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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

To the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Sir: For some time past I have read
four estimable paper. THE CATHOLIC RECORD,
and congravulate you upon the manner in
which it is published.
Its matter and form are both good: and a
suly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to the faithful.
Blessing you, and wishing you success,
Believe me, to remain,
Yours faithfulls in January to Ottawa, Canada March 7th, 1900.

Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa ADOSt. Deleg.

LONDON, SATURDAY, OCT. 18, 1902.

CANADA'S PREMIER.

The tour of Sir Wilfred Laurier has afforded some of our journalistic brethren an opportunity to give an exhibition o narrow-mindedness. It does seem strange that certain editors can never deign to write a word anent a political leader without coloring it with the venom of partizan rancor. No matter what his accomplishments may be, or what services he may have rendered, he is made the object of cheap sarcasm and ignoble witticism. This is the policy that has divested some papers in Canada of every semblance of dignity and reliability. We do not expect from such gentry of the press scholarly appreciation of anything, but they should have sense enough at least to understand that mud-throwing is not business. We might talk of courtesy, of the respect due to the Premier, but we feel such things have little weight with them. Scurrility, however, does seem to find a market, and one may expect the putrid waters issuing from editorial sanetums to flow on so long as there are persons barbarous enough to revel in them and to pay for the enjoyment. It makes us wonder, betimes, if the civilization we boast of is but a sham or a cloak to hide our crudeness. If they want to fight, why not use clean weapons instead of childish invective and humor of the low grade comic opera variety.

respect, and a lesser menace to good scribed thus: taste and right ideas, than the journalism which poses as being respectable and conservative and proves the futil-

allegiance to Sir Wilfred Laurier have Truth said, in continuation : difficulty in praising him for his graceful representation of Canada whilst abroad. We ourselves think to his country. At the conference of Filioque clause. Premiers he made a very favorable impression. His other addresses on differin no unworthy hands.

The CATHOLIC RECORD tenders its

# JOHN KENSIT'S DEATH.

A cable despatch from London, dated October 8, states that John Kensit, the London bookseller who made himself so forward in disturbing the services held in Anglican Churches where Ritualistic practices were employed, died that same day of pneumonia.

The illness was the result of a blow on the head given by a chisel which was thrown at him on Sept. 25 at Birkenhead after he had delivered a violent address against Ritualists and Romanists. He was on his way to the ferry when the chisel was thrown, it is supposed by one of the roughs of that part of the city, but no trace of the assailant could be found.

but the Kensitite agitators made no with his valor.

distinction between really Catholic practices and such as were merely the inventions of the Ritualists themselves. All were equally regarded as "Romish," and thousands of the roughs of London, glad to have a bold leader who would give them the chance of amusing themselves by raising rows on the street or in the Churches, followed Mr. Kensit to support him in the disturbances he created.

The Ritualistic troubles arose out of what was originally called "the Oxford, or the Puseylte movement." eminent Oxford divine named Dr. Pusey observed that the services of the Church of England were exceedingly cold and formal in comparison with the enthusiasm which at the beginning of the nineteenth century was excited by the progress of Wesleyanism in England, and the Church of England lost much ground in consequence, Methodism gaining to a proportionate degree. Dr. Pusey, by pointing out the facts of the case to other Oxford divines, succeeded at last in uniting a number of eminent clergymen in the endeavor to infuse some life and vigor into the Church, and to this effort the sudden origin of the Oxford movement is to be attributed. Catholic practices which Protestants had long since abandoned were found to be highly symbolical and devotional, and were introduced anew into the Church service, and as it was soon discovered, by reading the works of the early Fathers of the Church, that doctrines which had been held by the first Christians were now discarded, some of these were restored to a place in the actual creed of the innovators, even though they were not found or were found obscurely in the Creed Standards. Among these were the doctrines of the necessity of Confession and Priestly Absolution, the Sacrifice of the new law, the Real Presence of tices of using lights, incense, images of Christ and His Saints, vestments, etc.,

in the divine worship. Parliament, and to make the charge rates. that many persons, even among the Church." He added: "It is due to the which is now before Parliament. supineness and the sympathy of the It was at one time stated that owing

began his crusade, Mr. Labouchere, in on the 2nd inst., in reply to an enquiry And yet such people talk of the his paper, Truth, denounced him as the on this point, Mr. Balfour declared perils of "yellow journalism!" We seller of obscene literature who was un- that there is no foundation whatever for have our own opinion of that kind of fit to assume the leadership of a religible this rumor. Mr. Chamberlain also literature, but we have no hesitation in lous movement. One of the obscene stated, in reference to a condemnation saying that it is more deserving of books referred to by Truth was de- of the bill passed by a meeting of Bir-

most loathsome indecency and obscenity: that is to say, not even a descrip-tion of subjects of which conventional ity of that claim in its columns.

However, there is some consolation in knowing that editors who owe no

Kensit's vendetta against the Scarlet that he has borne himself with credit Lady as in the controversy over the bought for its indecency, and for nothing else. If he distributed his pornographic broad-sheets gratis, be might ent occasions but strengthened the con- have been regarded as a well-meaning but viction that the destinies of Canada are | mischievous fanatic; but when a man is doing a roaring trade by disseminating obscenity in the name of religion, and The CATHOLIC RECORD tenders its congratulations to the distinguished Premier on his safe return to his native will take the disinterestedness of his motives for granted."

In conclusion Mr. Labouchere stated ritualistic agitation to boom his busi-

ionists, was the cause of his death.

Mr. Kensit was a bookseller who Labouchere into a retractation of his by parents or guardians. first made himself prominent in a cer- charges, by threatening a suit-at-law tain sense about ten years ago by against him for defamation; and he that, as we understand the provisions of beginning an active crusade against was, indeed, advised by one of the the bill, Board schools may be estab-Ritualism, under the pretext that London papers to enter such a suit; lished, not only where there are no Ritualism, under the pretext that but he showed his discretion, and on voluntary schools, but even where made at Donoughmore, Co. Cork, last practices" into the Church of England, consideration of the matter he ansthough many of these practices had no wered those who were urging him to wherever the non-Conformists are not marks resemblance to the rites of the Catholic begin the suit: "Regarding a libel satisfied with the voluntary schools, Pesemblance to the rites of the Catholic Church. Some of them, however, were suit, I shall use my own discretion." they may establish Board schools where League had been in existence some four really imitations of Catholic ceremonies, His discretion was just on an equality no religious tenets shall be taught. League had been in existence some four hundred and seventy murders had been

#### DUELLING IN ITALY.

While other Christian countries are growing out of the barbarous practice of duelling, Italy, which has had for a generation all the opportunity of experiencing the blessedness of a godless education in the State schools, is reaping the fruits of its insane policy in the alarming spread of an Atheistic morality among people of the higher classes, or at least among those who have taken for their moral guide the examples and precepts which have been placed before them in the schools and the government circles.

Among many evidences of this is a new departure which has been introdaced recently into duelling, and which has been called "the continuous duel." It has been introduced recently by two lieutenants of horse named Novasquez and Reghini who are under agreement to fight at successive encounters until one or both are wounded. Then the duel ceases for the time being, while the wounded party goes to the hospital to be nursed; but when he comes out the duel is to be renewed, and thus they are to continue fighting till one or the other is killed.

To the present time there have been five duels between the two men, and the result is that each has been deprived of an arm : One of the combatants has lost an ear, and the other has lost a toe and part of his nose. The matter, notwithstanding its seriousness before God and man, has become a publie joke, and people are making bets as regards what member Nevasquez or Reghini will lose next. The sin and and violation of God's law is the last thing which enters into calculation of the combatants, who are thoroughly imbued with the irreligious spirit which the Italian Government has fostered during one-third of a century.

# BILL.

"The English National Council of Evangelical churches has sent an identi-John Kensit was of the Low-Church | cal letter to Premier Balfour and all school, which violently opposed all these | members of the Houses of Commons and teachings and usages. He was in no Lords appealing for the withdrawal of sense a leader of thought, but his vio- the Government Educational Bill. At lence incited many who were similarly the same time, the Council has issued inclined with himself to follow his lead, a manifesto to Nonconformists offering and Sir William Harcourt went so far to enrol the names of all those who are as to champion Mr. Kensit's cause in willing to refuse to pay the school

This despatch was sent by cable from clergy "are treacherously aiding the London on Oct. 6th, indicating the assailants of Protestantism under the determined opposition of the soeyes of those who should be the guard- called Evangelical, that is to say, nonians and defenders of the National Conformist churches, to the school bill

Bishops that the mischief has gone so to the determined opposition which has been raised against this bill, it would When the deceased John Kensit be withdrawn by the Government; but mingham Liberal-Unionists, that only "It contained page after page of the two hundred persons attended the meeting of opponents of the bill.

The chief pretext on which the opposition to the bill is justified is that it will throw into the hands of the Church of England and other clergy the right to dominate schools in which "Nine hundred and ninety-nine out Nonconformist children will be educated. For this statement there does obviously as little interested in the not appear to be any solid foundation. The bill is intended to put denominational schools, which are now or may be hereafter established, on a footing more on an equality with the Board schools.

The voluntary schools, by which name the denominational schools in England are designated, were the first established, and though they were conducted to boast, under the auspices of the various churches, but especially of the Church the obscenity of his wares has given a of England, and, to a more limited gratifying stimulus to the sale, only the extent, Catholics and Methodists, there nost unreasoning of sectarian bigots has been no complaint that the religion of pupils of other denominations was tampered with. It is sufficient to restrain the managers of schools from any that Mr. Kensit "had begun his antipupils' religion, that the establishment is under Government superintendence. So far he succeeded, for his followers and as between one class of Protestants were just the class who delighted in and another, at all events, any such the sort of literature he kept on sale. interference would not be tolerated by But there is an end to such prosperity the Government officials, though these as he attained; and there is little might, indeed, connive at the like doubt that some over-excitable mem- where Catholic pupils are taught by ber of his own Church, angered by his Protestant teachers. At all events, in abuse of things and people of that the present bill there is a conscience Church, threw the sharp tool which, clause expressly providing that the striking the leader of the rowdy relig- religious instruction ordinarily given in the schools shall not be given to pupils Mr. Kensit thought to frighten Mr. on whose behalf any objection is offered

Here it must further be remarked The opposition they offer to the volun- committed in England, while Ireland, riage of near relatives for wise reasors. the closing of the schools so far, and it

tary schools is, therefore, so far as we can see, a dog in the manger opposition. Practically, they say to the supporters of the voluntary schools: "We do not wish religion to be taught to our own children in the schools, and don Times as its mentor. This we object that you shall have any power

to teach it to yours." We have already stated that the voluntary or denominational schools for there are the statistics plain enough. were the first to give the people in But then the wonder is expressed: general opportunity to obtain on education for their children. The Board Schools were afterward established by the Government to give extra opportunities to those who did not wish to send their children to the existing voluntary schools. This also is a point which should he taken into consideration in favor of the supporters of the

voluntary schools. When these Board Schools were established in the first instance, and subsidized by the Government, we believe it was an oversight which was an injustice as well, that no provision was made for the voluntary schools. This threw upon their supporters the double burden of educating their own children at their own cost, while paying extra for the children educated in the newly established Board Schools The supporters of the Voluntary Schools very ustly complained that they were put to great inconvenience by this arrange-

The injustice was partly remedied by later legislation, some help being given to the voluntary schools which would enable their managers to approach the Board Schools in efficiency but this remedial measure was not sufficient fully to meet the case. It is to meet it more squarely that the present Education Bill has been brought before Parliament, and this is what the Nonconformists are so bitterly opposing. We believe this to be the present state of the case, and, if we Christ in the Eucharist, and the prac- THE ENGLISH EDUCATIONAL are correct, the injustice is on the side of the Nonconformists, and not of the supporters of the Voluntary Schools. It, is, in fact, somewhat similar to the battle which the Catholics of Ontario had to fight before they could wring from the Government of the day the right to support Catholic Separate Schools out of their own moneys. The Voluntary Schools of England practically correspond to the Separate Schools of Ontario, while the Board Schools corresponds to the Public Schools of our Province.

The voluntary schools are chiefly managed by the Church of England; but there are many also under the control of both Catholic and Methodist Boards of Commissioners or Trustees The Methodists, however, seem to have gone over to the agitators for the withdrawal of Government aid to the voluntary schools, whereas Catholics as well as Church of England people are well satisfied with the Government's proposal. We do not suppose, however, that the whole non-Conformist body will join in endeavoring to infliet such an injustice on the voluntary schools as the Evangelical Council threatens. The Council is composed largely of ministers of various sects, with a certain number of Low Church clergy and laity, and a considerable contingent of non-Conformist laity. Their determination to oppose the Government bill indicates the opposi- allowed.

fluence to refuse to pay taxes under the the Penitentiaria. new school law in case it should pass.

ment will hesitate. We believe, there- the dispensing power. fore, that the bill will soon be the law of the land.

# CRIMES AND THE CRIMES ACT. of first cousins are in the third, and the | iership, but so far the rumor is not

or rather the correspondent in Ireland dispensation is obtained with less diffi- M. Combes in his insane course. The of the Montreal Star-understood to be culty when the relationship is distant. sharp and unexpected letter which a retired British officer formerly for occasionally give an interesting item etc, etc. In his letter to that paper, appearing on 4th October, he says:

"Mr. Michael Davitt, in a speech marks in comparing crime in Engand in Ireland. He stated that in ne in England four years in which the United Irish

now-placed under a special Crimes Act, It is rendered certain by experience total of fifteen only to its discredit, whereas it ought to have up-wards of sixty if the Irish people were only as moral, as Christian, and as civilized as the nation which had the Lonshoulder by Mr. Davitt, hit from the which will be pretty hard to explain

Well, it cannot be "explained away," When will the Home Secretary for England follow the example of his Colleague, the Chief Secretary for Ireland, and put in force a "Crimes Act ?" But that is not at all likely.

#### NON-CONFORMIST RITUALISTS.

away.

The Rev. Richard Westroff, a nonconformist Minister of Westminster, London, has given up his pastoral charge for the purpose of founding a religious fraternity of preachers who will be called "the Brothers of the be prepared which are requisite for an Common Life." This new religious order will follow the rule laid down by St. Francis of Assisium and will wear a poor and plain habit, in the hope of thus making themselves more acceptable to the poorer classes in the West end of the great city. The new order will take vows of poverty and obedience so as to make their evangelical labors ore fruitful.

It is strange that just at the moment when the mobs of London are being ing opposite views on public questions stirred up to make war upon the Ritu- were present to do him honor. Nor alizing clergy of the Church of Eng- can the speech of the hon. gentleman be land because these have adopted certain Catholic usages, the non-con- read with pleasure and profit by formists, who are supposed to be the most bitter opponents of the so-called It has about it a sterling ring of patriot-Catholic movement in the established ism, and there is nothing more to be Church, should begin to see that an admired than the lofty motives per-Ritualism of a kind which is the more

among those who have hitherto blindly this they would rise above the narrowdeclaimed against the work of the Cath- mindedness of the ordinary ward politiolic Religious Orders can scarcely ex- cian and give of their best to the servpeet that God's blessing will follow the present undertaking which implies the to Nonconformist authority, just as adorn the public life of our fair Domin-Nonconformity itself is based upon disobedience to the original Church of God which is necessarily in communion with the Catholic Church and the successor of St. Peter.

#### CONSANGUINITY AS AN IMPEDI-MENT TO MARRIAGE.

W. D., Guelph, writes enquiring whether or not first cousins may marry in the Catholic Church, and if so, under what circumstances this may be done.

tion of the non-Conformist clergy to | There is an ecclesiastical court in evident from these proceedings, and the bill; but it does not necessarily Rome called the Dataria (Datary) which from the indignation expressed in imply that the laity of the various takes cognizance of this and other publocalities, that the Ministry is as yet sects will oppose it, so that there is lie impediments to marriage, and grants only in the beginning of its troubles in still good reason to believe that the the dispensations with the approval of consequence of its arbitrary action bill will pass in spite of the opposition. the Pope only when the reasons are The Department of the Lower Loire It will be noticed that the Evangel- deemed sufficient. Secret impediments has a population of 625,000 souls who ical Council invites all whom it can in- are dealt with by another court called are not disposed to endure the tyranni-

This extreme measure, which make the which forbids such marriages. By this They should have been more practicrecalcitrants outlaws, will surely not it must be understood that the prohibi- ally expressed by defeating the candifrighten the Government from justice. tion comes from the Church, and not dates of the Government at the General When the issue was to deal justly from divine institution. The Church election; nevertheless, late as they with Catholics in the case of the Coron- has authority from God to make such are, they may cause the deputation Oath, the Government were very laws for the spiritual government and les to reflect that they have stepped easily frightened from taking what they welfare of her children, and she can also upon dangerous ground in voting admitted to be the proper course; but dispense with the laws of her own mak- approbation to M. Combes' policy, and when it is the matter of doing justice ing, which she could not do with the they may yet endeavor to undo their to one or two Protestant denominations laws of God, such as the ten com- work by sending M. Combes' and his against a mob of brawlers, we do not mandments. The Pope being the colleagues back to private life. suppose for a moment that the Govern- Supreme ruler of the Church, exercises

First cousins are reckoned by the ecclesiastical law to be in the second degree of consanguinity. The children soon be called back to take the premgrand children of first cousins in the As has already been remarked in the fourth degree. The prohibition to all unlikely that M. Loubet will take CATHOLIC RECORD, T. S. B., the Irish, marry extends to this degree, but the some action in the direction of curbing

Our correspondent's acquaintance, Madame Loubet, the President's some years resident in Canada -does who asserts that "money will do the mother, recently published denouncing job all right," is mistaken. There is no her son for having proved himself reapart from horse-races, steeple-chases charge for the dispensation; but when creant to the traditions of his family and the parties receiving the dispensation country must have much weight are in good circumstances, it is ordered with a thoughtful man like the that a sum be paid for alms, as a peni- President, and must make him feel untential work to compensate for the comfortable as being dragged through breach of the ordinary law of the the mire at the heels of a nobody like Church. When the parties are poor no Premier Combes. It is known, indeed, alms is required.

that the children born of such mar riages are usually deformed, or are seriously defective in body or mind, or both. For this reason the Church desires to discourage and prevent such marriages.

Also, near relatives are frequently apt to be reared in the same house as members of one family; and it is a deterrent from unlawful liberties when it it understood that their marriages are forbidden.

There are circumstances under which the Bishops are empowered to grant the dispensations of which we have spoken; and, besides, it is necessary to show the genuineness of the case: hence application should in all such cases be made through the Bishop. On application to the pastor of the parish, the canonical reasons applicable to any individual case when a dispensation is sought will be explained, and the documents will application to the Dataria or Datary.

#### A WORTHY CANADIAN.

We publish in this issue a report of a speech delivered by the Hon. Charles Fitzpatrick, Minister of Justice, at a banquet tendered him in Montreal by his friends and admirers. It would not be true to call it a political banquet, as many distinguished gentlemen holdcalled a political one ; it might well be all classes of our Canadian people ascetic order of Catholic friars is the meating it. The sentiments he enuncibest pattern to be followed to bring ates would, if held by the rising generaback to the practices of Christianity tion of Canadians, redound to their the multitudes who have strayed away credit. But there are, unfortunately, from all practical religion. This is to be found many who, to use a common expression, are in politics "for what is unexpected as it occurs among the in it"-for their own aggrandizement most strenuous advocates of Low or profit. When such as these present Churchism and anti-monasticism. The themselves as candidates for public movement may have some success, but office we should register our vote to the inconsistency of the matter makes defeat their selfish ambitions. It would its successful issue extremely problem- be well for the rising generation to take such men as the Hon. Charles The establishment of such an order Fitzpatrick for their model. Doing ice of their country.

We congratulate the Hon. Minister ultivation of the spirit of disobedience of Justice. Long may he be spared to ion!

#### M. COMBES AND HIS POLICY. The General Council of the Department of the Lower Loire has passed a

resolution by an overwhelming majority condemning the closing of the Catholic schools of France by the present government. This department is the sixth in population in the whole Republic, if we exclude the department of the Seine in which is the city of Ans. The marriage of first cousins is Paris, and its action may be considered prohibited by canon law under pain of as indicative of the general feeling nullity, unless permission be obtained, which exists throughout the country in as a general rule, from the Pope to reference to the putting of the Law of contract such marriage. This permis- Associations into operation, The prosion is called a dispensation, and is test was carried by a vote of 34 to 8, granted only when there are grave and Senator Pontbraird, who was one reasons why the marriage should be of the majority, declared that the Government must be impeached. It is cal measures of M. Combes' Govern-We have said that it is the canon law ment. But such protests come late.

There is a report current to the effect that President Loubet intends to put an end to the persecution of nuns, and that M. Waldeck-Rousseau will authenticated; nevertheless it is not at that the President signed with great The Church has prohibited the maris highly probable that lay down his office the further through the mire the mischief has been d probably require the Fr to send forth its mand steps already taken ca We have no doubt that traced when there s another appeal to the indicated by the vote the Lower Loire, but persecution shall have n end, it will take ye injury which has alread on the country by the who are rushing it to oring to bring back King Terror.

OCTOBER 18, 190

### THE GALICIANS IN WEST

The Northwest Rev the sprightly organ Manitoba, gives the ple that four Galician pric enian rite were expect burg (Germany) for October 11th to attend wants of the Galicians in the North-West.

These Galicians are lics, though a few be matical Eastern Chu have been actually en ing to the needs of Poles, but they have for the work as the n of these nationaliti thousand. These price of them, appear also rite, whereas the Gal the Poles are of th and it is therefore his should have priests The priests now c Ruthenian rite. Th row be ten priests attend to these peop priests is still too events a good begin towards keeping the these new settlers. The Protestant p

stated that these the Greek Church, Greek Church bein was stated in the Synod held recently is, however, an erro It was proposed in Anglican missionar

Greek Church on this should not tak The fact was then b authorities of the already been comm subject, but had g reply, and so the abevance. The Presbyteria some missionaries i

the last nine mon appears they have they had not made short time ago. how important it quate supply of Ca the requirements we trust the want

# A HOPEFUL

There is a move Catholic farmers Minnesota, Iowa, Western States to ment in the S The Benedictines the United States acres of wheat an valley which wil settlers on easy their prosperity, Peter Engel, the the United States intention to erec sible moment, s vents, and chur so that the settle with every oppor religion, and giv cation to their cl

The movement it will encourage upon their own otherwise remai where most of t hewers of wood to the more weal every success thoughtful Bene this measure to e of a prosperous

That bright North-West Re nipeg, and edit comes to us in otherwise very cess to you, Far your years in t many-likewise

No form of h row for sin .- I Woe to him dence of his that which is the human hea proof of frien