

THE CATHOLIC RECORD

The Catholic Record.

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When subscribers change their residence, it is important that the old as well as the new address be sent us.

London, Saturday, January 20, 1900.

GENERAL SAMPSON AND THE NUNS.

It is gratifying to notice the straightforwardness and honesty with which Protestant gentlemen sometimes testify to the zeal and labors of Catholic religious in the carrying out of the good works in which they are engaged.

The following extract from a letter written from Quito by General A. J. Sampson, United States Minister to Ecuador, to Mr. J. A. Kilroy, a prominent Catholic of Phoenix, testifying to the self-sacrificing spirit of the Sisters of Charity will be read with pleasure.

The General desired that his letter should be communicated to the Sisters. He says:

"I want to offer a word of encouragement to them in the noble and self-sacrificing work in which they are engaged. God only knows the good they do—the many kind words they speak to the invalids far away from home, the comfort in the hours of sadness, the cheer in the time of depression, the relief by careful nursing in the days of pain, and the hope inspired when the sun of life is setting, and the soul is about to enter the eternal."

A SIGNIFICANT EVENT.

Signor Mohring, the editor of a comic paper in Berlin called the "Uk," has been sentenced by the Court to six months imprisonment for grossly insulting the Catholic Church in a mock heroic poem entitled "The Cowardly Act at Rennes." The subject of the poem is, of course, the Dreyfus trial, and the whole Catholic hierarchy from the Pope down are described in this disgraceful composition as being engaged in a plot to find the innocent guilty. There is, of course, no basis in fact for this representation of the Dreyfus case, but the wonder is that the German court has undertaken the vindication of the Catholic Church.

There is certainly a great change within a few years from the time of the Bismarckian Kulturkampf when Catholics suffered under severe persecution. This change in Germany is to be attributed to the energy and determination of the Catholic or Centre party in the Reichstag. That party has kept constantly in view the purpose for which it was established, the attainment of justice for Catholics, and it has had remarkable success in gaining its object.

We would be glad to see equal determination exhibited by the Catholics of Canada to gain the just demands of the Catholics of Manitoba in regard to freedom of education.

YELLOW JOURNALISM.

The press correspondents have been again at work manufacturing important ecclesiastical news; but this time the event they announce is not one which has happened, but which is going to happen after the death of the illustrious Pontiff who now sits on St. Peter's Chair. It has been announced by the press correspondents that the Pope has indicated Cardinal Gotti to be his choice as his successor to the Pontifical office. In fact the Holy Father made no such announcement, nor would it be in accordance with usage so to do. The Pope is elected by the free choice of the Cardinals when a vacancy occurs in the Papacy, and it has been often remarked that he who goes into the conclave as Pope, comes out a Cardinal, the sense of the saying being that he who is pointed out before hand as the person who is certain to be the next Pope, is almost sure not to be the one actually elected. We believe there is no instance on record where the anticipations of the quidnuncs who are constantly busy themselves with prognostications of this kind have been verified by the event.

We hope it may be long before it will be necessary for the Sacred College to meet in conclave for the purpose of electing a successor to Pope Leo XIII.

DECADENCE OF PROTESTANTISM.

Governor Rollins of New Hampshire has given great offence to the ministers of his State by maintaining that Protestantism is dying out throughout New England. He has shown that in those states which were at one time held to be a pattern of strong religious faith and fervor, the Protestant population has lapsed into unbelief. The Methodist and Baptist ministers have made house-to-house canvasses in order to disprove the Governor's assertions, but he maintains that these canvasses confirm his statements. It is an undeniable fact that the old churches throughout the New England States are falling into disuse, many of them being closed, while those which are still in use are in most instances almost empty on Sundays, and, except in the large cities, very few new churches are built, because they are not required.

The last census also shows that the Catholics have more communicants in these states than all the Protestant Churches together.

EDUCATION IN MANILA AND ON THE ISLAND OF LUZON.

War Secretary Root's annual report on the condition of the newly acquired possessions of the United States, referring to the state of education on the Philippine Islands, says: "It is believed that in the city of Manila, a greater number of good schools, affording better facilities for primary instruction, exist to-day than at any previous time in the history of the city."

To those who have followed carefully the news from that quarter of the globe the statement of Mr. Root will be a surprise.

It is known that there are comparatively but a small number of children attending the American schools in the city of Manila. The latest computation we have seen placed the number at less than 3,500, whereas the total number of children attending school has been estimated at 65,000.

Taking into account the difficulty of obtaining accurate statistics in the present disturbed state of the country, it is not going out of the way to say that not more than 1 out of every 19 children attends the American schools, which is but a small fraction of the whole number, and it cannot be said under such circumstances that the state of elementary education has been very greatly improved by the establishment of American schools.

This might be the case if the children of the city had been grossly neglected before the American occupation; so that 3,500 should greatly raise the daily attendance; but such was not the condition of things. It has been admitted over and over again by all who have investigated the matter that under the Spanish regime, the schools of the island were well attended, and that education is widely spread among the children, not only in Manila, but throughout the island of Luzon, where, as a rule, all the children can read and write. It has been said by Mr. John Barrett, who is thoroughly acquainted with the subject, that Manila was well supplied, not only with elementary schools, but also with universities and colleges when Chicago was a wilderness.

The Archbishop of Manila, in fact, in an article which appeared some months ago in The Freedom, a daily paper published in that city, gives the information that besides four large seminaries wherein some youths receive a liberal secular education, and others are trained for the Church, there is the Ateneo conducted by the Jesuit Fathers and supported by the municipality. This establishment is for higher education, and has university powers, granting such degrees as B. A., B. S., etc. It comprises also a school of commerce, a military training school, and a chemical laboratory, and educates three hundred and fifty boys in the higher branches, together with French, English and other languages. The education of girls is in the hands of sisterhoods, and great proficiency is attained therein. It is, therefore, ridiculous to assert that the few schools which the Americans have established have completely revolutionized education to the extent to which the War Secretary's report would lead us to believe. It must be inferred that the report was based upon superficial or designedly false statements of American officials who had made no examination into the facts of the case. It may be and we do not doubt that there is more English spoken in Manila than has been the case heretofore, and that some of the children even have a smattering of English after having

attended English schools for a year or more, but the knowledge of English was not a necessity before the American occupation, and knowledge might have been fairly well diffused by means of some other language than English, say Spanish for example. The fact is that Secretary Root's statement is evidently an exaggeration, the purpose of which is to make it appear that the American occupation has produced far more good than can possibly have been the case.

By putting forward such statements, the people of the United States may become more reconciled to the terrible and unexpected results of the Philippine war, and thus an impetus may be given to the cause of the Republican party during the coming election campaign.

Indeed, this part of the Secretary's report looks very like a mere election squib.

To attain this object it would appear that Mr. Root does not hesitate to cast an unmerited slur upon the work which has been done by the religious orders in turning a savage and piratical race into a civilized Christian community. United States missionaries would have done well if they had done as much for the American Indians as has been done by Spanish friars for the Filipinos.

NATIONALISM IN RELIGION.

The opposition which has been manifested to the Right Rev. Mgr. Sbarretti's appointment to the Bishopric of Havana has been much moderated by the explanations made on the matter by the Right Rev. Jas. H. Blenk, the newly appointed Bishop of Porto Rico, who visited Havana on his way to take possession of his See. The objection raised against the new Bishop of Havana was based on the fact that he is an Italian and a foreigner instead of being a Cuban, as the priest and people of Havana, or many of them, desired their new Bishop to be.

The candidates selected by the priests of the diocese were passed over by the Holy Father, Pope Leo XIII., and Mgr. Sbarretti, auditor of the Apostolic Delegation at Washington, was selected for the position in their stead. This is the cause of the opposition which has arisen against the appointment, and the press generally has taken the side of the Cuban Nationalist party in the discussion.

Bishop Blenk himself in coming to Havana is charged with the office of sub-Apostolic Delegate, having been so appointed by Mgr. Chapelle, Apostolic Delegate to the new territorial acquisitions of the United States.

On his arrival at Havana, Bishop Blenk was interviewed by a representative of La Lucha, a leading paper of the Cuban capital, and in the course of his remarks he stated that the cause of his visit to Cuba was especially that he might invest Archbishop Bernaba with the pallium. But it was the chief purpose of the reporter to ascertain the views of Bishop Blenk in regard to the appointment of Mgr. Sbarretti to the See of Havana, concerning which there has been much discussion.

The Bishop took the very reasonable ground that Catholics of all nationalities the world over are brothers, and should not, therefore, be regarded as strangers in matters having reference to religion.

Further, the question of the appointment of a Bishop of Havana at the present time is peculiarly difficult on account of political complications, and the many very difficult tasks which now confront the spiritual head of that diocese. The actions and decisions of the Bishop will be very far-reaching in results, both as affecting religion and country, and "a Bishop free from political affiliations, who will take his stand fearlessly on the vantage ground of Christian faith, calm foresight, unbiassed judgment and Christ-like charity is particularly required at this moment."

Bishop Blenk pointed out that a Bishop of marked spirituality of character, such as Mgr. Sbarretti is known to be, is peculiarly fitted to meet the existing circumstances, and that there is much stronger reason for loyalty now to the supreme authority divinely conferred upon the Vicar of Christ, than there would be under less difficult circumstances.

The Bishop admitted that the candidates presented by the Cubans for the position are worthy in a high degree, but Mgr. Sbarretti is also most worthy of the high honor. He is a brilliant scholar, and his life as a priest has been not only stainless but most exemplary. He has also proved himself to be a good administrator, and there is no doubt he will be to the Cuban priests in his diocese a just and digni-

fied as well as a paternal chief pastor. Under the existing conditions, we are ourselves of the opinion that the time is one at which it was most needful that the Holy Father should select a Bishop independently of local considerations and preferences, though under ordinary circumstances it may be desirable to have regard to the wishes of the clergy and people of the locality specially concerned.

It is asserted by the Havana papers that Bishop Blenk's explanations have done much to allay the ill feeling which arose out of the fact that a stranger and a foreigner had been appointed by the Holy See. Even some of the papers which before denounced the action of the Holy Father, have declared that they now believe the selection to have been wisely made. The incident is highly instructive to the people of other localities beside Cuba, as it shows that there are circumstances under which it is wise for the Holy See to exercise its discretion, under the supreme authority conferred upon it by Almighty God, even against the local influences which may be brought to bear upon it in particular instances.

RELIGIOUS EDUCATION IN THE SCHOOLS.

We can still notice a disposition on the part of some newspapers to misrepresent the determination of Catholics to secure a religious and Catholic education for their children, and when from time to time a new Catholic school is established anywhere, as was recently the case in Belle River, the matter is represented as if such action were taken through a motive of hostility to the Protestant population of the locality where such school may be established.

It cannot be denied that some Catholics are influenced by such misrepresentations, and no doubt it is from some such cause that two or three Catholics have taken occasion from the establishment of the Separate school in Belle River, already referred to, and have shown a mistaken and false liberality by preferring to adhere to the Public school, rather than to cast in their lot with the Catholics of the school section.

In this instance we are assured that it is from the most honorable motives that the Separate school has been established in the locality mentioned, and there is no desire on the part of the Catholic Separate school supporters to interfere with their Protestant neighbors. The latter would have been free to send their children to the new Catholic school if they had so desired, and if they had felt themselves to be not in a position to start a school of their own, and their children's religion would not have been interfered with; but as they have chosen to have their own school, there is no reason for Catholics to complain of their preference, but, on the other hand, neither is there any reason for complaint that the Catholics have determined on having a truly Catholic school under the school laws applicable to the case, and in loyalty to the expressed desire of his Lordship the Bishop of London, who wishes that Catholic schools should be operated under the Catholic and not under the Public school law, as under this latter they cannot be successfully worked without evasion or violation of the law.

Catholics are not alone in the conviction that religious teaching is necessary in order that the rising generation may be properly educated. Only a couple of weeks ago an Anglican school was opened in Toronto, and the Anglicans have indeed in several cities of Ontario their own parochial schools. The Episcopalians and Southern Presbyterians of the United States have also held out for the principle of denominational instruction, and this principle is maintained by both Anglicans and Methodists in England. The Calvinists of Holland have also taken a similar stand, and their principal organ pronounced recently in their name the following repudiation of purely secular education:

"As believers, it is our duty to resist that the public schools should be of this character: for we cannot approve of a system of instruction without religion. For even admitting that the system in vogue is only negative, it is, however, true that its influence on the children must be most injurious."

The Lutherans of Philadelphia are equally positive in their support of religious teaching, and one of their leading clergymen, the Rev. F. Wischard, said over a year ago in a sermon on the subject:

"I admire the work done by the Catholic Church in regard to parochial schools. Catholics are ahead of us, especially in Pennsylvania. My school at American and Brown streets has two hundred and forty pupils, and I am working as earnestly as the priests for the Christian education of the children, which is absolutely necessary for the preservation of religion and morality. The Catholic Church is to be admired for its many parochial schools, especially those for the girls, who will be the mothers of the next generation, under whose direction the men and women of succeeding ages will be raised."

On being asked whether the principal motive on account of which the German, Swedish and Norwegian Lutheran schools had been established was not for the perpetuation of the native languages, the same rev. gentleman said:

"No, some parents may send their children to the schools with this end in view, but the pastors keep the schools, and insist on attendance for the sake of religion, and he would himself have his school conducted entirely in English if he could readily do so, provided religious instruction were maintained. This is the essential feature in education."

In fact even the Presbyterian Review, the Toronto organ of the Presbyterian body, has from time to time expressed itself more or less strongly in favor of religious education in the schools, if it could be had. Thus in its issue of Dec. 29, 1898, speaking of the efforts of Anglicans to establish Voluntary (Anglican) schools, it said:

"We confess to having much sympathy with them, but we do not see the remedy in voluntary schools." In continuation, it proclaims as its chief reason for not wishing to urge religious teaching in the schools to be, lest the evil of Roman Catholic Separate schools should be multiplied, as they are "a misfortune." Surely there is less of hostility manifested by Catholics who establish Catholic schools to meet a need which they feel than to oppose the establishment of voluntary schools for Protestants, through the fear that Catholics may derive an advantage through their advocacy.

It will be seen from these facts and quotations that it is a mistake on the part of our contemporaries when they endeavor to make it appear that Catholics desire to establish Separate Schools through hostility to Protestants and to Public School education.

So far as Public school education is concerned, we admit it to be good so far as it goes, but it does not go far enough, as it makes no provision for the teaching of religion. Catholic Schools are meant to supply this deficiency for Catholic children, and not to throw obstacles in the way of Protestants who desire to educate their children without religion. We are not in accord with them as regards the desirability of purely secular education, but we do not wish to force our views of the matter on them: neither do we wish them to force their views on us, and this is the view of the matter which we take whether in regard to Belle River or in any other school district.

We may conclude by expressing the hope that those Catholics who in some school sections oppose the establishment of Catholic Schools, will cease to set themselves in opposition to the demands of religion, as it is not a matter of dispute whether or not religious teaching is necessary in the schools. It is settled beyond debate by oft repeated decisions of Popes Leo XIII., Pius IX., and their many illustrious predecessors.

THE SEMAINE RELIGIEUSE ON ANGLOMANIA.

The Semaine Religieuse of Quebec had an article in its issue of last week entitled "Anglomania in Canada," which has caused a considerable amount of comment, and aroused much indignation throughout the Dominion.

It has always been recognized as a fact that the French Canadians of Quebec and the other provinces of Canada are thoroughly loyal as British subjects, and their loyalty has been made evident both by word and deed whenever it has been necessary to manifest it. Hence it came like a thunderbolt from a serene sky when a professed organ of the French Canadians of Quebec gave utterance to the strong anti-British sentiments expressed in the article above referred to, and the matter was made worse from the fact that the Semaine Religieuse bears on its face the announcement that it is published with the approval of his Grace Mgr. Egin, the Archbishop of Quebec.

It could not be credited that such sentiments as were expressed in that article were approved by the Archbishop, such as the following: "For a long time England has dominated the nations of the earth; is she not now about to be in her turn invaded by hostile hosts? For three centuries she has sent out her hands of mercenary into all the isles of the ocean and every plain of the continents to make laws for all the nations; shall

she not one day see hostile armies fall upon her own coasts and devastate her cities of London, Manchester and Liverpool?"

"Can it be possible that when all nations shall have burst through the bonds of the great dominatrix, that the French Canadians shall continue to endure oppression? The chances of the fight, long favorable to our oppressors, will then be in favor of the victims. Lift up your eyes, French Canadians, for the day of your redemption is at hand! You, beaten and conquered by England, ever hated and oppressed by the race unfriendly to you, whose children are forced to speak the tongue of their oppressors in the schools of Manitoba, you shall at length see the star of liberty rise for you, and your rights respected by those who have so long violated them, etc."

The United States comes in equally with England for a share of the abuse, for the writer of the article continues: "This change will be the more complete if the United States is involved in the same punishment with England, as they have participated in the same pride and the same domination. We have noted the oppression of the French race which is a part of Americanism, and is indeed one of its principal characteristics, if not its very essence. If this insolent republic be humiliated with England, and if the English race be stricken both in Europe and America by the justice of God and man, its people will be less overbearing and less insolent toward the rest of the world, and will leave at last to the French race the right to freely develop itself in Canada."

The writer of this bravado of the meagre style has taken upon himself a task which is quite equal to it not greater than the labors of the fabled Hercules, which is nothing less than the demolition of the British Empire, and the United States together at one fell blow.

It is certainly not true that the French-Canadians are oppressed by Great Britain, neither are they ground down by the people of the United States, but in both countries, they and every other nationality are quite free to run in the race of progress on equal terms with other citizens from whatever nation they may come.

It is true that in Manitoba there has been a touch of oppression, but it is inevitable that there should be some temporary friction, and some injustices inflicted wherever a free people is endeavoring to govern itself; but we have no doubt even the Manitoba trouble will rectify itself in the course of time by the exercise of patience and by constitutional methods.

At all events the Manitoba school trouble does not counterbalance the benefits which have been derived by Canadians, whether French or English, in the civil and religious liberty we enjoy. In fact one of the French-Canadian papers, the Presse, in repudiating the language of the Semaine Religieuse, says:

"If there is a people free in its politics, in its social life, in its language, in its laws, in its worship, it is indeed the French people of Quebec."

In fact the words of the Semaine Religieuse have been repudiated universally by the foremost representatives of French-Canada, and amongst others by Archbishops Egin and Bruchet, by such papers as the Presse, and by prominent laymen like Sir Wilfrid Laurier, Mr. Louis Fréchette of Montreal, and the Mayor of Quebec. In fine, the editor himself has explained that the authorization of the Archbishop printed on the cover of his paper must not be understood as making the Archbishop responsible for the sentiments expressed in articles which have been written by the editor without having been expressly submitted for his Grace's approval. For such articles the editor himself is alone responsible. But the objectionable article was not from the editor. It was published as a portion of a long essay which had appeared in another paper from the pen of a foreign writer, and in publishing it in the Semaine Religieuse it was not intended to wound British feeling.

In fact the article had no reference to the question of loyalty to Great Britain in the troubles with the Transvaal Republic, but was in part a philosophical treatise on future contingencies with special reference to the Manitoba injustice, and the editor admits that it was published without advertence to its special inappropriateness at the present moment, and he deeply regrets that it appeared in his columns. We can only express a hope that he will be more cautious in future in regard to the matter he allows into the columns of his paper, apparently under the editorial sanction. The article has had, however, one good effect, as it has elicited from numerous French-Canadian expressions of loyalty which would not have been made, as they would not have been necessary, if the article in question had not appeared in the Semaine Religieuse.

NEEDS OF CONVERTS.

We have published during the past few weeks several letters from converts suggesting that some club or association should be formed through means of which converts might be brought into association with one another, and come to know one another. It is said that for many, if not for most, who become Catholics the change means the loss of the friends they have known in the years preceding their conversion. They do not feel alone together at home in the society of Catholics who have been always Catholics. It is suggested that if the converts could be made to know one another there would be a bond of union in the experience which they had all gone through, and the condition of loneliness and friendlessness which converts suffer from, to a greater or lesser degree, would be very much ameliorated.

The suggestion seems to us to be a good one. We publish in this issue a letter from a subscriber in Helena, Mont., telling how a like want has been supplied in that little city. There are enough converts in Helena to form a club, and do the work described by our correspondent, certainly there ought to be enough converts in this great city of Chicago to form a similar club, and do similar work, so far as the doing of such work might be deemed advisable. Let converts get together in some way, and see what they can do in the way of organization.—New World.

LOVE IS THE CORE.

It is the Very Central Attribute of Divinity.

If the thirst of Calvary is over a gone, was not its chief end to assure us of the reality of the eternal truth and passion of God which there fore but a finite and halting utterance?"

"For the same thirst," says Mother Julian of Norwich, "that He had upon the root tree (which desire and long and thirst, as to my sight, was in Him from without beginning), was in Him bath He yet, and shall have until time that the last soul that shall saved is come up to His bliss. For truly as there is a property in God truth and pity; as verily there is God a property of thirst and longing."

What does the thirst and longing of the human heart import except so far as it brings home, as it were, to our sense, the truth that Love is the very central attribute of the Divinity round which all the other attributes cluster, from which they spring, which they depend: that blood, water, guilt and remission, death, life, evil and good, darkness and light, both stream from and return to the same fountain; both manifest one and the same goodness, and owe their being difference and coloring to narrowness and imperfection of weak faithless vision?"

And even if the Eucharist were more than the bare remembrance of Calvary, it should speak to us palpably not of that past human passion, but of the present Divine presence whereof Calvary was but the symbol. But in truth, a better conception of the unreality of time before the Divine mind, will convince us that the devotion which regards Christ's passion as continually present, as augmented by our sins, as alleviated by our sins, is less inadequate and more philosophically true than the shallowly realistic view. For it is only the mere fading of our memory that prevents our whole past being as present. To Christ it is (and was from eternity as though the nails were at this moment being driven through His hands).

CATHOLICS IN ENGLAND.

It is very noticeable that in no country of the world do Catholics have a more intense, sustained and sympathetic with the Government than they do in England. Perhaps the reason of this is that in no other country are Catholics so fairly treated by the Government in the matter of civil representation. Not only are the offices of Postmaster General and Justice held by Catholics, but the chief official in the naval administration of England is also a Catholic. The gentleman is Vice Admiral Lord Kerr, K. C. When Lord Kerr was only eight years old, his mother, a remarkable woman—was the Church on the tide of the movement. She had the faith and the courage of a prophet, and it required both to prevail on the influences which aimed at holding her children from following her. We quote from a sketch in New Era:

To enable the youngest, then of ten, to carry out his earnest wish to be a Catholic, Lady Lotherian stole out of the house (Newbury) early one winter morning and the household was astir, and to Edinburgh, where he was by Dr. Gillies, the Vicar-Apostolic, they stealthily crossed the sea, behind the sound of hurried feet, and were sure to be being pursued. But, Lotherian's great joy, the pursuit to be heard third son, Lord Lotherian, who, having heard of his mother's grace, had determined on joining little brother in being received into the Church."

As first Lord of the Admiralty the duty of Lord Walter to the important movements of the British navy; and, it is official duties prevent him from prominent part in the great which English laymen are has always spoken out