

## The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS:

REV. GEORGE R. NORTHGRAVES,  
Author of "Mistakes of Modern Infallibility."

THOMAS COFFEY,  
Publisher and Proprietor, THOMAS COFFEY,

Messrs. LUKS, KING, JOHN NICH, P. J. NEVES and Wm. A. NEVIS, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, Sept. 15, 1934.

### THE SISTERLY PROVINCES.

The *Canada Presbyterian* speaking of the late Hon. C. F. Fraser in its issue of Aug. 29 has these kind and true words to say of the deceased statesman:

"He died in the very building that was his greatest work and which will stand for centuries as a monument to his unflinching honesty. Taken all round, Mr. Fraser was one of the best public men ever raised in Ontario. He was strong every way but physically. As a parliamentarian, as an administrator, and as a man, he has been easily among Ontario's first men for twenty years. His early death is a Provincial loss. To his honor be it said, he passed away without a single stain upon his record."

In another column of the same issue it says:

"His name was never associated with the veriest whisper of a job. At the head of the great spending department of the Government for nearly a generation, he could say when he dropped his charge—'These hands are clean'; and no one even in his heart ever questioned the truth of the declaration. Besides, he held, and rightly, that for one in his position to be able to plead personal purity in the face of undoubted malversation of public funds by subordinates or contractors, was no excuse whatever. He was believed where he was, for the very purpose of seeing to it that the State suffered no wrong from his ignorance, incompetency or culpable trustfulness. He believed that it was not enough for honor to be personally honest. If it could be proved that whether from ignorance or oversight he had allowed others to steal, he was always willing to step down and out, as one at once culpable and incompetent."

This testimony to Mr. Fraser's uprightness is the more valuable as it comes from one differing from him in religion, and who cannot be suspected of lavishing undue encomiums upon so courageous a defender of Catholic rights as Mr. Fraser always was in the halls of our Legislature.

The *Presbyterian* further regrets a fact which it considers a disgrace to Ontario Protestantism, that Mr. Fraser was made a special object of attack by P. P. A. bigots, simply because of his religion. On this subject it says:

"And yet this man, such as he undoubtedly was, if a set of foolish, unreasoning bigots had had their way, would have been relegated to private life and declared unfit to serve his country even as a court crier or a parish constable. It tempts one almost to be ashamed of the name of Protestant when it is possible to find in such a country as Canada, and at this time of day, men masquerading as patriots, statesmen and champions of liberty, yet ready to adopt all the persecuting and intolerant principles and practices which they allege, and no doubt with a good deal of reason, have been characteristic of the Church of Rome during all its history. The very glory of Protestant is surely to hold more scriptural principles and follow a more excellent way."

Surely not. With a majority of five to one, we certainly ought to be able to hold our own by honorable and straightforward means, and if Protestantism and so-called liberty can be maintained and defended only by treating such men as Christopher Finlay Fraser as pariahs, or lunatics, or rascals and by chasing all Roman Catholics from all positions of public office and trust, then Protestantism is on its last legs, and it may fairly be questioned if liberty of such a kind be anything but tyrannical intolerance, masquerading in some other party's stolen, tattered and long ago cast off clothes.

We pass over in silence what our contemporary says of the intolerance of "rascal mobs" in Montreal and Quebec, and of blood which is not dry "on the skirts of Rome," which, he admits, do not justify Protestants in Ontario in going and doing likewise, "whether by means of bludgeons or bad laws."

We condemn as strongly as any one can the recent acts of violence against Protestant missionaries in Quebec; but we are compelled to remind our contemporary that these missionaries were known to have used the vilest and most false language in reference to Catholics, the Catholic religion and Catholic sisterhoods. There is a limit to human forbearance, and the missionaries have frequently tried that forbearance till it went beyond

the limit. The much abused ladies who have devoted their lives to the cause of education and charity have fathers and brothers who cannot endure to hear them vilified, and they resented such insults.

It has been frequently shown that the French-Canadians are really tolerant in general, and we need not enumerate again now the well-known evidences that such is the fact; but the missionaries should understand that they ought not to test too far the patience of flesh and blood. Yet the violence of the Quebec mob has not been approved by those who are more representative of French-Canadianism than are the unruly ones who raised the riot referred to. In proof of this we need quote only the following testimony given by our contemporary itself in another column:

"We are glad to know that better counsels have prevailed. Though, so far as we are aware, no attempt has been made to punish any of the guilty parties, other steps have been taken to vindicate the good name of the historic city of Canada. The press of the city has vigorously denounced the outrage. The Mayor has, we believe, had the damaged places of worship repaired at the city's expense. By order of the Bishop the priests have condemned the outrage from their pulpits, and it is reassuring to observe that in doing so several of them expounded the principle of religious liberty and free speech in sound and emphatic terms."

In view of the kindly words of our contemporary, we shall not make comments on the blood which "stains the skirts of Rome." We might show that this is but a rhetorical flourish, and we might retort by giving some facts from the history of Presbyterianism in England, Ireland and Scotland. We might then see where the blood stains are really to be found; but we refrain. We shall only add a word showing one great difference between the fanatisms manifested in Ontario and Quebec: P. P. Aism with its intolerance is a continuous fact, and only one page in the history of Ontario, while the unfortunate episode of Quebec was the consequence of ephemeral excitement.

### THE DECADENCE OF LUTHERO-CALVINISM.

It has been known for some months that the Princess Alix of Hesse was betrothed to the Czarowitz, or Crown Prince of Russia, one of the conditions of the marriage being that the Princess should give up the Lutheran-Calvinistic religion of Germany, and become a member of the "Orthodox" Church of Russia, and it is a remarkable feature of the case that little surprise was manifested at the announcement. Recently the report was circulated that she had made objection against this change of faith, but it is positively announced now that these rumors have no foundation in fact. The Princess has no stronger conscientious scruples against changing her religion than had other German Princesses who received a Russian coronet in exchange for a religion on which they perhaps did not set a very high estimate.

The Princess Alix was quite aware when she agreed to marry the Czarowitz that it was necessary she should conform to the Church of Russia, for it is against the law in the Czar's dominions that there should be any unorthodox blood in the veins of the future line of the head of the Russian Church. The prize to be gained by the royal lady,—a prospective crown,—was too attractive to be rejected for so small a matter as the religious creed of Luther and Calvin jumbled together, and the creed was thrown aside when the two things were weighed in the balance. And the question is even innocently asked, "Why should not this be the case?"

We confess we cannot see any very valid reason why not, inasmuch as it is now perfectly well understood in Germany that the creed of that Empire is but a human creation. This was not the view held, or professed to be held, when Luther and Calvin proclaimed that they had a mission from heaven to reform the Church of God and restore it to its original purity by re-establishing belief in the doctrines preached by the Apostles of Christ. But it is now practically recognized by a large section, and the most influential section, of German Protestants, if not by an actual majority, that the new creed had no resemblance to the creed of the Apostles, and in their opinion it was not necessary that it should have such a resemblance. Every generation, according to their theory, has a right to make its own creed, and an enlightened age like the nineteenth century is not to be trammelled by the require-

ments of a creed propagated eighteen hundred years ago. Dogmas are nothing now, and those who will may change them without incurring serious blame. Thus it can scarcely be said that there was any surprise when the Princess Sophia, Alix's sister, abjured Lutheranism and embraced the orthodox Oriental religion for the sake of becoming a Grand Duchess! Why should there be any difficulty when the premium offered is the crown of such an empire as Russia?

The truth is Lutheranism is in a state of decadence in Germany, and the German evangelical papers are deploring the fact. Rationalism has now undisputed sway in the German Church; and if any of the doctrines of Christianity are to be preserved, it will probably be necessary, before long, for those who still retain some reverence for religion, or belief in the salient doctrines of Christianity, to secede from the existing Church, and establish a new reformed one.

The undoubted earnestness of the Emperor William III. in his faith may put off the day when the established German Lutheran-Calvinistic Church will declare itself openly against belief in the distinctive doctrines of which all Christians accept; but Rationalism has made such strides, particularly among the higher classes, and the clergy, that it cannot be indefinitely postponed. The more Orthodox papers endeavor to counteract the tendency, but they recognize the present condition to be one of paralysis, which must result in the not distant collapse of Lutheranism and Calvinism together.

The Princess Alix is to go to Russia shortly, ostensibly on a visit to her sister, the Grand-Duchess Sergius, but really to be formally received into the Russian Church. Even her Lutheran baptism will not be recognized by the Orthodox Muscovites, and she will be baptized by immersion on the occasion, in presence of the Grand Dukes and officials of the Court.

A curious feature of the case is worth considering here. It is not at all beyond the probabilities of the situation that the Russian Church will before long become united with the Catholic Church, in which case the two sisters, Sophia and Alix, would become Catholics all at once. The question arises, would the German royal families, and especially the Emperor William, regard this as a terrible catastrophe? It would not be very consistent for them to offer any objection, after having formally consented to these Russian alliances; for by so doing they have virtually agreed to whatever the Greek Church may do in the future, as well as to what it has done in the past; and in the past, such a reunion was actually effected at two different periods. At all events, the matter is now beyond their control, for the die is cast.

Can it be said, then, that the head of German Protestantism seriously believes that the Catholic Church is a corrupt form of Christianity, as the Lutherans have all along contended, whereas he has formally agreed to the possible and not improbable contingency that these Princesses, under his control, may accept Catholic doctrine in all its details, even to the supremacy of the Pope over the whole Christian Church? Indeed this final step would not be a very serious one after that which has been taken without any qualm of conscience; for even as the matter stands, the hymns which will be sung, and the prayers which will be recited by the two converted princesses recognize the Pope's authority in right most emphatically, while their Church refuses to admit it in practice. Witness the following prayer which the Eastern Church retains in its liturgy to this day:

The first is recited on the feast of St. Leo, who was Pope from A. D. 440 to 461:

"O most holy successor to the throne of the Chief Peter, you had the same belief and the same zeal as he." (*Liturgy, February 18.*)

On the same day occurs the following:

"He (St. Leo), the successor of St. Peter, who was a rich ornament to the supreme authority, and had Peter's fervent zeal, was similarly inspired of God to expound the Faith, and to destroy the confusions of heresy."

The following hymn, chanted on the second of January, the feast of St. Sylvester, is of similar import:

"O most holy Sylvester, you have ornamented the See of the Chief of the Apostles, and have shown yourself a most admirable minister of God, by embellishing, and strengthening, and making glorious the Church by the definition of divine dogmas. You shone as a brilliant star casting on every side the light

of virtues, teaching men to revere the holy Trinity as one indivisible God, and driving out the heresies of the wicked: O holy Sylvester, pray to God for us!"

It will be a rare spectacle to see and hear these illustrious converts from Calvinism or Lutheranism, whichever we may call the Church of Germany, thussing the praises of Popes, recognizing their authority as head of the Church, praying to the saints, and asking them to pray for us, and doing all this with the full approbation of the successor of the founders of Protestantism!

It is enough to make Luther and Calvin turn in their graves with horror at the degeneracy of the religion they established with so much labor.

### FATHER NOLAN'S CATECHISM OF THE SACRED HEART OF JESUS.

We have received from the author, the Rev. Father J. B. Nolan S. J., of St. Mary's College, Montreal, the Director-General of the Association of the Apostolate of Prayer for the French language in Canada and the United States, an excellent book which he has issued, entitled, "The Catechism of the Sacred Heart of Jesus, or the Manual of the Principal Associations Approved by the Church in Honor of the Sacred Heart of Jesus." The chief among these associations are, the Apostleship of Prayer, the League of the Sacred Heart of Jesus, the Roman Archconfraternity of the Sacred Heart, and the Guard of Honor of the Sacred Heart.

The devotion to the Sacred Heart of Jesus is one of the most touching and efficacious means offered to us to excite the love of faithful Catholics for Jesus, and to ensure a reciprocity of love between God and the human soul, which is all that the soul needs in order to ensure salvation.

This love for God and man is the charity of which the apostle St. John speaks when he prays that we "love God because God first hath loved us" and because "by this hath the charity of God appeared towards us, because God hath sent His only begotten Son into the world that we may live by Him."

The devotion towards, and adoration of the Sacred Heart of Jesus, directs our attention toward the love of Jesus for mankind; for the heart is regarded as the seat and centre of affection. In accordance with this, David was declared to be a man after God's own heart; and so if we would be at peace and in friendship with God, we must endeavor to unite our affections with those of the Heart of Jesus.

The best way to effect this is by consideration of the infinite love lavished upon us by the Heart of Jesus, the victim of love, which bled for us when Christ suffered for us on the cross, and which continues to yearn for our salvation.

Father Nolan's book is opportune, as it sets before us the practical operation of the League of the Sacred Heart, and the other societies approved by the Church, whose object is to induce us to reciprocate the love of Jesus for mankind.

The fear of God, which influences some to serve Him, is indeed not to be condemned, as we are told in holy Scripture that the fear of the Lord is the beginning of wisdom, and Christ commands those who fear Him who can cast body and soul into hell rather than those who can kill the body only. The fear of punishment leads to the fear of offending Him who can punish, and to the avoidance of sin, and finally to at least some love for God, because those who begin by serving God, even through a motive which is insufficient at first, will finally attain to some degree of love; but the motive of true love for God, which is set before us by the devotion to the Sacred Heart of Jesus, casts out fear. As St. John says: "Fear is not in charity; but perfect charity casteth out fear, because fear hath pain; and he that feareth is not perfected in charity. Let us therefore love God, because God first hath loved us." (1 John iv. 18, 19.)

It is by no means to be supposed that the devotion to the Sacred Heart of Jesus excludes other approved forms of devotion. The Heart of Jesus is in unison with that of His most blessed Mother, and members of the League of the Sacred Heart are recommended to make their offerings to the Heart of Jesus through the Immaculate Heart of Mary who is honored by the League under the title "Our Lady of the Apostolate;" and thus devotion to the Blessed Virgin is inculcated at the same time with devotion to the Sacred Heart of Jesus. Other forms of devo-

tion are also recommended to and practiced by members of the League.

The devotion to the Sacred Heart of Jesus was specially revealed to Blessed Margaret Mary de Alcoque, as a most efficacious means of gaining precious graces from Almighty God.

The graces which God promised through the Blessed Margaret Mary to those cultivating this devotion, are thus enumerated by Father Nolan in his Catechism:

1: The graces necessary for them in their state of life. 2: Peace in their families. 3: Jesus as their refuge during life and at the moment of death. 4: Consolation in affliction. 5: Abundant blessings on all their undertakings. 6: The plenitude of mercy to penitent sinners. 7: Fervency of devotion. 8: Rapid advancement towards spiritual perfection. 9: Special blessings to those who retain in their houses pictures of the Sacred Heart of Jesus. 10: To priests who propagate the devotion, a facility to convert obdurate sinners. 11: The recording on the Heart of Jesus the names of those who interest themselves in propagating this devotion. 12: To those who, in honor of the Sacred Heart, receive holy communion on the first Fridays of nine successive months, the grace of final penitence, that they will die at peace with God, fortified by the reception of the sacraments, and secure of a happy death.

These are priceless blessings, and the multitudes who are engaged throughout the world, in propagating the beautiful devotion to the Sacred Heart of Jesus; the hundreds of thousands, perhaps the millions, who are found in almost every parish, however humble, carefully fulfilling the requisite conditions to make worthy these nine communions of the League of the Sacred Heart, are a sufficient evidence that this devotion is the one which is suited to meet the wants of souls that were yearning to love God daily more and more.

We hope that Father Nolan's manual will be the means of making known still more extensively than heretofore the graces and indulgences which are annexed to this most admirable devotion. We should be glad to see the League of the Sacred Heart established in every parish of our Dominion.

### EDITORIAL NOTES.

The Toronto P. P. A. resolved to boycott the great fair of that city if the directors invited Sir John Thompson, the Premier of the Dominion, to open it. The directors wisely ignored the manifesto, and the opening was made, as originally intended, by Sir John before the usual thousands, who seemed to be undiminished in number on account of the threatened boycott; and, unless the weather interfere, the fair will undoubtedly have its usual success. The P. P. A. by its silly action has only made itself the laughing-stock of the Province by its asinine course. It would be as wise for them to attempt to stem the course of Niagara Falls, as to injure the fair; but at all events it has proved to the satisfaction of the public that its insane bigotry is more intense than its patriotism, or desire for the prosperity of its own city. The only objection against the presence of Sir John lies in the fact that he is a Catholic.

MGR. SATOLLI has been asked by a gentleman of the United States Episcopalian Church to investigate American Freemasonry, and to use his influence to have the ban removed from the association, at least as far as American Freemasonry is concerned. The Apostolic Delegate's reply is as follows:

Washington, D. C.,  
December 18, 1893.

Dear Sir:—In answer to yours of November 12, I must say that Freemasonry is essentially anti-Christian in its principles and aims, without questioning the intention and behavior of the individuals who belong to it. Such a society has been clearly condemned by the Church, which has come to such a decision after a careful and serious examination. Believe me, dear sir, yours respectfully,

SATOLLI, Delegate Apostolic.

It is altogether likely that American Freemasons have not entered into the plots against religion and good government which have been a feature of European Freemasonry; but they are not therefore void of responsibility for belonging to an association whose basis is irreligion and Anarchy. It wants something more than mere words to relieve American Freemasons from the responsibility arising out of their fraternization with the infidel Freemason propaganda of Europe, and the Church acts wisely in forbidding her children to become entangled with the machine.

THE Apaists of St. Louis, Mo., are getting a free advertisement which they did not anticipate when they joined the proscriptive gang. There are 200,000 Catholics in the city, and most of the Apaists depend largely on Catholic customers for their livelihood. It was, therefore, the desire of their hearts that their incognito should be kept; and the law of their society that they should deny their membership was most sacredly kept by them; for mendacity is the crowning virtue of Apaism. This law was therefore the most easily observed of any in the A. P. A. Constitution. But the *Western Watchman*, a vigorous Catholic journal published in the city, has succeeded in procuring the lists of membership for the whole city, and is publishing them at the rate of from two to three hundred every week. The consequence has been that the men who have sworn not to employ Catholics to do any work for them, have found that Catholics will now not employ them or deal in their shops—and some of them are fast going into bankruptcy. This is what they deserve, but not what they expected, and the *Watchman* is deluged with letters from Apaists asserting that though they did join the Association, they left it in disgust when they ascertained its real purposes. The *Watchman* publishes their letters for what they are worth; but remarks that it did not publish any name without good grounds and it promises that the whole membership list will appear in its columns. It says:

"Our A. P. A. friends must not get frightened. We don't mean to hurt a hair on their heads. We are known to the world as Catholics. They are hiding behind hedges and shoot at us from ambush. We want to bring them out from their cover. We don't wish to harm you, gentlemen. We want to look in your face and find out if we ever saw you before. That is all."

The *Ottawa Journal* has been publishing of late Mr. Rider Haggard's recent sensational story, *Montezuma's Daughter*, of which one of the incidents consists of a description of the walling-up of a nun with her babe. Mr. Haggard declared in a note to his work that such incidents were of frequent occurrence in conventual history, and that he had himself seen the body of a nun in Mexico who with her babe had been so treated. The mistake of Mr. Haggard was already exposed in our columns, and Mr. William C. Des Brisay, Secretary of the Catholic Truth Society, wrote to the editor of the *Journal* the following interesting letter wherein it is shown that Mr. Haggard has apologized to the public for his misstatement of facts. Mr. Des Brisay's letter speaks for itself. Such falsehoods are not very edifying reading for the *Journal* to set before its readers. Mr. Des Brisay writes thus:

AN EVIDENT CALUMNY.

Editor *Journal*.—In the highly sensational story—"Montezuma's Daughter"—now in course of publication in the *Journal*, the author introduces as one of the incidents, the walling-up of a nun and her babe, in punishment for the unfortunate woman's sin. Those acquainted with Mr. Rider Haggard's extraordinary flights of fancy treat his writings for what they are in reality, romances. But, in this instance, he adds a note by way of corroborative testimony, and which reads as follows: ("See *Journal*, 23rd August, 1894.")

"Least such cruelty should seem impossible and unprecedented, the writer may mention that in the museum of the city of Mexico he has seen the desiccated body of a young woman which was found in the walls of a religious building. With it is the body of an infant. Although the exact cause of her execution remains a matter of conjecture, there can be no doubt as to the manner of her death, for in addition to other evidences the marks of the rope with which her limbs were bound in life are distinctly visible. Such in those days were the mercies of religion."

Investigation has served to completely disprove Mr. Haggard's assertion. Immediately upon the publication of "Montezuma's Daughter," the author's statement was challenged, when he wrote a letter explaining that he was speaking of Spain three hundred years ago. "The horrors," he said, "perpetrated in the name of religion are happily done with now." This explanation, however, was not considered satisfactory, and after Mr. Haggard had obtained the opinion of a number of Protestant antiquarians and historians upon the past history of the subject, he wrote and published this retraction: "I wish to say that I am now convinced that I was in error when I stated in my letter to Mr. Britten of August 9th that I believed the evidence of history to prove that nuns who had broken their vows had been immured in the walls of convents. This opinion I arrived at too hastily after consulting such authorities as I had at hand."

But the history of the "desiccated bodies" which Mr. Haggard saw in the city of Mexico is well known there and was accessible to that gentleman, had he applied to the Museum author-