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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD, London, Ont.

M. EMILE ZOLA'S DEATH.

The French novelist Emile Zola, who gained notoriety as the inventor of the most obscene class of novels which was ever yet published, was found dead in his house in Paris on the morning of Sept. 29th.

M. Zola and his wife Mme. Zola had returned the evening before from their country house at Medan, and owing to a sudden spell of cold weather, the stove in their bedroom was ordered to be lighted.

Madame Zola explained to the magistrate that she woke in the morning with a violent headache. She understood that the atmosphere of the room was vitiated, and awakened her husband and asked him to open a window.

In the morning, the servant of the household, not hearing any movements in their master's room, entered at 9.30 and found Mme. Zola lying on the bed in a faint.

It was at first supposed that it was a case of suicide, but this supposition is not generally entertained, and the belief is that the catastrophe was accidental.

It is stated by M. Vizetelly, who has prepared or edited most of the English editions of M. Zola's works, that the dead novelist suffered frequently from severe attacks of angina, and at one time nearly died in M. Vizetelly's arms.

M. Zola was by nationality and religious profession a Jew, and it was due to him that the case of ex-Captain Dreyfus, who was also a Jew, was brought up again for trial after he had suffered five year's imprisonment on the solitary Devil's island, having been convicted for treason.

M. Zola was a strenuous advocate for his co-religionist Dreyfus, and the partisans of the ex-Captain in general are disposed easily to overlook the absence of Zola's novels owing to the fact that he made great sacrifices in order to effect the reversal of the sentence passed upon the ex-captain.

In this he only partially succeeded, as the verdict was not reversed, though Dreyfus was set free, as it was considered by the French government that he had suffered sufficiently for the crime of which he was convicted.

M. Zola during his life made several attempts to become a member of the French Academy, but did not succeed, as the members of that body on every occasion, when there was a vacancy, elected some other distinguished writer to fill the position.

French Catholics consistently censured M. Zola on account of the immoral character of his writings; and there is no doubt it was in a great measure owing to this fact that he wrote his books on Lourdes and Rome, with the revengeful intention to misrepresent

the Catholic Church. He was much handicapped in writing these works, owing to the fact that he was not given any encouragement by the Church authorities, who very justly regarded him with suspicion, and were, therefore, averse to giving him any information to assist him in his writing.

When he was in Rome preparing his book on the Eternal City he was not admitted to visit the Holy Father or the Vatican, so that he could not give any authentic or reliable information in regard to the administrative work or manner of life of the Pope, and he was obliged to have recourse to surreptitious methods in order to know anything of what was done within the Vatican.

We are informed by a despatch from Rome that when the Holy Father Pope Leo XIII., heard of M. Zola's sudden death, he exclaimed: "If he was an enemy of the Church, he was a frank one. God rest his soul." In charity we can only utter the same prayer, expressing at the same time our regret that the novelist was called to his account so suddenly, without time to express contrition for the evil he has done to mankind by disseminating books of the worst possible tendency, whether we regard them from the standpoint of Christian faith or public morality.

It is often said that we should speak of the dead with charity, or "nil de mortuis nisi bonum": "nothing but what is good should be said of the dead." It would give us great pleasure if we could conscientiously say only what is good of M. Zola; but the above apothegm would not justify us in covering up the danger which lurks in the dead novelist's writings. We are sorry that his undeniable talents were used only for mischief.

AN UNAUTHORIZED TRIBUNAL.

A writer in the Globe of 19th Sept. complains bitterly of the action of a "self-constituted court of revisers, with the General Superintendent of the Canada Methodist Church at the head thereof," in "deciding against the eligibility of one young man" who was recently appointed a missionary to Japan to convert the people of that empire to the Methodist belief.

The writer of the letter in question, Mr. Ernest Thomas of Ottawa, states that "a high official expressed his uncertainty of the doctrinal soundness of the candidates—these being ministers of the Church, whose record and teaching were blameless, as attested by the Conference to which they belong. Consequently it was decided to subject these candidates to a written investigation. Nor was this confined to the standards of our Church. The emphasis was laid on matters of interpretation on which our standard are most properly silent. The answers to these questions were reviewed, and according to the best available information the said high official reported against the eligibility of one young man because his conception of the literary form of a certain passage disagreed with his examiners' literary judgment. This action led to an arrest of the case, and, but for the strenuous action of others, a brilliant and devout young man would have been surreptitiously denied his life work. This ultimate failure of the scheme in no way lessens the gravity of the conduct of the General Superintendent in thus exposing a minister of the Church to an unauthorized inquisition."

The writer goes on to state that this is not the only case of unauthorized inquisition on the part of the General Superintendent, and he calls loudly upon the Annual Conferences to rise in self-defence against the General Superintendent's action which threatened their autonomy. He concludes his letter thus: "No one, of course, questions Dr. Carman's fidelity to his convictions of truth, but the standards of our Church are not co-extensive with his convictions; nor is the proper mode of procedure to be found in action for which the true precedent is in the notorious Star-Chamber."

In connection with this case the Globe's correspondent mentions as a parallel piece of autocratic procedure, which was, however, delivered on an entirely different principle irreconcilable with the former, "a favorable report" (which was rejected) "from a tribunal appointed in open daylight in the case of Dr. Workman, surely," he adds, "the seat of judgment was not free from subjectivity."

We understand that the objection against the young minister who applied to go to Japan was that he had been inoculated with certain of Dr. Workman's views to the effect that the prophecies of the old Testament which Christians apply to Christ have no reference to Him as the long expected Messiah, and other Latitudinarian teachings.

We have no wish to interfere with the internal discipline or dissensions of Methodism, yet we feel it incumbent on us to say that if the case is as it has been stated to us that there is an objection on the part of the leading clergy of that denomination to sending to convert the heathen young men who deny either the office of Christ as the Messiah of prophecy, or His divinity, or the inspiration of Scripture, we cannot but sympathize with those leaders who would save their Church from being precipitated into the abyss of Latitudinarianism. Yet we must say that Mr. Thomas makes a strong point in comparing the tribunal before which the young clergyman was obliged to appear to the Inquisition and Star-Chamber. Methodists have always maintained in common with other Protestant sects that Christ left no authority in His Church to lay down an obligatory creed. It was to be left to the individual judgment of Christians in what sense the Bible should be accepted. "For what other purpose was the Bible given to mankind," they have always asked, "unless that each person is authorized to interpret it for himself? The Bible and the Bible only is the Christian rule of Faith."

Surely if this rule is correct, there is no authority in the Methodist or any other Church to sit in judgment on the creed of its members. Still less has any self-constituted tribunal the right to usurp the office of a judge over them. Under the Old Law, Almighty God ordered, according to the Protestant Revised version: "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, according to thy tribes, and they shall judge the people with righteous judgment." (Deut. xvi., 18.)

"And thou, Ezra, after the wisdom of thy God that is in thine hand, appoint magistrates and judges which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye unto them that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death or to banishment, or to confiscations of goods, or to imprisonment." (Ezra vii., 25.)

In the New Testament we have: "If he refuse to hear them," (the witnesses who are present when a brother has been shown his fault,) "tell it unto the Church; and if he refuse to hear the Church also, let him be unto thee as the Gentile and the Publican." (St. Matt. xviii., 17.)

"That thou mayest know how men ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth." (1 Tim. iii., 15.)

"And He (Christ) gave some to be Apostles, and some prophets, and some evangelists, and some pastors and teachers, unto the work of ministering, unto the building up of the body of Christ till we all attain unto the unity of the Faith, and of the knowledge of the Son of God. . . . that we may be no longer children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, in craftiness, after the wiles of error," etc. (Eph. iv. 11-14.)

There is, therefore, an authority in the Church of God to which all are bound to submit. But Methodist and all Protestant sects when they began to exist rejected this authority—instituted by Christ Himself—and they have no right to set up another tribunal instituted by men to act in its place. Moreover, if they do so they are inconsistent with themselves inasmuch as they proclaim that each individual is himself the supreme judge of Faith in his own case, having at hand the Bible on which to form his own judgment.

Surely, if Christ's Church has at all the power of giving judgment in such cases as are here referred to, the judgment of the Catholic Church, which is founded on the tradition which has come down from the Apostles through the constant teaching of nineteen centuries, is more reliable than that which depends on the fancy of a General Superintendent who has not even the teaching of his own Church standards to rely upon for his decisions.

From the case as explained by Mr. Thomas we may remark another fact beside what we have already mentioned. Assuming that the points on which the General Superintendent and his judicial colleagues found the young minister unorthodox were the three we have specifically mentioned above, or any one of them, the General Conference which sustained him must have been itself heterodox or it would have been as eager to prevent him from teaching such doctrines to the heathen whom it commissioned him to convert; and if this be the case, the heterodoxy of Latitudinarianism must have already made greater ravages among the Methodist clergy than we have hitherto been aware of. What has become then of the stalwart and unflinching belief in the divine authority of Scripture and the divinity of our Redeemer which existed among Canadian Methodists but a quarter of a century ago? And if the Methodists have so drifted from the teachings of

Faith, is it not to be feared that some other sects have drifted away still further? Alas! the Protestants of our day may well ask, "Whither are we drifting?" But we did not need to know the special facts alluded to in Mr. Thomas' letter to know before they had drifted far enough.

BUFFOONERY IN A CHURCH.

The spread of buffoon methods for raising money for Church purposes has been so great during late years that now scarcely more than a few weeks pass without its being made known through the press that somewhere or other, chiefly in the United States, some new examples of such disreputable means has taken place; and has even been resorted to in the pulpit for the purpose of securing a large congregation in the church for that day or evening at least.

If the end be really to spread the Gospel, we cannot deny that there is a good object in view; but the end does not justify the means, when the means adopted are unlawful or buffoonish. The Gospel is degraded thereby, and is made a laughing-stock, the result of which cannot be that the truthful Gospel of Christ is promulgated. This is the case in regard to the following invitation which, we are informed, was issued in a western town a few days ago whereby the public were requested to attend an "egg-social" which was held in the church indicated:

THE INVITATION.

To the people of this town and vicinity is extended a cordial invitation to an extraordinary egg-social to be held in the prayer-meeting room of the United Evangelical Church, Friday evening 29th Sept., under the L. C. E.

An eggtra feature of this egg-social will be a free entertainment of eggcellent music, singing and speaking, egg-tremely entertaining, beginning eggactly at 7.30 o'clock and eggstending over a period of thirty minutes. When this eggcessive is eggshandled the pastor in a short eggstemporaneous speech will eggplain why this social is given. The curtain which separates the prayer room from the auditorium will be rung up, eggspousing to view eggstraordinary eggexamples of decoration eggemplifying the skill of the L. C. E. ladies, and you are requested to eggamine them and to set a good eggexample by partaking of egg refreshments prepared for this eggtra occasion, which we assure you will greatly eggceed your eggexpectations; and you are cordially invited to eat eggs in plenty before making your eggexit.

GERMANY AND GREAT BRITAIN.

The Vienna correspondent of the London Times less than three months ago quoted an article which appeared in a journal named "The Information," published in the Austrian capital which professes to speak with a knowledge of the case, and which states that the anti-British sentiment of the German people is very strong, notwithstanding the interchanges of expressions of good-will between the Emperor William and King Edward. The writer of the article thus quoted asserts that the German Emperor has powerful political reasons which induce him to cultivate friendly intercourse with the King, though he is fully aware that there is a deep-seated antipathy between the people of Germany and of England. The Emperor's purpose is said to be to have a free hand in carrying out a trans-oceanic policy, which he could not have unless he should be in agreement with the British Government, and he expects that through a personal friendship with King Edward he will succeed by degrees in creating a more favorable feeling toward himself and the German people, on the part both of the Government and the people of England.

It was the opinion of the same writer that the new government which was even then expected to succeed that of Lord Salisbury, would be less friendly to Germany than that of Lord Salisbury, the prognostication being that whether Mr. Balfour, Mr. Chamberlain, or the Duke of Devonshire should become Premier, there would be less friendship for Germany, for the reason that Lord Salisbury had taken up the sentiments of Queen Victoria, who entertained much affection for her grandson the Kaiser. The Kaiser also had a profound respect and love for his grandmother, but it is believed in Austria that there is not the same cordiality between the Kaiser and the King; nevertheless, for the reasons already adduced, the Kaiser will continue to cultivate King Edward's friendship.

As an evidence of the hatred entertained by the Germans towards England, especially under the newly constructed British Government, it is stated that the Germans are, or were, fond of putting on their espudgers pictures of Mr. Jos. Chamberlain to be spit upon, while the saloons are decorated with representations of Cecil Rhodes being hanged, and Lord Roberts being kicked from place to place by the Boers. Private postal cards were also frequently issued representing British soldiers flogging Boer women, and these

were permitted by the German post office authorities to be transmitted by the mails.

When these facts became known in England, there was a good deal of indignation expressed, yet we do not think that there was so much hatred of Germany excited as the Austrian papers imagine. The fact that such representations were common in Germany showed, indeed, that there was much sympathy with the Boers; and this is not greatly to be wondered at, owing to the close race relationship which exists between the Dutch and the Germans so that the latter to some extent regarded the former as their brethren. This fraternity of feeling, however, is not of very long standing, as the desire of extending the boundaries of the German Empire so as to blot out Holland from the map of Europe, is known to have been very strong in Germany, and it is perhaps only through the fear of rousing the hostility of other great powers of Europe that more determined efforts have not been made before now to absorb Holland into the German Empire. We may reasonably suppose, therefore, that the great affection for the Boer descendants of the people of Holland, which has been displayed by the Germans, was rather a transient sentiment than any substantial love for either the Boers or the Hollanders, and this being the case, now that the South-African war is ended, the German hostility towards England will in all probability rapidly cease to exist.

On the part of the English people, however, though there was naturally some indignation at the hostility shown towards England by the Germans on account of the Boer war, the facts were never brought home to the English people so strongly as to excite any deep-seated anger, and whatever ill-feeling may have existed will be easily dispelled, so that it is not at all improbable that the good feelings which formerly existed between the two powers, Germany and Great Britain, may be easily restored. Thus, if German and British interests should not clash too harshly in Turkey and Persia, there is still a likelihood that there may be established a thorough understanding in regard to the colonial policy to be pursued by the two countries. The friendly manner in which German and British interests were reconciled in Africa will undoubtedly, as we believe, tend towards bringing about such a mutual understanding. From more recent intelligence, we understand that this new condition of affairs is already rapidly coming about.

MORE KIND WORDS.

We sincerely thank the Rev. James Browne, Alderney, Channel Islands, England, for the following very flattering reference to the CATHOLIC RECORD, which appeared in the last number of that excellent quarterly magazine, The Voice, of which the rev. gentleman is editor and publisher:

"We have the greatest esteem for our old friend the True Witness, also for The Casket, but for the CATHOLIC RECORD we cannot say too much. We find it so amusing, instructive and edifying that we look upon it as the greatest blessing in a Catholic family. We could not hesitate to entertain a sincere respect for any Catholic family that would be the recipient of a paper embodying so much talent and learning. Any constant reader of the RECORD must necessarily be proud of his religion. Certainly its weekly visit should be a matter of course for every family in Canada. Address: Mr. THOMAS COFFEY, CATHOLIC RECORD OFFICE, London, Ont., Canada."

M. ZOLA AND THE ENGLISH-SPEAKING PRESS.

In another column will be found an account of the tragic death of M. Emile Zola, the French novelist whose chief claim to fame was the gross disregard of morality displayed in the portrayal of vice in its most revolting aspect. A remarkable feature of the accounts given by the press generally of the tragic occurrence is the unanimity with which the dead novelist is spoken of as worthy of a prominent niche in the temple of fame both on account of his talents as an author, and of his courage and readiness to sacrifice his personal interests in the defense of ex-Captain Dreyfus.

M. Zola was, indeed, a man of considerable ability, but we cannot regard talents applied to bad uses as constituting a valid claim to be placed in the temple of fame. M. Zola's defence of Dreyfus we may presume was undertaken in the honest conviction that the ex-captain was innocent of the very serious charges brought against him, and in this hypothesis of his honesty, he, of course, deserves due credit for maintaining so determinedly the cause which he believed to be right. Yet we cannot rid ourselves of the opinion that a great part of the sympathy shown for Messrs. Zola and Dreyfus in connection with the Dreyfus trial was given to them owing to a wrongful belief which was fostered by the

enemies of France to the effect that the justice of French courts cannot be relied upon. We do not share this belief, and we are, therefore, not convinced of the innocence of Dreyfus. It is not because Dreyfus is a Jew that we thus doubt the correctness of the judgment of the English-speaking press on this matter; but because we do not believe that the high French officers who constituted the two courts-martial which tried the accused, would perjure themselves by wrongfully condemning an officer of so dreadful a crime as treason to his country.

The English-speaking press is almost unanimous in expressing the belief that M. Zola was harshly treated by the French Academy in being kept out from that learned body when his name was proposed as a member thereof. We do not agree with this opinion. From what we have heard, and from parts of his writings which have been published, we confess that we do not see such merit in his writings as should entitle him to be numbered as one of the few men who have a just claim to be called the great makers of French Literature. M. Zola's bold obscenity does not seem to us a just title for placing his name on that honorable list, and the matter certainly appeared in this light to the Academicians themselves, who were the very best judges in such a case.

M. Zola appears to us to have been moved mainly by vanity in attempting so pertinaciously to be elected an academician. Nothing else could have led him to write when applying for election:

"I am patient, even obstinate, and shall persevere in presenting myself till you receive me."

The reply was witty as well as pungent: "We shall put your patience to the test. You are free to persevere in sending in your applications."

MONTREAL CATHOLIC SCHOOLS.

The annual report of the Catholic School Commissioners of Montreal, (which designation corresponds to the Boards of Trustees of Ontario,) has been issued for the school year 1901-1902. It refers very feelingly to the death of Father Quinlan and Mr. Hart during the year, both of whom took a deep interest in the welfare of the schools and of the pupils in attendance.

The Catholic schools of the city are now attended by 19,135 children, and the teachers number 298, of whom 185 are women, chiefly Christian Brothers and 213 women, chiefly members of religious orders.

\$241,636.30 were expended for the ordinary or current expenses of the schools, while the current revenue reached only \$238,794.42. The deficit was made up from funds brought over from last year, leaving still a balance of \$12,458.45 on hand to meet unforeseen demands.

\$31,454.49, which was in the treasury from the sale of debentures, was expended in building new school-houses, and paying debt on school-houses already built. In addition to this over \$8,000 were spent for these purposes, which amount is still to be provided for.

CANADA AND THE COMING CORK EXHIBITION.

Mr. J. Brodie, the Acting Commissioner and Secretary of the Canadian Pavilion at the Cork Exhibition, has announced in an interview with a representative of the Cork Constitution that the Canadian Government is making every effort to make a good showing at the Exhibition. The object is both to encourage intending emigrants from Ireland to direct their course to Canada and to open a market in Ireland for Canadian goods.

In reference to Irish immigration into Canada, Mr. Brodie gave it to be understood that it is not the purpose to induce those who are contented with their lot in Ireland to leave their country, but to show those who are bent upon seeking their fortune in other lands, that Canada affords many inducements to intending immigrants. To make this clear he said:

"When I tell you that the object is to advertise our country I have explained the reason of our presence. Doubtless you know that the Irish element in Canada is numerous and powerful. No doubt they felt that if the Canadian Government took an interest in the Paris, Glasgow and Buffalo Exhibitions, the same interest should be taken in Cork Exhibition. I may add as a matter of correction that the Canadian Pavilion comes under the control and the direction of the Canadian Department of Agriculture. The Department of Immigration is in no way interested, and has no officials in the building. You must not imagine that we, Canadians, are not anxious to get the Irishmen, as well as the men of any country. Of course we are, and the Irishmen know how welcome we make them, and how beneficent are the laws of our country. I make this explanation because it has been said that the

Canadian Pavilion is intended to encourage emigration. This way of stating the matter what Canada wants, and stand that the Canadian will be in every respect have no doubt it will be lesson to intending emigrants. The Canadian exhibit in Chicago, Paris, Glasgow, Wolverhampton and others have every reason to believe will not fall short in the exhibition.

ST. MARY'S MISSION.

St. Mary's Church, taxed to its utmost, Grand Musical Vespers, evening, the opening of Mission to be given by Fathers. The sermon by Rev. Gregory O'Brien known to Londoners, previous occasions given the Cathedral here with Rev. Father Doherty.

The different services the following hours: to be celebrated at 5.30, followed by a short instruction ending at about 6.15 a Mass will be at 8 o'clock instruction of some who will be given; in the afternoon, there will be the W for the success of the in the evening, the Most Holy Rosary, the Blessed Virgin, the Benediction of the Blessed Sacrament. This is the first Mission—which has only recently from the Cathedral—consequently an even ordinary importance formed congregation faithful generally.

As we go to press at the Mission we earnest readers to pray to Almighty God and fratricity the efforts missionaries.

T. W. Russell, President, is now a strong opponent and advocates communal estates. In assenting, between landlords; Russell recently wrote choice is really be civil war—really be and another spell of which English states through the nineteenth which, however recent wrong doing, is not that have all but ruined. It is a good sign to Irish Protestants with a united count of the land question hopeful, and cannot be delayed.

THE IRREVERENT.

Painfully irritating conduct of some charge of their religion is it a matter of self feel called upon to feel. The wonder is to contain them under the circumstances cases these individuals spect in the House visiting non-Catholic.

As an example of we refer might sweep past the hol on deigning even one-legged prayer who cling around boxes during Mass, seen there at any of the year. The back class who never kneel erect, ated people, who, positions between a barroom lounge. know the Mass by prayer book is no hands. It would a question them.

Such persons, it taken as devotion Catholic. To say to charity, they are a bad as they are, that those who constitute. These are approaching the Communion, make are pursued by arms, they use an until the whole tion. There is no to indicate devotion action is that of gatherings seeking gress or exit. Now, all this is There is no act to perform weighted than the reception Eucharist. They and Blood of Our Jesus Christ Him was crucified on believe, this they out of keeping actions. On the latter indicate indi and insult? This would not if the proper appreciation of the act they were. And until that is hope of having the rected.—Church I