

The Catholic Record.

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REV. GEORGE H. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January 8, 1898.

HE WAS IRISH.

It has been ascertained that the piper Findlater who has made himself famous by playing "The Cock of the North" at the head of the column of Gordon Highlanders while they charged up a precipitous mountain in Hindostan, defeating the tribesmen and capturing their stronghold, was an Irishman. Forty per cent. of the regiment are also Irish Catholics, though wearing the Highland dress, and being in a so-called Highland regiment. It has been taken for granted that Findlater is Scotch, but it is no uncommon thing for the press to attribute the heroic acts of Irishmen to Englishmen or Scotchmen, though if their actions were disreputable, we would be sure to be told that the perpetrators were Irish.

OSTRACISM.

Since the article appeared a few weeks ago in the CATHOLIC RECORD, dealing with the shameful manner in which Catholics are ostracised in Ontario as to judicial appointments, we have received many letters from different parts of the province, showing that in the matter of other positions our people have been treated in a most unjust manner. In several localities it has become notorious that when a Catholic presents himself for municipal or other honors, his faith stands in the way of his receiving the appointment. Take, for instance, the county of Kent, which contains a large Catholic population. In this county not a Catholic has been appointed by the Government to any position during the past twenty-five years. Surely it is high time our Protestant friends began to take thought; or will they forever allow their bigotry to warp their sense of justice and fair play. Verily the province of Ontario is to a large extent remarkably like some places in the North of Ireland, wherein Protestant ascendancy is still rampant.

DEFEATED AGAIN.

Notwithstanding the opposition shown by the almost defunct A. P. A., President McKinley has made the appointment which has been expected for some time, namely that of the Hon. Joseph McKenna to be Associate Justice of the Supreme Court of the United States. The appointment is subject to the approval of the Senate. The objection raised by the A. P. A. was that Mr. McKenna is a Catholic, but no attention was paid by the President to their remonstrances. The A. P. A. would have saved themselves from a second humiliation, if they had taken the very broad hint given them by the President, when last spring he appointed Mr. McKenna to be his Attorney-General. On that occasion also objection was made by the A. P. A., but to no purpose. President McKinley is too patriotic an American to be swayed in his administration by bigotry. The President has had an excellent opportunity to know Judge McKenna's ability and integrity, as they were together on the Ways and Means Committee, of which Major McKinley was chairman during the 51st Congress.

SECULARIZED EDUCATION AND CRIME.

Bishop Ellison Capers of the Protestant Episcopal Church of South Carolina, makes the astounding announcement that during the past year the number of murders committed in the State was double that of the preceding year. To stem the tide of murder he urged that all ministers within his jurisdiction should preach on the sin of murder and the sacredness of human life on Dec. 19. In most of the Protestant Episcopal Churches the request was complied with. South Carolina is peculiarly American in its population, as there are almost no foreign-born citizens there, and almost the entire population is Protestant.

This is one of many facts which

tend to prove that the absence of religious instruction in the schools is not only destructive to faith in Christianity, but is also fatal to public morality.

The Bishop says in his letter to the clergy:

"The sin of murder is upon us. Homicides are of frequent, distressing occurrence, and in our judgment the public conscience tends to be instructed and the public mind aroused to a sense of the danger which threatens the character of our people. We call upon our clergy to rebuke the murderer and to proclaim the law of Almighty God."

PRIVATE JUDGMENT.

Germany will not tolerate public attacks upon Christianity or on religion in general, and the freethinker Dr. Bruno Wille has been recently found guilty of attacking the Christian and Jewish religions, and has been in consequence condemned to imprisonment for eight days. The period of punishment is undoubtedly short, but the principle is asserted that at the close of the nineteenth century, a Protestant country will not allow that freedom of private judgment which Protestantism has always proclaimed to be the right of every man. If the offence be repeated, it is to be supposed that the punishment will be repeated also, and probably prolonged. If the incident had occurred in a Catholic country the press would ring with cries of persecution, and a retrogression toward medievalism.

AN EVIDENT MISTAKE.

A cable despatch states that the Prince Regent of Bavaria has appointed Dr. Von Stein, who has liberal tendencies, to be Archbishop of Munich, but that the Pope does not approve of the appointment, and the whole ultramontane press protests against it. For appointment, it is evident we should read nomination, as the appointment cannot be made by the civil authority. In those Catholic countries where the power of nomination is given to the head of the State, such nomination is not put into effect unless it be approved by the Pope. Thus the liberty of the Church is maintained. It is different in the Church of England, wherein the queen, or the premier in her name commands the chapter to elect such a one to a vacant see, and the chapter meets merely for the ratification of the appointment. There the head of the State is as much the master of the Church as is the case in Russia or Servia.

NEEDLESS ALARM.

We have received a copy of the Chatam, N. B. Weekly World, with a request to republish a long letter which appears therein from the pen of Mr. William Joseph Garvey Cashin Hayes. In this letter the writer makes an appeal to his Irish fellow-countrymen to be extremely cautious in their speech and action at the celebration which they propose of the Centennial of '98. Mr. Hayes also remarks that England deserves the moral and material support of all who are interested in the progress of Christianity. His remarks, too, that the salvation of Ireland lies in imperial union. We hasten to inform Mr. Hayes that, so far as we know, there is not the slightest intention on the part of the Irish-Americans who are going to Ireland next summer, to destroy the British fleet and turn the Government of the mother country topsy-turvy. We are sure all those who intend to cross the Atlantic will feel very much obliged to Mr. Hayes for his advice, and as it may be desirable that those who intend to make the trip should require further instructions as to the manner in which they ought to behave themselves, we advise them to communicate with this gentleman, who takes such a deep interest in their behalf. For the benefit of such we publish his address in full. Here it is: Mr. William Joseph Garvey Cashin Hayes, St. Peter's post office, Bartibogue, Miramichi River, Northumberland County, New Brunswick, Canada.

NOT A HOUSE OF MERCY.

The New York Herald has published an extraordinary account of the manner in which the Protestant Episcopal House of Mercy at Inwood, not far from the city, is conducted. The house is in charge of a society of women called "Sisters of Mercy." The gag, the whip, dark cells, bread and water diet, and similar forms of punishment, which have been long discarded from such institutions in civilized countries, have been in use in this House of Mercy, which is a home for girls, who are for the most part from twelve to twenty-one years of age, though some are older. The girls were mostly com-

mitted to the institution by the police magistrates at the request of parents, or agents of the Society for the Prevention of Cruelty to Children. They were for the most part committed because they were wild and intractable. It appears to be impossible for Protestant institutions of this kind to be conducted in the kindly and maternal manner in which Catholic religious orders manage their houses, for such scandals as the present one are of too frequent occurrence, and yet every effort is made by some people to throw discredit on the charitable works of Catholic Sisters of Mercy or Charity. The present scandal is being ventilated in the courts, an inmate named Fanny Hirschberg having been cited by Justice Smyth to appear to give evidence.

HEIR TO THE EARLDOM OF ELDON BECOMES A CATHOLIC.

What revenges time brings! Who would have thought in 1829 that a descendant of John Scott, Earl of Eldon, and the heir to his title and estates, would ever become a Catholic! Yet here is the announcement contained in the Mail and Empire of the 1st Jan.:

Viscount Encombe, heir of the Earl of Eldon, has been received into the Roman Catholic Church. He is the lineal descendant of the Lord Chancellor of George III. and George IV., who was the most stubborn opponent of Catholic Emancipation.

When the Duke of Wellington introduced the Emancipation Act in the House of Lords, the most determined and bitter opponent the Act had was Lord Chancellor Eldon, who predicted dire results if the measure became law. Amongst other things foretold by him was that the Catholics of Ireland when accorded their freedom would rise in their might and exterminate the Protestants. His chagrin and disappointment that his prophecy would never be fulfilled is thus alluded to by Byron, in "The Devil's Dilemma":

The devil went next to Westminster, And he turned to "the room" of the Commons; But he heard, as he purposed to enter in there, That "the Lords" had received a summons; And he saw the tears in Lord Eldon's eyes, Because the Catholics would not rise, In spite of his prayers and prophecies; And he heard—which set Satan himself a staring— A certain Chief Justice say something like this: "I must go. For I find we have much better manners below; If I thus he harangues when he passes my border, I shall hint to him to order."

He saw the Lord Liverpool seemingly wise, The Lord Westmoreland certainly silly, And Johnny of Norfolk—aman of some size— And Chatham so like his friend Billy; And he saw the tears in Lord Eldon's eyes, Because the Catholics would not rise, In spite of his prayers and prophecies; And he heard—which set Satan himself a staring— A certain Chief Justice say something like this: "I must go. For I find we have much better manners below; If I thus he harangues when he passes my border, I shall hint to him to order."

THE ENCYCLICAL ON THE MANITOBA QUESTION.

We announced last week, as far as the cable report gave the information, the terms of the Pope's decision in regard to the duties of Catholics in the matter of Catholic schools in Manitoba. According to the telegraphic summary of the Apostolic Encyclical, the Holy Father exhorts Catholics to claim their rights guaranteed under the Canadian constitution, and to endeavor to secure them, as far as possible, by conciliatory methods.

In one issue of the London Times, that journal declares the Pope's letter to be a message of peace, but the cable report informs us that in its next issue the same journal, referring to the matter, says: "It is not clear at the first glance why the Pope should have published on Christmas eve an encyclical upon the school question in Manitoba. Certainly nothing could be more opposed to the spirit of the season than a Papal re-opening of such a question. It is no longer, or at least, is not at present, a 'live question,' and the only certain result of reviving it is to stir up strife in regions that are now peaceful. The compromise arrived at by Sir Wilfred Laurier did not suit either the Catholic or the Protestant zealots, of whom each desired to use the Public Schools as a propaganda of his respective religion. But it was accepted, though under protest by these, and was acquiesced in loyally by the mass of citizens. It has seemed, in fact, to be working very well. Why then should the Pope interfere to disturb the settlement, and to re-open the question?"

The Thunderer certainly does not exhibit great acquaintance with the actual state of the case in making these assertions. We do not propose to discuss the school settlement until the proper text of the encyclical letter become known, as we have already declared our acceptance of the request of Mgr. Merry del Val to all Canadian Catholics to defer such discussion until the publication of the Pope's decision.

We shall not have long to wait for this, as it is understood that the encyclical has already reached the Archbishop of Quebec, by whom it has been probably already sent to the Canadian hierarchy. The probability is that it will be found to differ considerably from the versions of it which have appeared so far in the papers.

We have all along held that the Manitoba school legislation of 1890 inflicted a most grievous wrong on the Catholics of the Province. We are still of the same opinion, and though it is possible that, in the interest of peace, the Holy Father may have spoken in his encyclical somewhat less strongly than we have done in our columns, that is no reason that we Catholics, who feel that public faith has been violated, and that the wedge has been entered for the purpose of destroying by degrees our constitutional rights, should not stand forth to maintain those rights; and we shall, therefore, continue to maintain them, notwithstanding the blandishments of politicians, and the threatenings of certain organs of both political parties.

We are virtually counselled by the Times, and actually by the Globe, to be content with the so-called settlement of the question with the Manitoba Government, and these journals, and some of the politicians whose views they echo, call us zealots because we do not express satisfaction therewith. We care nothing for the bad names they invent against us. We are conscious we are in the right, and this species of abuse will not divert us from our course.

The first argument used by the Times to show that the Pope's encyclical should not have been written, is that it is now Christmas time, a time of peace and good will to men, whereas the encyclical is calculated to stir up strife.

The date of the adverse Manitoba legislation of 1890 suggests of itself a sufficient answer to this. More than seven years have passed since the injury was inflicted, and since that time the Catholics of Manitoba have been doubly taxed for the education of their children.

This burden has been borne for over seven years by the Manitoba Catholics, and are we to be told that the festive season of Christmas is not an opportune time for the assertion of our rights? In such a cause all seasons, all times, are opportune, and the holiness of the time to some extent sanctifies the effort to procure liberty and justice. And we have the confidence that firmness on this point will be rewarded with success, for easier were it to hurl the rooted mountain from its base than force the yoke of slavery upon men determined to be free.

The constitutional guarantees for liberty of education have been respected by the Catholics of Quebec, the Protestants of that Province being treated not only justly but generously. If the population in Manitoba had so grown that Catholics would be now in the majority, as was the general expectation when the laws were passed, whereby freedom of education was guaranteed to both Catholics and Protestants, we can safely say the compact would have been sacredly observed, and Protestants would have been left as free to conduct their own schools as they might desire. We ask the same now for the Catholic minority. It is not generosity we ask, but justice, and this we would ask if the Pope had not been referred to in the case at all. The Pope's encyclical states facts of which we were already aware, though through respect for Mgr. Merry del Val's request, we have abstained from pushing our demands until his pronouncement should be made known.

It is to be the case, then, that this justice may be denied to Catholics because they are Catholics?

We are told indeed by the Globe that if Catholics unite in demanding their right, it will be the signal for a union among Protestants, but such a threat does not deter us. What we demand is not anything injurious to Protestants or Protestantism. It is the liberty to Catholics to educate their children in accordance with conscience. We are told, indeed, that Catholics have that liberty now. Yes: the Catholics of Manitoba are at the present moment supporting their own schools at a great sacrifice, but we demand that, such being the case, they should not be required to educate also the children of their rich Protestant neighbors, who have not spirit enough to educate them without asking Catholics to bear their burden.

We do not desire at all to injure or inflict any injustice on Protestants, but our demand is that neither shall such a gross injustice be inflicted upon

us, and that having been inflicted it shall be remedied.

In further reply to the extract given above from the Times, we must add that it will be found that the issue is a "live" one. The Pope's message is not one to stir up strife. It is, as the Times itself at first declared, "a message of peace." We are anxious too that the matter should be amicably settled. We have no wish to stir up bitterness, but where there is a difference of opinion between us and our Protestant neighbors, we see no good reason why we should not use our votes at the polls to maintain our rights, and the liberty of the press in advocacy of them, just as our neighbors use the same means for the maintenance of their political, and sometimes of their religious, opinions likewise.

We may also state that the so-called "settlement" has not been accepted by Catholics, as the Times asserts.

RITUALISM AND PRESBYTERIANISM.

The Rev. A. J. Mowat must have given quite a surprise to the Presbyterian divines who were assembled in Montreal last week to celebrate the two hundred and fiftieth anniversary of the promulgation of the Westminster Confession of Faith.

It is well known that Presbyterians have always boasted of the simplicity of their form of worship, which they claim to be like that of primitive Christianity, which, they say, was bare of ceremony and ritual. Mr. Mowat, in describing the form of worship appointed by the Westminster divines, pointed out that they introduced "the long prayer which does not leave out anything." This feature is retained still, but "the collection or offering, which has come to be such an essential feature in modern church services, had no place at all (two and a half centuries ago) and praise a very tall end sort of place."

He then exclaimed "O shades of the fathers, what a change in public worship have two hundred and fifty years brought about!"

In reference to the absence of all ritual in Presbyterianism, he said:

"If you go to the Old Testament, you have all you can want to sanction ritualism, symbolism, sacerdotalism. Here you have a most elaborate church service, gorgeously attired celebrant, and surpliced choristers. Here you have altars and incense, processions, prostrations, fast days and fast-days, lighted tapers and burning lamps, antems and solos and chants, bands of music and instruments of all sorts—dances even, if you want them. There is thus Scripture for all you have of form and flaring ceremonialism in Romish and Ritualistic Churches; and be not so fast, therefore, in condemning here, lest you may find yourselves overstepping the mark, and condemning where the Head of the Church Himself would be slow to condemn."

This is honest language, and it shows that Presbyterianism, in its zeal to abolish what it called "rags of Popery," condemned what was commanded by God Himself under the Old Law.

It is true that the ceremonies of the Old Law were not intended to be obligatory on Christians, and those who attack the use of a grand ritual in the Christian public worship lay stress upon this point. Catholics, however, do not contend for the complete use of the Jewish ceremonial, which was figurative of the Redemption to come. But our Redeemer has come, and the ceremonial of the New Law was necessarily changed, as the fulfillment could not be adequately represented by ceremonies which merely foretold a future mystery. Nevertheless, the fact that ceremonies, such as the use of incense, lighted tapers, holy water, and rich vestments for the priests, was commanded under the Old Law, proves that these things were useful to excite devotion and reverence in public worship, and to remind men of the great mysteries of religion. It was left to the Church, therefore, to prescribe as much of these ceremonies as she deemed advisable, for the purpose of exciting respect for the sacrifice and sacraments of the New Law, and no private authority or rebellious assemblies of self-constituted clerics had the right to abolish these usages established by the lawfully appointed Christian ecclesiastical authorities.

If religious ceremonies were useful under the Old they are also good under the New Law, and the Catholic Church has wisely retained many of them, and instituted new ones appropriate to Christian worship. Man's nature is not changed, and a well-ordered ceremonial is as useful now as it was two or three thousand years ago.

Mr. Mowat says that "in the New Testament there is a bare and meagre church service—a form of worship, I venture to say, not at all suited, and, moreover, as I take it, not intended to suit the needs and requirements of these times of ours. 'Back to Christ' is the cry to day. Well, when you go back to Christ, you find Him joining, as he had opportunity, now in the elaborate worship of the temple, and now in the simple services of the village synagogue."

There is much truth in this, with an admixture of error. It is true that Christ joined in the elaborate services of the temple, and also that the services in the villages were more simple, for it is evident that in every place there were not the opportunities of holding the elaborate services which were commanded for the Temple of Jerusalem. The same thing occurs today, as it is only in cities and important towns that the ceremonies of the Catholic Church can, as a rule, be carried out with all their grandeur. But the tendency is to use these ceremonies where this can be done with due reverence.

But Mr. Mowat is wrong in supposing that there was a bare ceremonial used in the Church in the apostolic age. Tradition, history and monuments of those ancient times concur in attesting that a solemn ceremonial was appointed to be used in the earliest period of the Church's life. The description of St. John's vision of heaven, given in the Apocalypse, was undoubtedly a picture of the early Christian ceremonial of worship, and it indicates a service no less solemn and grand than was in use under the Mosaic law. That ceremonial was the foundation and basis of that still used in the Catholic Church.

WILL THERE BE A CATHOLIC SPIRITUAL PEER?

A despatch from Rome to the London Morning Chronicle states that the Duke of Norfolk, who is the British Postmaster General, has approached Lord Salisbury with a view to obtain the admission of Cardinal Vaughan to a seat in the House of Lords. It is added that the Pope would be greatly pleased if this were done, but the rumor is very doubtful, in view of the fact that correspondents to the papers are very prone to manufacture church news from Rome to make a sensation, and for no other purpose than to give interest to their papers.

Before the Reformation, a certain number of Catholic Bishops held seats in the House of Lords, and it is in consequence of this ancient practice that the spiritual peers hold their seats in that house at the present day, but the laws which give seats in the House of Lords to Anglican prelates falsely assume that they are successors to the Catholic hierarchy.

Certain journals, in discussing the expediency of thus admitting any Catholic prelate to a seat in the House of Lords, remark that the Bishops of the Church of England, being appointed by the Government of the day, represent British interests, whereas Catholic prelates would represent a foreign potentate; and this is made a serious objection to the hypothetical appointment, unless the Catholic Church would submit to have its Bishops also appointed by Government. This, of course, could never be agreed to, even if the Government were Catholic. The Holy Father would virtually resign his headship of the Church if he were to accept such a condition of affairs. It would be impossible to allow even a Catholic government to appoint Bishops, and it would be still more incongruous if a Protestant government exercised such a power.

We are not convinced that the present rumor is correct, nevertheless we do not see so serious a difficulty in the way of the idea being carried out as our contemporaries have conjured up. The Government did not appoint Bishops before the Reformation, though it was permitted to approve, and sometimes even to suggest appointments, and yet no difficulty ever arose to make their position in the House of Lords incompatible with their Episcopal office.

The appointment of Cardinal Vaughan would be a graceful act towards the many millions of her Majesty's subjects in all parts of her Dominions; and it cannot be said that if appointed he would represent a foreign power. The Pope is no longer in fact a temporal sovereign, though his status as such is still recognized by the powers of Europe. But even if the Holy Father were still a temporal sovereign, his sovereignty would be only of a character to enable him to

preserve the Church in its being essential institution, foreign to head be regate. The Vaughan to therefore be ment that the last remnant of Catholics should be free which still remain notwithstanding penal laws seventy years would also ancient tradi-

A PRESBYTERIANISM. It was on the most detestable by King Charles Presbyterianism. Presbyterians resistance. was selected on the side of a number of bishops, Lord judges and magistrates, too, strength num factious would.

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On this turned to th tonishment to sing the new hym There is objectionable at the end hymns are less the tre handed down Geddes, wh heroine, th head, that connection "Romish" Presbyteri to it. Mr. terms: "on behalf of the con copal innocu form of ou The mos once follo that Mr. further of scribed, y Oct. 22, w