

The Catholic Record.

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London, Saturday, May 7, 1892.

AN IMPORTANT PASTORAL.

The Archbishop of Nismes and his suffragans have issued a joint pastoral letter on the Pope's recent Encyclical to the French Bishops, and other matters. In reference to the Encyclical the pastoral says:

"Some good Catholics were shocked to find His Holiness enjoining the faithful to accept the Republic. The attitude of the Holy See solely implied respect for and deference to the powers that be. The Pope expressly declares that respect shall be observed only as long as required by the exigencies of the common weal. The duty of submission ceases when the right to command it ceases. All that the Pope requires is that the people shall not become rebels and conspirators prepared to engage in insurrection."

This is the true Catholic attitude in reference to the civil power, not only in France, but in all countries. Loyalty and obedience to the laws are inculcated by the Church under all forms of Government, but submission to grievously unjust laws can never be a duty. Still less are the people to be precluded from endeavoring to have such laws removed from the statute books.

The anti-Catholic press persist in representing the Church in France as hostile to the Government; but this hostility is purely imaginary, so far as it is supposed to regard the permanent form of Government inasmuch as it is a Republic. But it implies no disloyalty to be opposed to the men who for the time being rule the country by tyrannizing over the consciences of the people. It pertains to the very essence of a Republic that there should be liberty to criticise the legislation, and oppose the policy of the government of the day.

The Republican rulers of France up to the present time have treated the country as if it were essentially not only un-Christian, but anti-Christian. Instances which prove this have been numerous, but their animus is especially seen in their educational legislation by which violence is done to the conscience of the vast majority of the people, the object being to raise up a generation of unbelievers.

So far the Church has succeeded in counteracting the purpose of the Infidels, by means of Catholic schools, which even in the imparting of secular knowledge have greatly surpassed the Godless State schools; and to these Christian schools the majority of the children are sent, even though the Government discourages them to the utmost extent of its influence, and refuses steadily all aid to schools conducted by religious teachers.

Among the complaints made against the Government in the Episcopal pastoral, it is said that "religion has been suppressed in the schools, and practical Atheism has taken its place, thus destroying religion and morality."

It could not be expected that such a state of affairs should be tacitly acquiesced in by the Bishops who are the guardians of religion and the morality of the people. Hence they make a strong appeal to Catholics to remedy this state of affairs by maintaining religion in the press and in their public speeches, but especially by electing to the Chamber of Deputies men who will respect religion.

This excellent pastoral is a most timely one, and it will undoubtedly have the effect of strengthening the Catholic movement to purge from the political arena those principles of atheism which at present hold sway upon it. This movement is becoming daily more and more irresistible, and it must in the end succeed, just as a similar movement succeeded in Belgium, after the country had been ruled by an atheistic majority for many years.

One of the arguments most strongly insisted on by the anti-Catholic party, as justifying the attempts of the Government to close the mouths of the Bishops and priests so that they may not appeal to the Catholic sentiment of the country, is that the Government pays

them an annual stipend which should make them the servants of the Government of the day. But in using this argument the infidels purposely ignore the fact that this stipend is but a very partial restitution of the revenues of the Church which were confiscated by the Government towards the close of the last century. This was perfectly understood by Napoleon I. when the stipends were agreed upon; and they impose upon the clergy no obligation whatsoever.

It would be absurd under any circumstances to maintain that on account of a paltry stipend the clergy should be deprived of the rights which all Frenchmen possess in their capacity as citizens; but the absurdity is all the greater when we take into consideration the cause for which these stipends have been agreed upon. It would indeed be better for the clergy to give up these stipends rather than that they should give up their civil rights. This they will not do; and the Government would not ask them to do it if they were not aware that they are inflicting violence on the consciences of the people in making anti-Christian laws.

THE SCHOOL QUESTION IN MINNESOTA.

We sometime ago gave in the columns of the Record an account of the debate which is going on in the Catholic papers of the United States regarding the arrangement made between Archbishop Ireland and the Public school authorities in Faribault and Stillwater, by which the Parochial schools of these towns become Public schools. Several journals censured the Archbishop on account of this arrangement, on the plea that the religious character of the schools is ignored by the compromise. Nevertheless it is arranged that the same teachers, the Religious of St. Dominic, are to be employed as before, and the text-books used are all subject to the approval of the Archbishop. Religious instruction is given after the legal closing hour of the schools, at 3:30 o'clock, p. m.

No Catholic will dispute that it would be highly desirable that more prominence were given to religious instruction than is given under an arrangement by which it is put outside of school hours. Nevertheless we gave expression to our opinion that the Archbishop, knowing the circumstances of the position, and the means of the Catholic people in the localities referred to, was the best judge of the advisability of taking the course which was adopted. At all events, as the arrangement can be dissolved by either of the parties to it, after the lapse of any year, the experiment could be abandoned if it were found not to work satisfactorily.

When it is borne in mind that the Catholics of the United States are subjected to the grievous injustice of being obliged to pay taxes to the Public schools while supporting the Parochial schools in addition, it will be readily understood that they are anxious to come to some arrangement by which they can give their children the religious education which ought never to be neglected, while getting rid of the intolerable burden imposed upon them by the existing unjust school laws.

From all that we can ascertain for a certainty, we understand that the arrangement at these two towns is giving satisfaction, and is not likely to be broken up until some more satisfactory arrangement can be made. However, the Minnesota Protestant ministers are now making prodigious efforts to overthrow it. They are unwilling to see even a modicum of justice done to Catholics in the matter of education. The advantage gained by Catholics under the new arrangement is described by His Eminence Cardinal Gibbons in a letter to Monsignor O'Connell, rector of the American College in Rome:

"Instead of getting a precarious and small compensation from the parents, the teachers now receive a salary of \$50 a month each from the school authorities."

It is also evident that under this arrangement better provision will be made for the efficiency of the schools. The Cardinal adds that "Archbishop Ireland expressed his willingness to discontinue this system if his colleagues advised him; but he got no such advice, for the advantage is all on his side."

A Roman journal, the *Civiltà Cattolica*, recently took occasion to censure Archbishop Ireland severely for the course he pursued in this matter; but it is now stated in a despatch from Rome that the Holy Father has sent to the Archbishop a special note intimating

his disapproval of the *Civiltà Cattolica's* articles, and requesting him to attach no importance to them. The telegrams of the Associated Press in regard to Roman ecclesiastical matters are not always correct, but as this is not a matter of private proceedings of any congregation of Cardinals, the report may be true. It is very unusual for the Pope to interfere in newspaper debates, but of this the correspondent is aware, as he states this fact, and adds that his interference on this occasion has been the cause of much excitement. If it be true that the Holy Father has written the letter, we may reasonably infer that he approves of the Archbishop's using his discretion as to the arrangement of details with the State school authorities, provided the substance be secured, which is a sound Catholic education for the children. Indeed this is just such a view of the case as we would expect the Holy Father to take.

ANARCHISTS IN FRANCE.

The French Anarchists are now more active than ever in the use of dynamite bombs. The trial of the Anarchist Ravachol took place last week in Paris, but though the greatest interest in the proceedings was manifested by the public, and the demand for tickets of admission to the courtroom was very active, the desire to be present was much dampened by Anarchist threats of revenge. The judge who will try the culprit has already been threatened with death, and it is feared that some miscreants will explode a bomb in the courtroom while the trial is proceeding.

It is scarcely possible that a plot to perpetrate such an outrage should succeed; yet the outrages of this kind have been so numerous and audacious that the public are ready to believe that even the utmost vigilance on the part of the police will not be able to prevent the Anarchists from carrying out their threats to prevent the sentence of the court from being executed.

A number of Ravachol's friends have signed and published an appeal to the jurors to acquit the accused, on the plea that his acts of vengeance were justified by the severity of the sentences imposed upon the Anarchists previously tried by Justice Benoit. A manifesto has also been published calling upon the people to commence the work of social revolution at once, by seizing on the workshops, factories and warehouses. This proclamation has in it the following blasphemous and murderous appeal:

"Remember that by going to the polls you imitate the sheep going to the shambles. Be a man, learn to do without rulers and governments—that is to say, masters and oppressors. Then, and then only, on the ruins of the horrible and monstrous past, whose sole basis is rule, comes the patriotic struggle for existence. You may lay the foundation of the organization of the future resting entirely on the agreement of a free and harmonious integral life. The principles of equality, liberty and justice will then no longer be vain formulas, and by Anarchism, without God or master, all may fully produce according to their strength, while amply consuming according to their wants."

Ravachol is by no means so bold while in dread of the death sentence being passed upon himself, as when he was mercilessly preparing to murder others. He is much depressed and even refuses food, though he has been assured by his fellow-Anarchists that they are determined to prevent his execution, or at least to avenge it.

While Ravachol was in prison, the restaurant proprietor, Mons. Very, who delivered him up to the police, was several times threatened with a bomb explosion, and on April 25 these threats were put into execution, his restaurant having been completely destroyed at 9:40 o'clock p. m. by the explosion of a powerful bomb. The following particulars of this new outrage are given in a cable despatch:

"The force of the explosion was terrific and widely felt, and an enormous crowd quickly gathered about the shattered buildings. The police on entering found M. Very lying on the floor of the restaurant in the midst of heaps of debris, groaning with fright and pain. One of his legs had been broken, and he was sent to a hospital, where it has been found necessary to amputate the injured member. A grand daughter of M. Very was also injured, and two ladies living in rooms located over the restaurant were badly shaken and bruised. Very's wife was not injured, but she has lost her senses owing to the severity of the shock she suffered, and is raving like a maniac. At this hour (10:30 p. m.) firemen are clearing away the ruins. Fortunately the damage done is almost entirely confined to the buildings in which it originated."

It is stated that Ravachol's ancestors for several generations belonged to a

band of robbers that terrorized the Netherlands for many years. His grandfather, great-grandfather, and great-great-grandfather all belonged to this band and were hung for their crimes.

It is believed that if the judges show firmness during the present crisis the Anarchist bands will be entirely broken up. Threats are uttered so profusely, however, that it would appear that some of the judges are fearful of presiding at the trial, owing to these threats, which are specially directed against whatever judge may sentence him. It is to be hoped, however, that the judges will do their duty, and thus save France at so perilous a moment from the horrors of a future Reign of Terror no less bloody than that to which she was subjected during the Paris Commune of 1871.

Since the above was written, the trial of Ravachol and the other Anarchists who were indicted with him has taken place. They assumed the attitude of heroes, instead of that of murderers of the most atrocious character. Ravachol admitted the murders attributed to him, including the explosions at Boulevard St. Germain and Rue Clichy. He and Simon were found guilty, but the others accused were acquitted. The jurors, to the astonishment of Paris, recommended the culprits to mercy, and the two were condemned to life imprisonment. The leniency of the sentence has caused much indignation, as it affords a possibility of future pardon or escape for the cowardly assassins.

The people of Paris are loud in their expressions of disgust at the sentence, and summary punishment by Lynch law is threatened against the Anarchists.

LIBERTY AND EDUCATION.

An article from the Cleveland *Leader*, gloating over the defeat of the German Education Bill, has been copied with evident approval in some of the Protestant religious papers, among which is the *Christian Guardian* of Toronto. The Bill is represented as granting "concessions to clericalism and particularly to Romanism," and by the opposition shown to it, the *Leader* says, "the most intelligent and scholarly nation in the world has declared unmistakably against any further Romish interference with education, not in any bigoted sense, but from a pure and lofty desire for religious and political liberty."

It is not true that the Bill in question offered any special favors to Catholics. The object of the Bill was declared by the Emperor William to be simply to secure Christian teaching in the schools, as opposed to Atheism, and this was to be done, not by any "particular" concessions to Catholics, but by giving to the principal denominations of Prussia the right to teach religion to scholars of their own belief.

If the German Protestants were not already strongly tainted with infidelity, they would have hailed the measure with delight, instead of manifesting so much opposition to it. Even in Canada and the United States, the German settlers who have any real respect for their religion, which is mostly Lutheranism, take care to have it taught in their schools. This is the case in the county of Waterloo, Ontario, and in the German settlements of Wisconsin and Illinois. In these two States none were more resolute than the Germans in opposing the legislation introduced by the Republican party for the purpose of destroying the system of Lutheran schools which obtains among German Protestants; and it is mainly due to the united German Lutheran vote that the Republicans were completely overwhelmed in Wisconsin at the last State elections, precisely on account of their educational legislation which was hostile to the German schools, as well as to Catholic Parochial schools.

From all this we may reasonably infer, what is indeed actually the case, that the Protestant Germans at home also desire to have religion taught in the schools. But, like many of the Protestants here, they are easily influenced by a no-Popery cry. Their hatred of Catholics is so great that they would willingly give up the religious teaching of their own children, if they could only inflict a blow upon Catholic education at the same time. This is the secret of the opposition which the German Protestants exhibited towards the Emperor's favorite Educational Bill. It is perfectly true that the Catholics were in favor of it, and that the withdrawal of the Bill was an act of hostility to Catholics, but it was also a

triumph of Atheism over Christianity. This was perfectly well understood by the leaders of the opposition to the Bill, Professor Virchow and Herr Liebrecht the Socialist. The latter, during the debate on the question, actually expressed the joy of the Socialists at "the collapse of a measure which had menaced religious freedom in Prussia."

This pretended love for religious freedom is in fact a love for religious persecution. It is the same hypocritical pretence which is made in Germany as in Canada and the United States by the enemies of Catholic education. Under the mask that they are friends of liberty, they wish to deprive Catholics of the liberty of following their conscientious convictions. It would not in any way be an injury to Protestants and Protestants to leave Catholics undisturbed in their right to educate their children in the manner of which conscience approves. Here in Ontario, with a Separate school system, Catholics pay for the education of their own children out of their own money. It is true that State aid is given to the Catholic schools in proportion to attendance, but justice demands this, as the moneys from which this aid is given are contributed by Catholics and Protestants alike. Why should not the Catholics of Prussia enjoy this same liberty?

We maintain that it is not within the province of the State's duties to restrict the parental rights of education any more than to prescribe a particular form of religion to its subjects. In this particular instance, the State means the dominant majority of the people; but that majority, which is Protestant, has no right to enforce its views on education or religion on the minority. The enforcing of a godless system of education upon the minority is therefore a piece of tyranny, which the latter is not bound and ought not to endure. The principle laid down by the Cleveland *Leader*, and practically adopted by the Protestant journals which approve of its article, is as gross an attack upon the liberties of the people as the conduct of Russia towards the Stundists of the Empire, in attempting to make them conform to the Russian Orthodox Church.

The *Leader* objects to "Romish interference in education," whether in Germany or the United States, and it professes to do this "from a pure and lofty desire for religious and political liberty." As "Romanists" intend to exercise "religious and political liberty" equally with Protestants, they will continue to interfere in educating their own children, in spite of that journal and others of its ilk. We do not appreciate the civil and religious liberty which means that bigots of the Cleveland *Leader* type shall dominate over Catholics in the same style in which the Czar dominates over the Russian Jews and Stundists.

MORE CHRISTIAN SCIENCE FOLLY.

We have before now commented on the superstitious folly of the recently established sect of the "Christian Scientists;" and numerous instances are constantly coming to public notice, which ought to convince the deluded followers of this strange creed of its criminality as well as insane folly.

"Thou shalt not tempt the Lord thy God" was the answer which our Lord quoted from the Old Testament Scripture when He was tempted by Satan to cast Himself to earth from the pinnacle of the temple, relying on the hope that God would send His angels to bear Him up lest His foot should be dashed against a stone.

A precisely similar case to this is the affected confidence of Christian Scientists that Almighty God will preserve them from all illness if they merely put trust in Him, while neglecting to take the ordinary precautions which are known to be necessary to avoid disease. These Scientists also affirm that the only means by which diseases once contracted are to be healed is to put our trust in prayer, and the protection which God affords to true believers in Him. Confidence in God's providence and in the efficacy of prayer is indeed highly praiseworthy, but it does not exempt us from the necessity and obligation of making use of those means which are physically necessary for the preservation of health and for its restoration when it is lost. Though dubbed by the high-sounding title of Christian Science, the proceedings of the pretending Scientists are neither Christian nor scientific. They are simply that tempting of God which our Lord so emphatically condemns. They are a sad example of the vagaries into which men will fall who get their own interpretation of Holy Writ above

that of the Catholic Church, to whom the office of interpreting Scripture appertains. It is surprising that in view of the many deplorable deaths which have resulted from the gross neglect of the use of medicines and of medical advice have not opened the eyes of these "Christian Scientists" to the supreme folly of their course in forbidding to their votaries these necessary aids.

On Tuesday, 26th inst., one of these deaths, arising from gross negligence, occurred in Toronto, the victim being Mr. Robert J. McAuslan, a millwright living on Marion street.

Mr. McAuslan was thirty-five years of age, and came from the village of Thornbury five years ago. He belonged originally to the Presbyterians, but latterly he joined the "Scientists," who have for their chief pastor a Mrs. Stewart, who was fined heavily some months ago for unlawfully practicing the healing art and receiving money for her services. Mr. McAuslan would not accept the services of a physician from the time he became ill about a year ago, but had recourse only to those of this Mrs. Stewart, who conducted the Christian Scientist services for his recovery; but, as might be expected, the patient grew gradually worse under this treatment until his death on last Tuesday.

Considerable indignation is manifested at the gross negligence of the most necessary precautions for the recovery of the sick man, but it does not appear that the blame can be legally thrown upon anyone but the deceased himself, as he would not suffer any physician to be called to attend him. There are, however, many others, including members of Mr. McAuslan's family, who shared in and encouraged his delusion. They can only be excused morally from the guilt of his death by their insuperable ignorance of the laws of God and man.

EDITORIAL NOTES.

The Knights of St. John, a benevolent association somewhat similar to the C. M. B. A., intend to hold a convention during the summer in Toronto, and the Commandery in that city sent a request to the Board of Aldermen for a grant of money to help defray the expenses. The demonstration, it is claimed with perfect justice, will be a great benefit in many ways to the Queen City, and as it has been usual to make like grants to similar bodies, the request is only a reasonable one. As, however, the association is a Catholic one, objection has been raised by the Orangemen, and the undeveloped Orangemen, the True Blues and Young Britons, to the granting of the money. The resolution of one of the lodges claims that it "has come to the knowledge of the members that the Knights of St. John is a Fenian society," and on this they base their opposition to a grant of money. The True Blues also ask that the Knights be made carry the Union Jack at the head of the procession. We deem a statement of the case quite sufficient. It is questionable if any other city in the world, in proportion to its population, possesses so many ignorant and unlovely people as Toronto. The Public schools, as educational institutions, under the inspecorate of Mr. Hughes, appear to be very pronounced failures, in so far, at least, as general knowledge and a love for truth and fair play are concerned. The Buffalo *Express* of last Saturday, referring to this incident, says that "Liberal-minded citizens will not cotton to the followers of the glorious King Billy any more because of the unpleasantness now being stirred up."

Those ridiculous people, the Ulster Unionists, are making preparations for a mammoth demonstration in that Province. The Marquis of Londonderry declares that it is the duty of the Irish Unionists to bring before the English voter the fact that within twenty miles of his shores he might have a hostile Parliament and a hostile country. It would be impossible, he declared, to exaggerate the danger this would be to England in case of a foreign war. The Unionist convention to be held in June must prove to the English that the Ulsterites are determined to resist by every means in their power any attempt to repeal the union of Great Britain and Ireland. The Marquis adds, "If Home Rule there must be civil war in Ireland." If Home Rule comes to the people of Ireland, and come it surely will, we may rest assured there will be no fighting. Tyrants are usually cowards, and cowards do not usually fight, but they are great with the tongue. The noble Marquis of Londonderry, Colonel Sanderson, Bally-

killbeg Johnston and the when the Home Rule Bill Queen's signature, will their "Croppie Lie Dow accept the situation, and little niches nature has pr craven-hearted oppressors try. These men have curse to Ireland ever sin them landed with his gri suit of plunder.

The Russian Government a decree by which any ing land in that country three years become a R or leave. Before being the rights of citizenship learn the Russian langu themselves with the fu of the Empire, and re five years. The ideas of Russia appear to run in different from that of nationalities. Elsewhere Russia it is believed that the industrious populat ing; but Russia drive element of the populati more, and erects a C prevent foreigners f residents. We would country under its pre be a very desirable fi but these new laws w desirable than ever.

Another dastardly rage has been perpet in the famous Church Aranzazu, among the sented there was a g which the sacristan un deavored to light whi filled with people at The candle was then ex found to be a tube powder and two dyna There is evidence tha were the perpetrators

A CABLEGRAM from by John Dillon and J states that there is no in the rumor that divi Irish party. When t appeared in print, on the St. James Gazette, t aristocratic Tories w was not worthy of cre was parent of the tho

WE ARE glad to loo gamation of the Na new Dublin Nationa the *Freeman's Journi ing fruit in reuni Nationalist party. prospect is becomi Tories will be fou election by a united party. It will be o that victory will cr cause.*

Under the name Sons of America" a been established in United States with t keep Catholics out positions. This is n new movement of t must fall equally wi ing movement of American people noble-minded to ene the pseudo-patriots, the country are to maintenance of th these plotters to su ole Review, of Nev bids defiance to the

"The secret, pro 'patriotic' societies m not by their invitati their toleration. We discovered, that w settled, in which w principle of freedom independence we he whose existence as aided to perpetuate nothing that oppose matter in what part under what cloak of may hide their intol constitutional catho the fundamental pri ery."

The Montreal I pressed considerat discussion which i its columns relat Church has given ber of Protest afflicted with the discuss whether are Christians. but the other Pr Surely, holding are entitled to us ment as well as o as truly Christian ally. One Uni of his Church t Christian. It is that there is n creed to which B freely subscribe. exceptions are ty nal God, and equally with ot