2. To support the Catholic press and disseminate Catholic literature.

3. To defend Catholic principles and protest against all measures antagonizing them.

4. To, as we said before, keep well in the forefront of the progress of our country and to do our utmost to maintain in active operation these religious and moral principles upon which the well-being of the State depends.

5. To vie with our fellow citizens in all that redounds to the good of Canada.

A word to the members of unions. We are aware that the rosary picture of the good time coming when Socialism reigns, finds favor in the eyes of some Canadians.

our contributions to adverse discrimination. Do we, for instance, assist those of the household who might be a tower of strength to us; or are we, despite our profession of fraternity, ever the first to put an obstacle in their way.

Do we present an unbroken front in time of need, or are we split up in cliques and sets? Is it not true that in movements for the common weal the Catholic is rarely in evidence?

Not that we look upon them with disfavor, but we have acquired a habit of silence that does us no credit. And yet we talk much about what we have done in the past.

Make pictures of those who did use it and then do nothing. We are confident that a Federation of Societies would use it effectively.

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 it reaches more Catholic homes.

With my blessing on your work, and best wishes for the success of the Archdiocese.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

FEDERATION OF LABOR, PRESIDENT GOMPERS.

He urged that it is safer for the individual mind to submit itself to the guidance of the Church than to follow its own notions.

He points out that "no secular society allows that freedom in practice and principles which is claimed in the Church.

Neither in the law courts are such departures recognized, because on them rest principles of the highest value.

He advised a return everywhere to the primitive practice of communion each Lord's day, and the use of the Book of Common Prayer amongst families who are deprived of more than one service on that day.

He fulfills the purpose of their confirmation by which they were admitted, not to the sacred but to the royal priesthood.

We fully recognize the necessity of a guide in religious matters, and such a guide has been furnished by Christ, Who commanded the precepts of the Church which He established on earth.

Who should be heard and obeyed under the penalty that whosoever disobeys should be regarded as the heathen and the publican.

Mr. Ward blames the Church for Henry VIII. being a "monster" because he received his education in it.

Catholic writers never tire of asserting the truth in regard to the Reformers but our Protestant friends, on the other hand, glory in hurling false accusations at the Pope and clergy of the Catholic Church.

A VEXATIOUS SCHOOL CASE.

The Town Council of Walkerville, in Essex Co. which is entirely under control of the firm of Hiram Walker & Sons, has kept up a constant fight with the Catholic Separate school trustees of section 1, Sandwich East, and are now continuing to throw all possible obstacles in the way of the efficient working of the same school and its sister school of the town of Walkerville.

The Separate school of Sandwich East, section No. 1, was established in 1891, and was attended by about 40 pupils from the town, the total attendance from town and township being 92 in the year 1900.

In 1901 there was no school tax paid from Walkerville ratepayers, but in the following years down to 1903, about \$25 per annum was allowed by the Town Council of Walkerville to the Separate school, the trustees of which did not wish to enter into litigation to obtain a just share of the taxation.

In 1903 the trustees of the school sought for justice by making a petition to the Council for \$550. This reasonable request was refused.

The trustees then brought suit before Chancellor Boyd for the amount required, and the decision was that the rate levied upon Catholic supporters of the school resident in Walkerville should be paid to the trustees of Sandwich East, section 1.

The Town Council appealed, and a cross appeal was made by the trustees, for arrears of taxes, and the case was decided in their favor.

Owing to the large increase of the number of children in the school of Sandwich East, a Separate School Board was established for Walkerville in Dec. 1904, but as no accommodation could be had for the pupils in the town, leave was obtained from the Education Department to open the new school in the township, close to the town limits, and it was opened in January 1905, a new school building being begun in Walkerville.

The Court of Revision, following its traditional policy of obstruction to Catholic education, refused to recognize the newly organized school, maintaining that the Minister of Education had no right to grant the permission above referred to, and all the Separate school supporters of Walkerville have been assessed as Public school supporters.

The appeal against this action of the Town Council will come before the County Judge early in August. Meanwhile the school is continuing its work through great sacrifices made by the Catholic people.

Our leaders may compare these facts with the assertion of Orange orators that they are in favor of nothing else than equal justice to all. It will also be seen whether the Catholics, or the enemies of the Catholic Church should be branded as "Coercionists," which term is used by the Toronto Mail and Empire, News and Saturday Night and the Free Press of London to designate Catholics who desire to free the Catholics of the North West from annoyances and persecution similar to those practiced by the Walkerville Council.

The Catholic supporters of the Autonomy Bill are not coercionists, but the Manitoba Government, and the supporters of Mr. Borden's educational amendment, the Orange Lodges, the Methodist and Presbyterian Conferences and Presbyteries—these are the real coercionists of Canada.

CHURCH AUTHORITY vs. PRIVATE JUDGMENT. The Right Reverend Bishop Hamilton of the Anglican Diocese of Ottawa in his address to the synod of his Diocese complains strongly that the increasing habit of exercising the right of private judgment without sufficient information is leading to a great neglect of spiritual duties on the part of the adherents of the Church.

This neglect is said to be particularly noticeable in the non observance of the Lord's Day, the omission of Holy Communion, and of the due presentation of children for the reception of the Sacrament of Baptism.

He urges that it is safer for the individual mind to submit itself to the guidance of the Church than to follow its own notions.

He points out that "no secular society allows that freedom in practice and principles which is claimed in the Church.

Neither in the law courts are such departures recognized, because on them rest principles of the highest value.

He advised a return everywhere to the primitive practice of communion each Lord's day, and the use of the Book of Common Prayer amongst families who are deprived of more than one service on that day.

King Henry VIII. kept the said wife secretly, and had children of her." (Cranmer's Remains, Parker society, p. 219).

Cobbet, in speaking of the married priests of Edward VI.'s reign, says: "These men, the most of whom had, like Luther, Cranmer, Knox, Hooper and other great Reformers, broken their vows of celibacy and were of course perjurers."

In 1540 Cardinal Beaton, the Scottish minister, had been assassinated, with the secret connivance of King Henry and the avowed approbation of the Calvinist Reformer, John Knox, who blushed not to praise, what he called "the godly fact."

"Luther broke the vow of chastity, which he made as a monk and a priest, and committed the double sacrilege of taking a nun for his wife." Erasmus wrote of him: "It was thought that Luther was the hero of the tragedy, but for my part I regard him as playing the chief part in the comedy, that has ended like all comedies, in a marriage."

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The last meeting of the General Assembly of the Presbyterian Church in the United States passed a resolution favoring the union of that Church with the Reformed Presbyterians who are also known as the Cumberland Church.

No human authority could justify the rebellion of the first Protestants against the authority of the Church, and no man-made Church can claim at the present day to possess that authority.

It is not surprising that the repudiation of the authority of the Catholic Church should lead to the evils which Bishop Hamilton deprecates, but the only remedy is to return to the one fold of Christ which is under the Headship of St. Peter's successor, Pope Pius X.

Some letters appeared recently in the Dresden, Ont., Times attacking the Separate schools of Ontario, and were freely admitted by the proprietor of that paper to its columns.

These letters were ably refuted by a young man, Mr. A. Parnell Mahoney, who styled Henry VIII., Calvin, Cranmer, Luther, and by implication, John Knox "monsters," which they really were, judged by the standards of Christian morality.

One of these assailants, the Rev. W. Ward of Dresden, closed his side of the controversy, saying: "We want no separate people nor separate society, nor Separate schools, nor separate churches, nor any separate end that delude or maketh a lie."

The Dresden paper, which is always ready to publish anything anti-Catholic, refused to allow Mr. Mahoney to close the controversy by a rejoinder to Rev. Mr. Ward's last letter.

The Synod of the Cumberlanders held recently at Newcastle, Pa., passed also a resolution whereby it is deplored that the present tendency of Protestants is to observe Christmas and Easter after the example of the Catholic Church.

Dear Sir—Since I have been refused space in the Dresden Times in which to say a few words in answer to Mr. Ward's letter of May 23rd, I ask permission to answer it through your columns.

The word "monster" which I made use of in referring to the Reformers seems a little too strong to suit Mr. Ward. However we shall see if they could not justly be termed as such.

Cranmer, whilst a student at Cambrige, and before he entered into Holy Orders, married "one Joan . . . dwelling at the sign of the Dolphin"; there. She dying he became a priest; but during his embassy to Germany about the beginning of 1532, he was married to Margaret, the niece of Osiander of Nuremberg. This marriage being altogether unlawful according to the law of England, he, as he acknowledged at his trial, "in the time of

to observe them is an evidence of a desire on the part of the more piously inclined among them to restore the ancient practices of Christian devotion which they had abolished in their re-forming zeal to do away with what ever tended to nourish Christian piety, when it was clear that these practices were introduced by the Church, though not expressly commanded in Holy Scripture.

The Amnesty Bill has been abandoned by the Government owing to the strong language used by a Nationalist member, M. Lasies, who denounced the spies who would be relieved from punishment along with the exiles against whom banishment had been decreed for no crime.

M. Lasies objected to "the reptiles employed by ex-minister Andre to spy upon their comrades benefitting under the bill, on the same footing as political offenders who had done nothing dishonorable." He added that "the marks left by General Andre on the history of his time will be traceable as a reptile is traceable by venomous slime."

M. Berteaux, Minister of War, declared that he was prepared to forgive those who had tried to turn the army against the Republic, but after the odious words of M. Lasies he would no longer support the Bill.

When the session was resumed the Premier declared the session closed, and the Bill was thereby postponed automatically.

The whole transaction will set before the French people the paltriness and venom of the governmental party, and if we mistake not, it will be a nail in the coffin of the Infidel party in the Chamber of Deputies.

M. Lasie's denunciation was strenuous, but it was well deserved, and this is why it cut so deep.

ANOTHER "SPECIAL CORRESPONDENT'S" LYING STORY REFUTED.

A couple of months ago there appeared in the columns of the London (Eng.) Daily Mail a foolish story under the title "Penitent and priests—Fierce fight between Confessors about a girl." The incident related was said to have occurred at the Italian village of Famara in Calabria.

The expelled confessor, as the tale went on, obtained the assistance of the other monks to force open the doors of the church, whereupon the two priests attacked each other with chairs while the young penitent looked on the battle in fear and trembling.

A couple of weeks later the Morning Chronicle published the story with embellishments to make it still more sensational and amusing to its readers the names of the monks being given as Fra Paolina and Fra Sorafino, with other circumstances which the supposed Naples correspondent of the Mail had not thought of inventing.

The whole tale was very fishy, and the Catholic News of Preston, England, at once on its publication, warned its readers to give no credit to it, and promised to ascertain by strict investigation whether it was true or false, and to make known the result of its inquiries. The enquiry was made, and in due time the News published the

answer received from the Archbishop Reggio in whose diocese the occurrence was said to have taken place—a true story of what occurred bore resemblance to that told by the papers named above, which probably have reliable correspondents at the continent.

The truth of the matter was that a lunatic woman used to come a long distance to make her confession at the conventual church, which was sometimes admitted by the nuns, but on the present occasion was dismissed by the Superior, being in a suitable frame of mind sacramentally bound. She was to return home, but instead of that through the village weeping and wailing, and then came back to the convent in this condition.

There is not a word of truth in the story of the two priests disputing to have the privilege of hearing the girl's confession, nor in the other details given by the Chronicle.

We are reminded of the assurance which should be given to stories emanating from the Mail's correspondence by the sensational given by the same paper of the murder of the legations in Paris, the Boxer troubles, all turned out to be pure inventions.

And here it must be added dishonesty of the Daily Morning Chronicle is shown in the fact that its journals refuse to publish the refutation of its stories which was copied by many journals and some in America.

PROGRESS OF THE CHURCH IN THE UNITED STATES. Bishop William Bart of the United States is now travelling in Europe.

Among the facts which disturbed the Bishop are a majority of the population Catholic in 125 of the most cities of the Union, and States the Catholic religion dominates. In New Mexico Catholics are 90 per cent, in Missouri 84, in Nevada 77, in Rhode Island 71, in Florida 65, in Louisiana 65, in New York 55, in Connecticut 53, in Iowa 53 and in Michigan 51.

It may be especially noted that the States of Massachusetts, Connecticut, and the Protestants predominated down to a few years ago. But is unduly uneasy for the future, owing to this change of power, but needless, as there are no patriotic American Catholics, whatever may nationality. It is clear, however, under the changed circumstances will not be possible many more Catholics from public has been the case in past the country will not be progressive and prosperous.

Bishop Bart need not be the prospect.

ANARCHISTS IN FRANCE. While King Alfonso driving out with President Spanish Anarchist who has plied several French anarchists, with a view to these distinguished persons bomb which missed its wound seriously several who were near by.

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