

The Catholic Record

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LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir, - Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability.

Yours very sincerely in Christ, DONATUS, Archbishop of Quebec.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Blessing you and wishing you success, Yours faithfully in Jesus Christ, D. FALCONIO, Apost. Deleg.

LONDON, SATURDAY, AUGUST 4, 1906.

THE RITUALISTIC COMMOTION ONCE MORE.

Three years ago there was an extraordinary commotion excited in England against so-called "Ritualistic practices" in the Church of England, and an outcry was raised against them which was so loudly echoed in Parliament that Mr. Balfour, who was then Premier, found it necessary to appease the wrath of Cerberus by having a Royal Commission on Church Discipline appointed.

Sir Michael Hicks Beach was chairman: the Archbishop of Canterbury, the Bishop of Oxford, the present Bishop of Gloucester and Rev. T. Drury, Principal of Ridley Hall, Cambridge, represented the ecclesiastical authorities, and the lay representatives of the House of Commons included several eminent judges; but on the whole the prevailing colors of the Commission were decidedly those of the High Church, so that it was pretty certain that their report would not be so sweeping as to destroy utterly the tendency to High Church practices, though it was felt that many of these practices must be declared illegal in order to satisfy the Low Church desire to crush out Ritualism at once; and the Commissioners were certainly chosen with a view to prevent the continuance of a number of practices of the Catholic Church which have been introduced gradually into the Anglican Churches, in some instances with, and in others against the wish of the congregations.

So far back as 1899 a bill was introduced into Parliament by Mr. Charles McArthur, one of the members for Liverpool, to put an end to the lawlessness of those of the clergy of the Church of England "who were in open revolt, not only against the law of the Church but even against the law of the land. This lawlessness which threatened to rend the Church asunder," the mover of the resolution said, "was the result of a movement called by different names such as 'tractarian ritualism,' and sometimes 'sacerdotal ritualism,' but which, under all names, is one and the same thing, its object being to undo the work of the Reformation."

One of the reasons why the Protestant laity had lost confidence in the Bishops, he said, was because they had not only failed to put down ritualistic practices, but had exercised their patronage in favor of the ritualistic clergy. Instead of the Bishops, sitting in judgment upon these matters, they themselves should be called to account. You all know the evils of the confession, and the Protestant laity are determined not to have the confessional back in the church at any cost."

This plain talk was received with cheers so loud and long continued that the Government actually feared they might be beaten on a division on the question, though Mr. Balfour faced the matter bravely enough, and threw ridicule on a speech made by Sir William Harcourt on the question, saying that "many of Sir William's statements in support of the bill were gross and extraordinary historical errors." On taking the vote on the second reading of the bill it was found to have been defeated by 310 to 156.

But here came a compromise offered by the Government, and by means of which, no doubt, it had succeeded in securing so large a majority. The compromise was offered by Sir R. E. Webster, Attorney-General, and was to the effect that the House, "while not prepared to accept a measure which creates fresh offence, and ignores the authority of the Bishops in maintaining discipline in the Church, is of opinion that if the efforts now being made by the Bishops and Archbishops to secure the obedience of the clergy are not speedily effectual, further legislation will be required to maintain the existing laws of the Church and the realm."

This resolution was adopted without a division. Thus while the direct attack upon the Bishops was defeated, they were given to understand that some positive action must be taken at once to repress to some striking degree the Ritualistic practices complained of, or the supposed power possessed by the Bishops would be assumed by a lay tribunal which would arrange matters to suit its own views, without reference to Episcopal authority.

There have not been published any reliable statistics in regard to the proportion of the Anglican laity who favor the introduction of religious ceremonies and usages which were discarded at the Reformation when a Calvinistically bare liturgy was forced upon the people; but it has been stated by careful observers that in London itself the Churches which have introduced recognized Catholic ceremonies have increased largely their congregations at the expense of the neighboring Low Churches, notwithstanding the efforts of the clergy managing these institutions to make their people believe that they had brought their modes of public worship to the standard of Apostolic simplicity. This single fact should convince the noisiest Kenites that the use of appropriate ceremonies in the administration of the sacraments and the Public Liturgy is not offensive to God nor hurtful to religiously inclined people, but, on the contrary, useful to them by exciting devotion and reverence to the sacraments and public worship, and to signify and explain their effects. But the selection of the ceremonies actually to be used must belong to the Church which knows better than private individuals what ceremonies have had and will have the most beneficial effect, and what may or should be discarded as trivial or useless.

If religious ceremonies are to be absolutely abolished then God Himself must be impeached before the tribunal of human reason for having instituted such ceremonies under the Old Law as in the following instances, which are but a few among many:

"These are the things you must take, (as offerings to God,) Gold, and silver, and brass; violet and purple and scarlet twice dyed, and fine linen, and goat's hair . . . oil to make lights, spices for ointment and for sweet smelling incense, onyx stones, and precious stones to adorn the ephod and the rational. . . . Frame an ark of setim-wood . . . and overlay it with the purest gold within and without; and over it thou shalt make a golden round about. . . . Thou shalt make also a candlestick of beaten work of the finest gold . . . with six branches . . . three out of one side, and three out of the other . . . Thou shalt make also seven lamps and shall set them upon the candlestick to give light over against." (Ex. xxv. 3-7)

"And thou shalt make a holy vase for Aaron thy brother for glory and beauty." (xxviii. 2)

"Thou shalt make also an altar to burn incense, of setim wood." (xxx. 1)

We should more than fill this page were we to attempt to give all the passages of Exodus, Leviticus, etc., which show that God is pleased with an inspiring ritual.

No doubt the Bishops would gladly have delayed the evil day of action, which would endanger the very existence of the Church, but something they had to do, and they did at last come out with a joint letter condemning "extreme ritualistic Papal practices" which did not result in a split in the Church, because it could not be enforced. But Mr. Balfour after a long delay which showed how unwillingly he acted, appointed the Royal Commission which has now brought in its report, which covers, as we may suppose, the whole ground; for there were wise-heads enough to do the business thoroughly, and it is to be hoped they have succeeded that an end may be put to the annoying intestine warfare

which has been going on for years. The Commission finds that the present laws of public worship have broken down, and some new legislation is needed to set matters right, and that when the required legislation is passed it should be enforced.

Thirty-four practices, which are in use in some Churches are declared to be illegal, and among them are some which were certainly authorized and even commanded by God under the Old Law, such as vestments "of glory and beauty," incense, holy water, portable lights, washing of altars, etc.

Well, let this lay commission do its work thoroughly, and we shall then see what kind of a Church and Church service can be patched up by a lay council of Church makers.

It will be a curious matter if a Church thus re-constructed will still have the hardihood to call itself "the one Church of God."

CHURCH UNION IN JAPAN.

The Methodist converts in Japan have hitherto been divided into as many sects as there were Methodist bodies who had sent missionaries to convert them to Christianity. There were the Southern and Northern Episcopal Methodists from the United States, the Methodists of England and of Canada, making four independent Churches which had missions in Japan, and thus there were among the Japanese themselves four independent sects, according to the names of the sects whose missions had actually converted them.

The cunning Methodist Japs wondered why they also should be separated by uncounted nominal differences whereas their missionaries themselves told them that whatever sect they might belong they were still true Christians in the sight of God and should remain under their separate banners as Japanese American South, and Japanese American North Methodists, but why should they have separate Churches at all? And thus they began to clamor for the establishment of one Methodist Church under one name in their own country.

The Mission Boards have hitherto opposed a union, as it would destroy the influence of the foreign Mission Boards, but the Japs at last have taken the matter into their own hands, and declare that they will have but one Methodist Church, for why should they have more, whereas their divine Master instituted but one Church, and declared that there should be "one fold and one Shepherd?"

So persistent have been the Japanese in their demand that the Sectarian Mission Boards of America have come to see that they must yield their obstinacy, or the Japanese will unite of their own accord, by which step they would repudiate all influence of the foreign Boards of Missions over them; and at a union meeting held last week in Buffalo by representatives of all the American branches of Methodism, Canada included, resolutions were passed in favor of the contemplated union, which it was agreed, will be of great advantage to Methodism in Japan, and it was determined that there shall be a union such as has been demanded. The new Japanese Methodist Church thus organized will hold a quadrennial General Council, annual district Councils, and quarterly local meetings at which all the business of the Church will be transacted independently of foreign interference and control.

The Japanese are undoubtedly quite right in insisting to manage their own Church affairs in their own way, instead of being kept in apron-strings subject to Churches which have no divine claim over them to rule them. But we presume the British Mission Board which has also at present a claim to rule their own Missions, will also be waited for before the final union shall take place.

In thus expressing our views as regards the right of the Japanese Church to rule itself, we cannot be accused of any inconsistency for holding at the same time, the Catholic tradition that the Headship of the true Church belongs to St. Peter's successor, the Pope, who is as a private person, necessarily a foreigner to all nations but his own, though he rules the Universal Church. The case is altogether different. The Methodist Churches were established by men independently of each other, and a Church thus established in England, Canada, Australia or the United States cannot have any claim to rule the Churches of other countries, at least beyond babyhood, because they are all human institutions. But the Church established by Christ is of divine institution, and its head must be he whom Christ has instituted to the office.

Christ instituted but one Church, which must necessarily have but one head, and that head must be the lawful successor of St. Peter, whom Christ Himself selected "to feed His lambs and sheep," which means His whole flock—pastors and people.

The Japanese movement toward unity will not make the divers sects

thus uniting into one Church of Christ, but we regard the union as a wise act, humanly speaking, undertaken as it is for a purely human purpose, by a humanly instituted society. The new society will be managed more cheaply, and will be more influential in point of numbers, though no more divine than it was in its divided condition.

THE FRENCH GOVERNMENT AND THE LEGION OF HONOR.

The French Government has been somewhat unexpectedly snubbed by the Council of the Legion of Honor, which has rejected the Government's recommendation that Sarah Bernhardt be decorated with the insignia of the Order of that Legion.

It is understood that the Government will persist in its recommendation of Sarah Bernhardt, on the ground that the refusal of the council has not been officially announced. The council refused to accept the decree on the ground that Bernhardt has no professional title, which is deemed necessary in the case of a dramatic artist. It remains now to be seen whether the Council or the Government will come out victorious in this strange contest.

Major Dreyfus has also been recommended by the Government for the honor of the Legion's decoration. In this instance the wish of the Government has been acceded to by the council. In fact, of recent years, the honor of the Cross of the Legion of Honor has been so frequently given on small grounds that its value has gone down proportionately.

As Major Dreyfus has done nothing which should raise him so very high in public estimation as to deserve the special honor which the Cross of the Legion is supposed to confer, we cannot but think that his appointment to receive it will aid in depreciating the value of the decoration.

We are not of opinion that the major has been shown to be deserving of all the honors which the present Government is heaping upon him. He was condemned by one court martial for a very serious crime, when part of the evidence against him was false. This must be conceded, owing to the discoveries afterward made. But with this fact known he was condemned a second time by a new court martial held at Rennes, which still held him guilty after the false testimony was thrown out, though the Court relieved him of part of his punishment, because he had already actually suffered greater punishment than the Court had originally intended to inflict upon him.

General Cavagnac, also, as head of the Government, and speaking for the Government, had twice declared that even without the forged documents there was abundant evidence of the guilt of the accused. Now that his case is brought on for the third time, he is declared free without any new trial. Such a farce seems to us undurable. We do not believe that such proceedings are calculated to prove his innocence, but they do show that the Jewish influence is paramount with the present anti-Christian Government of France. A wealthy Jew, as Major Dreyfus is, having many wealthy Jews as his personal friends, can control the Freemason and Atheistic party to do anything they wish.

THE DEATH OF A NUN.

The tired hands are at rest. The faithful heart is still. Such is the will of God. He has taken to her eternal reward Mother Glennan, sister of the Sacred Heart in London, Ont. For long years she had labored in His vineyard, moulding hearts to be like unto His very own—sweet, pure and true. From the human ken, the weariness of it all! The seat of the affection of a child is a tender plant. It must have constant care. The vigils of those who carry the lily must cease not. The weeds must be removed, the plant must be nourished. That it may retain all the loveliness and purity given it in baptism, the beautiful life of the Family of Nazareth must be ever kept in view, shining as the kindly light of the morning star; and the nun has reason to look with pride upon the full-grown woman as she moves into the world's din and strife and times of trial. The nun fears not, for the woman has about her the strong armor, grown impregnable within the cloister walls, and she fears not the world and its allurement and its follies and its sin-laden atmosphere; and the world is all the better and sweeter and truer as the convent graduate moves in its many phases. When the graduate takes up the work of life matured, the humble nun begins again with still another beautiful cluster of young hearts, and the moulding process—the work of Heaven's good God—continues as before. And we say again, from the human ken, the weariness of it all! But the nun views not her task from Time's standpoint. Eternity's beautiful home is ever before her—and the heart longs for, and the hands tire

not in striving for the high place in the Kingdom of Kingdoms given to those who have worthily carried the lily. Such may be the home of the gentle soul we have named. Her old pupils know she worthily carried the flower that betokens the pure and the good.

MR. JOSEPH CHAMBERLAIN AND THE ENGLISH EDUCATION BILL.

Mr. Joseph Chamberlain entertained recently a thousand Liberal-Unionist workers at a garden party in West Birmingham, and most liberally did he provide for the comfort and amusement of his guests, but the part of the entertainment which afforded most gratification was his instructive address on the burning issues of the day in politics.

He is above all things an Imperialist, and he appealed with great force to the Imperialist traditions of the British people, and spoke of the necessity of unifying the Empire to the effect that all the nationalities composing it should be united in spirit so that whether in adversity or prosperity they may take for their motto the sentiment: "One for all, and all for each."

To effect this object, Mr. Chamberlain should be as earnest an advocate for the autonomy and liberties of the people of Ireland as he is for the British colonies in general, as Canada, Australia, New Zealand, etc. As the Liberal Unionist leader has failed hitherto to see this necessity, we cannot be in accord with all he has expressed. If justice to Ireland had been part of his programme or of that of his party, the determined opposition of the Irish people to the Unionist platform and party would have been greatly modified.

On the question of the education of the people, Mr. Chamberlain enunciated very fair views, and gave solid reasons for maintaining them. He said:

"Thirty six years ago we stood where we stand to day. All we want is that the best and most complete education should be given to the children, and especially the children of the poor, that they may go out into life provided with the tools which will bring with them afterwards happiness and prosperity. We also recognize that there is a religious difficulty, and there are only two ways in which it can be overcome. . . . One is that the State shall have nothing to do with religion, but shall leave it to the denominations to care for. The other is, if it has anything to do with religion, it shall deal alike with all denominations—that it shall not do for one what it does not for another. . . . The business of the State is to see that the child is taught what his parents want, and I say I have the religious education given in the schools to the parents and give them every facility in all the schools. Allow them to come in, or their representatives, and all will be well. But the Government has refused to accept that solution."

The stand taken by the Government has been to accept the religious teaching on which the majority of the non-Conformists insist without paying any attention to the demands of the Anglicans, Catholics, and a small body of non-Conformists. It is now understood, however, that satisfactory concessions are to be made to Catholics so that neither the dogmatic teachings of the non-Conformists nor those of the Anglicans shall be forced upon Catholics, and it is likely that similar concession will be made to the Anglicans, in order that no denominations shall be unfairly dealt with.

Under these circumstances, it is now highly probable that the new Education bill (as modified) will be made satisfactory to the public.

ANOTHER DOUKHOBOR CRAZE.

The Doukhobors of our North-West have once more given trouble by a crazy attempt at a pilgrimage "seeking the Lord."

A despatch from Winnipeg, Man., states that a large number of them set out on their march under the usual conditions; but the authorities, profiting by the experience of the past, were on the alert, and took the steps necessary to break up their plans, by arresting thirty-eight leaders of the movement near Yorkton, Saskatchewan, who were corralled by the Mounted Police, and sentenced by a magistrate to a year's term in the Penitentiary at Regina.

Our readers will remember that the "usual conditions" under which these expeditions are undertaken, are in general, that men, women, and children leave their homes and belongings, including their clothing, and set out on their march singing hymns by day and night in this denuded state.

It is about the fourth time that this has been done by large bands of these fanatics, and much trouble has been given to the police, the magistrates and the public by these foolish raids. They also soon found themselves starving for want of food, and chilled by the cool night air from which they had no shelter.

The public generally had to come to their rescue to save them from their

own folly by forcing them to take food and clothing, and at last to be taken back forcibly to their homes. This time the inconvenience has been less than formerly, owing to the promptitude with which they have been treated by the magistrates who have now given them a practical lesson from which they may perhaps learn at last that having voluntarily taken up their homes under the British flag they will be safe from the tyranny to which they were subjected in Russia; but to have this liberty they must conform themselves to British laws and usages.

It is not surprising that with such crazes as afflict these people, they were roughly treated by the Russian authorities, who are accustomed to show small mercy to law-breaking citizens, and even to law abiding persons who attempt to infringe upon the sometimes absurdly tyrannical laws of the Russian Empire. Here, no such tyranny will be employed against them, but they must obey the reasonable laws whereby the public peace is provided for.

C. CHINIQUY.

S., of Bruce Co., Ont., makes enquiries concerning C. Chiniquy, once a priest of the Catholic Church, but who was afterward suspended from the priesthood, and admitted as a Presbyterian minister under the jurisdiction of the General Assembly of Canada.

C. Chiniquy was at one time a zealous priest, and officiated at Lorette, a short distance from the city of Quebec, and within the archdiocese of Quebec. During his priesthood he was an earnest advocate of temperance, but was never officially called "the Apostle of Temperance," though some persons of their own accord did call him by this name from time to time.

As Chiniquy has been dead for a number of years it would not be edifying to enter into the details on account of which he was suspended from the priesthood. It will suffice to say that it was not for intemperance, but it was for conduct very unbecoming in a priest. He succeeded in drawing away some French-Canadian families from the Catholic church at Kankakee, Illinois, but the Presbyterian Church of the United States would not receive him as one of its ministers, owing to his previous character. Still he kept his congregation at Kankakee, and succeeded in being received as a minister of the Canada Presbyterian Church with his congregation as members of the same body. While he was a Presbyterian minister he several times made lecturing tours through the country as an ex-priest, and did all in his power to vilify the Catholic Church.

CONVENT TRAINING.

As many parents, Catholic and Protestant, send their children to convents for the higher education, the following taken from the Detroit Free Press, will give an example of the way young ladies are trained in these institutions:

What power and prestige are represented by the black robed religious of the Sacred Heart is shown by the fact that in the recent expulsion from France of the religious teaching orders the Ladies of the Sacred Heart alone stood their ground. Behind them is a century of brilliant history linking them with some of the most powerful names not only in France but in almost every country of Europe.

The same rules that govern the uniformed pupils at the convent at Grosse Pointe Farms and the dozens of convents scattered throughout America once subjected the Empress Eugenie to their gentle discipline as she romped through the gardens of the convent at the Rue de Varennes in Paris. Scores of princesses of the blood royal, little duchesses and countesses, bearing names familiar to Americans only through the printed pages of history, have yielded to the life of almost rigorous simplicity that the far-famed order of the Sacred Heart imposes upon its pupils. The Infanta Eulalia of Spain and her two sisters, the crown princesses of Italy and the Princesses Colonna, are but a few of those who might be patterned according to an ideal of womanhood that fell little short of perfection. If the religious of the Sacred Heart have trained the flower of the old world aristocracy, in the new world their pupils have been among the social and financial aristocracy. Mrs. W. K. Vanderbilt, Miss Helen Brice, Mrs. Walter Damrosch, and Mrs. Truxton Beale, daughters of James G. Blaine, the Drexels of Philadelphia, the McClaures of New York, the daughters of the famous contractor, John D. Crimmins, General Sherman's daughters the Beniziger girls, daughters of the great publishers, the Fallers of Mayflower and literary fame, the daughters of ex Mayor Grace of New York, the daughter of Governor Low of Maryland, and scores of others put with pride to the fact that they are "Sacred Heart girls."

SIMPLE WARDROBE.

To the average American girl of wealth who attends the fashionable school where she brings with her trunks full of clothes for every imaginable function, where she is charpered by a gorgeous dowager to theaters, receptions and dinners, where she "receives" and sends home staggering bills to pay—to such a one the life of simplicity at a Sacred Heart convent is undreamed of. Here the daughter of the millionaire and the daughter of the man who makes sacrifices that she