

The Catholic Record.

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

Price of subscription—\$2.00 per annum.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD.

It is a pleasure to me to see that you are so conscientious in your editing.

Believe me, to remain yours faithfully in Jesus Christ.

D. PALCOSO, Arch. of Larissa, Admet. Dioc.

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 of narrow-mindedness.

And yet such people talk of the perils of "yellow journalism!" We have our own opinion of that kind of literature, but we have no hesitation in saying that it is more deserving of respect, and a lesser menace to good taste and right ideas, than the journalism which poses as being respectable and conservative and proves the futility of that claim in its columns.

However, there is some consolation in knowing that editors who owe no allegiance to Sir Wilfred Laurier have no difficulty in praising him for his graceful representation of Canada whilst abroad.

The Catholic Record tenders its congratulations to the distinguished Premier on his safe return to his native land.

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.

Mr. Kensit was a bookseller who first made himself prominent in a certain sense about ten years ago by beginning an active crusade against Ritualism, under the pretext that Ritualists were introducing "Romish practices" into the Church of England.

distinction between really Catholic practices and such as were merely the inventions of the Ritualists themselves.

The Ritualistic troubles arose out of what was originally called "the Oxford, or the Puseyite movement."

John Kensit was of the Low-Church school, which violently opposed all these teachings and usages.

When the deceased John Kensit began his crusade, Mr. Labouche, in his paper, Truth, denounced him as the seller of obscene literature who was unfit to assume the leadership of a religious movement.

"It contained page after page of the most loathsome indecency and obscenity: that is to say, not even a description of subjects of which conventional delicacy requires silence in the mouth, but of vice and depravity in their foulest and most degraded phases."

"Nine hundred and ninety-nine out of every one thousand purchasers were obviously as little interested in the Kensit's vendetta against the Scarlet Lady as in the controversy over the Filioque clause."

In conclusion Mr. Labouche stated that Mr. Kensit "had begun his anti-ritualistic agitation to boom his business."

So far he succeeded, for his followers were just the class who delighted in the sort of literature he kept on sale.

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His dissection was just on an equality with his valor.

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 introduced recently into duelling, and which has been called "the continuous duel."

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 ENGLISH EDUCATIONAL BILL.

"The English National Council of Evangelical churches has sent an identical letter to Premier Balfour and all members of the Houses of Commons and Lords appealing for the withdrawal of the Government Educational Bill.

This despatch was sent by cable from London on Oct. 6th, indicating the determined opposition of the so-called Evangelical, that is to say, Non-Conformist churches, to the school bill which is now before Parliament.

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 Nonconformist children will be educated.

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 under the auspices of the various churches, but especially of the Church of England, and, to a more limited extent, Catholics and Methodists, there has been no complaint that the religion of pupils of other denominations was tampered with.

Here it must further be remarked that, as we understand the provisions of the bill, Board schools may be established, not only where there are no voluntary schools, but even where voluntary schools exist already, so that wherever the non-conformists are not satisfied with the voluntary schools, they may establish Board schools where no religious tenets shall be taught.

The opposition they offer to the voluntary 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 we object that you shall have any power to teach it to yours."

Well, it cannot be "explained away," for there are the statistics plain enough. But then the wonder is expressed: 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.

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.

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 to meet the case.

The establishment of such an order among those who have hitherto blindly declaimed against the work of the Catholic Religious Orders can scarcely expect that God's blessing will follow the present undertaking which implies the cultivation of the spirit of disobedience to Nonconformist authority, just as 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 IMPEDIMENT 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.

Ans. The marriage of first cousins is prohibited by canon law under pain of nullity, unless permission be obtained, as a general rule, from the Pope to contract such marriage.

We have said that it is the canon law which forbids such marriages. By this it must be understood that the prohibition comes from the Church, and not from divine institution.

As has already been remarked in the Catholic Record, T. S. B., the Irish, or rather the correspondent in Ireland of the Montreal Star—understood to be a retired British officer formerly for some years resident in Canada—does occasionally give an interesting item apart from horse-races, steeple-chases etc.

CRIMES AND THE CRIMES ACT.

Mr. Michael Davitt, in a speech made at Donoughmore, Co. Cork, last week, made some very pertinent remarks in comparing crime in England and in Ireland. He stated that in the four years in which the United Irish League had been in existence some four hundred and seventy murders had been committed in England, while Ireland,

is rendered certain by experience that the children born of such marriages are usually deformed, or are seriously defective in body or mind, or both.

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 is 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.

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 is strange that just at the moment when the mobs of London are being stirred up to make war upon the Ritualizing clergy of the Church of England because these have adopted certain Catholic usages, the non-conformists, who are supposed to be the most bitter opponents of the so-called Catholic movement in the established Church, should begin to see that an ascetic order of Catholic friars is the best pattern to be followed to bring back to the practices of Christianity the multitudes who have strayed away from all practical religion.

We congratulate the Hon. Minister of Justice. Long may he be spared to adorn the public life of our fair Dominion!

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.

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 soon be called back to take the premiership, but so far the rumor is not authenticated; nevertheless it is not at all unlikely that M. Loubet will take some action in the direction of curbing M. Combes in his insane course.

Our correspondent's acquaintance, who asserts that "money" will do the job all right, is mistaken. There is no charge for the dispensation; but when the parties receiving the dispensation are in good circumstances, it is ordered that a sum be paid for alms, as a penitential work to compensate for the breach of the ordinary law of the Church.

The Church has prohibited the marriage of near relatives for wise reasons.

is highly probable that he lay down his office the further through the mire the mischief has been done.

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