

The Catholic Record.

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LETTERS OF RECOMMENDATION.
Apostolic Delegation,
Ottawa, June 18th, 1905.
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, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Bologna,
Apostolic Delegate.

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 valuable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONE, Arch. of Laval,
Agent, Quebec.

LONDON, SATURDAY, JAN. 6, 1906.

RELIGIOUS VAGARIES AND STATISTICS.

The impression is widespread that in Germany there are very few dissenters from the Established church, which is now generally called "Lutheran," though it has been formed by a compromise between Lutheranism and Calvinism, and is really "Luthero-Calvinistic." This church exists in most of the States of Germany as independent organizations under the regime of the local ruler, and not of the Emperor, except in Prussia, which is its special kingdom.

Throughout the Empire there are at least twenty-three sects named in the census outside of the Established church, the names of some of them being, United Evangelical, Evangelical Lutheran, Old Lutheran, Immanuel Synod of Old Lutherans, Huguenots, Hessian Covenanters, Free Lutherans, Calvinists, Zwinglians, Waldenses, etc. These have all some pet doctrine on which they differ from the others, but like Herod and Pilate forming a friendship through their common hatred of Christ, all agree in hatred of the Catholic church. The Church will still exist, however, when these sects shall have disappeared entirely.

It is somewhat strange that in a country like Canada, with comparatively a small population, the number of sects should be much greater than in Germany. The census of 1901, which was the last taken in the Dominion, shows 112 distinct denominations. There are even 30 more than this number the number of whose adherents range from 1 to 8, making a total of 149 individuals, but these are so insignificant that it was not deemed necessary to take account of them in giving the total number of religious bodies or organizations. There are probably a few instances where a sect is mentioned under two different names, but such instances are certainly rare, as every denomination has generally its distinctive title by which its adherents know it and speak of it.

Our readers are all familiar with the names of the larger bodies which exist in all parts of the country. Among these the Catholics stand first, with fully 2,228,997. The Methodists number 916,332; Presbyterians, 842,301; Anglicans, 680,346; Baptists and Free-Will Baptists together number 316,724. The other sects do not come at all near these numbers, there being 92,394 Lutherans, and 28,283 Congregationalists, who may in the future join into one church with the Presbyterians and Methodists.

Some of the names are of heathen sects such as Brahmanists, Buddhists, etc.; but nearly all are of Protestant denominations. Some of the most remarkable of these are Christadelphians, the Church of the Age to come, Church of the Firstborn, Daniel's Band, Doukhobors (Spirit Wrestlers), Faringtonites, Hornorites, Memmo,

Millennial Dawnites, New Lights, Restorationists, Reincarnationists, Pre-millennialists, River Brethren, Salustians, Silents, Star Church, Staven Church, Syenicals, Titans, Tankers, Transmigrationists, Watch Towerists, Zionists or Dawlitoes.

In all Canada there are 1,579 acknowledging themselves as Agnostics and 211 as Atheists. Of these 634 are in Ontario, 542 in British Columbia, 85 in Quebec, 336 in the Maritime Provinces.

The remaining 203 are in the territories, including the two new provinces.

A TEMPERANCE PASTORAL.

The pastoral letter and mandement recently issued by His Grace the Archbishop of Montreal on the temperance question will be read and admired in every section of the Dominion. It is a powerful presentation of the case of temperance reform. In it the Archbishop advises that temperance leagues be established in every parish and in all the colleges and that St. John the Baptist be taken as the patron of such leagues. The Canadian people as a whole should take to heart the dire consequences of intemperance. Temporal as well as spiritual decay follows in its wake. We sincerely trust a determined stand will be taken to arrest its ravages.

IS BRITAIN DECADENT?

The Count K. Hirokawa, of Japan, who eleven years ago finished his education in England and returned home to assist in the work of introducing modern ideas into his own country, has come back to England to make observations on the progress made during the last eleven years. The Count is not optimistic in his remarks, for he asserts that the English people have distinctly deteriorated in character, habits and religion; and in fact he declares that it is owing to the decay of religion, and the entire devotion of the upper class to unlawful pleasures, that the evil example has permeated the masses of the people and caused a most notable decline of patriotism in the nation, which must relegate her to a lower position among the nations of the world than she has occupied for many centuries.

The Rev. Herbert Handley, an Anglican clergyman, has also enunciated very similar views, and, strange to say, he is in unison with the Japanese Count in regard to the cause of England's supposed decadence.

There are always prophets of ill who are ready to take a pessimistic view even of the real progress of a country, and we ought not to accept criticism of this character blindly. In England, too, as well as out of it, there have been other critics before the two gentlemen named who have similarly declared that the English people are fast deteriorating, yet it is very doubtful if these forebodings were correct.

Nevertheless, we ought not to be so self-conceited as to despise altogether friendly warnings such as both these gentlemen have given, for both have spoken from a friendly point of view, and regretfully, of the deplorable fact they profess to have discovered.

Japan has been recently engaged in one of the greatest of wars which have probably ever occurred in the world's history, and her people have developed an amount of patriotic feeling which has surprised the civilized world. It was never dreamed that the Japanese could possess such thorough patriotism till it was called forth by circumstances which made its manifestation necessary, and we believe this fact has made Count Hirokawa a sharper critic than he would otherwise be. But we believe that if the circumstances were to arise which would call forth the latent patriotism of the English people, that lofty sentiment would still be found not to be lacking.

Yet it may be, and we are inclined to believe, that the religious feeling of the people of England has really declined. There has been so much irreverent criticism of all which has been held sacred in the past that, with a large portion of the people, religious feeling must have been rudely shaken, and as patriotism must have its basis in religion, it is quite within the possibilities that real patriotic sentiment has diminished.

And what is the remedy? Evidently the only remedy which is available is that on the part of the public there should be more attention paid to the knowledge of religious truth, and on the part of the clergy more zeal to make the truths of religion known to the people, and put it into practice.

The Catholic church has progressed wonderfully in England during the last half century, and especially during the last half century. Even Protestantism itself has testified to the innate power of Catholic faith to elevate the noblest sentiments which arise in the human soul. We cannot interpret otherwise the return to Catholic doctrine and practices which has occurred among High church people during the last

half century, and to some extent even among those who have styled themselves "Evangelicals," or adherents of Low church principles.

If the decline of religious feeling has been the cause of a decline in patriotic spirit, the restoration of its proper influence to religion and faith will be the only means to correct the evil. We cannot expect any immediate return of the people of England to the Catholic faith; but we may reasonably hope that, through the zeal and devotedness of the Catholic hierarchy and priesthood, this return may be effected in time; and, if this be the case, patriotism and every other virtue which is necessary for the progress of the country will attain new vigor under the regenerating influence of the true religion.

No other power can bring upper and lower classes back again to virtue, when they have wallowed in materialism and unlawful pleasures.

MORE LIGHT ON THE GALICIAN MARRIAGES.

The statement of Mrs. Chisholm, of Winnipeg, made at the recent convention of the W. C. T. U., and virtually approved by that body, inasmuch as it appointed a special committee to look into the moral conduct of the Galicians, Germans, and Poles of the North-west, and to convert them from the errors of their ways, has brought upon that lady a cyclone of indignant contradictions.

We have already given in our columns a complete refutation of Mrs. Chisholm's statement to the effect that the settlers of the North West of the nationalities above named are habitually "sold into matrimony by their parents at the ages of 13 or 14, for a consideration of from \$25 to \$30;" and that "the Protestant ministers refuse to officiate at such marriages, but Roman Catholic priests do so."

We proved, 1st, by the customary procedure of Catholic priests, that the whole story is utterly untrue; 2ndly, we received from a prominent priest in Edmonton, in the district of the largest settlement of the Galicians a letter to the same effect: 3rdly, we gave a statement which was made by Mr. Philip Harvey, of the Dominion Immigration Department, to a representative of the Winnipeg Free Press, that such a statement is foundationless.

Mr. Harvey is thoroughly acquainted with all the settlements of the North-West where the three nationalities named are found, but he never heard of such a thing as the pretended fact stated by Mrs. Chisholm; 4thly, the Commissioner of Immigration said of the despatch which made a statement similar to that of Mrs. Chisholm, but referring only to the Galicians:

"I regard the despatch as entirely untrue and misleading."

5thly, The Rev. Father Kulaway, who has had for years pastoral charge of the Galician and Polish settlers, also totally denies the truth of these charges.

But since our article appeared in the CATHOLIC RECORD there have been certain communications published in the Winnipeg Free Press which throw a new light on the subject. One of these is from Mr. Theo. Kochan, who lives and teaches a school in the large Ruthenian (Galician and Slavic) colony of Stuartburn. This gentleman declares from his personal knowledge "the Ruthenian girls are more particular about marrying strangers than are girls of any other nationality, and it is generally impossible for a stranger to take a Ruthenian girl from her parents, however poor they may be, or how much money might be offered." He adds that "it would be interesting to know where Mrs. Chisholm got her information." It is clear, therefore, that the W. C. T. U. committee of Ruthenian evangelization and civilization will have a sincere, unless they find some other work to do beyond that for which they received a commission from the W. C. T. U.

But the Germans as well as the Galicians were misrepresented by Mrs. Chisholm, and a German girl from Hun's Valley, Man., is among the correspondents of the Free Press. She says that the W. C. T. U. "Committee on resolutions and plan work," before attempting to remedy the supposed evil of forced child marriages "should enquire into the reliability of the information supplied by Mrs. Chisholm. If they will investigate they will discover that their German, Polish and Galician sisters are not led to the marriage altar as cattle to the slaughter house, but in fact they have the same measure of freedom accorded them as is accorded their Anglo-Saxon sister on the selection of husbands, and in marriage they as a rule are true wives and resigned to the cares and duties of wifehood and motherhood. If all women of Anglo-Saxon origin could say as much, it would not have been necessary for President Roosevelt to turn moralist and teacher the other day and lecture the women of the United States on the sin and crime of race suicide." Here, then, is a field—a large and profitable

one—in which Mrs. Chisholm, and women of that ilk, who are continually pestering the poor foreigner with their uncalculated ministrations, may find use for the exercise of their talents.

"Cast first the beam etc.," but why quote scripture to ladies who are supposed to have an overstock of it?

But there is an amusing side to Mrs. Chisholm's statement, which has not been hitherto brought out.

This lady intended only to strike at the Catholics of the North-West, but she mentioned the Germans in the same category along with the Galicians and Poles, and this is why a German girl from Hun's Valley answers her so sharply. But it appears from the statement of the Commissioner of Immigration that most of the Germans, at least of those who have settled in colonies, are Protestants, viz., Mennonites, and so little did Mrs. Chisholm know about what she was talking of that she actually represents the Mennonite girls along with the rest as being married by the Catholic priests, because the Protestant ministers would not marry them! And who ever heard of a Catholic priest marrying Mennonites or other Protestants, except in cases when one of the parties was a Catholic, which is not the case in point, as it occurs very seldom, whereas Mrs. Chisholm speaks of a usual occurrence?

Further, according to the commissioner's report given in our issue of 9th Dec., there are more German Mennonites in the North-West than Galicians, the numbers being respectively 54,000 and 40,000. Hence there would naturally be more Protestant than Catholic girl marriages under the conditions mentioned by Mrs. Chisholm, if her story were true.

There is still another feature in the case worth noticing, Mrs. Chisholm's story has excited to a great degree the ire of a Mennonite preacher, the Rev. Heinrich Doerksen of Charlitz, who takes up the cudgels in behalf of his Mennonite flock and the Mennonites in general, declaring Mrs. Chisholm's aspersions on them to be entirely without foundation; so that there is now evidence from quite an unexpected quarter controverting Mrs. Chisholm's assertion.

The Rev. Mr. Doerksen takes advantage of the opportunity afforded him to appear in print, to make a public declaration of the tenets of the Mennonites, but as this has nothing to do with the subject under consideration, we shall only say here that they resemble very much the teachings of other Baptist sects.

In fine, it is proper to say here that the Rev. Father Kulaway, in the more full account of his refutation of the slander, as it was published in the Winnipeg Free Press, says:

"I venture to say there was never one single case such as that referred to. The Galician people are known as a most domestic race. They are sincerely and deeply attached to their children. During my residence among them I saw the daily proof of the devotion of the people to their children, and I never on any occasion heard of anything of this character."

In conclusion, may we ask has not Mrs. Chisholm and the W. C. T. U. been victimized by a bogus ex-priest or a priest who for very good reasons was excommunicated? Pity 'tis that some of our Protestant fellow citizens are so easily duped as a consequence of their taking information about the Catholic church from its enemies.

IT IS COMING.

The latest advices from England lead us to the conclusion that, since the time of Parnell, the prospects of gaining Home Rule for Ireland have never been as bright. The Irish party presents an unbroken front, and, with eighty-four members in the House, it will be in a position to make a demand for the redress of Ireland's wrongs which cannot be refused or ignored. Never in the history of English politics has there been such an exhibition of arrogant hypocrisy as the "Disruption of the Empire" cry raised by the Liberal Unionists. It is a case of flaunting a patriotic banner to solace a bad conscience. It is a case where the classes are making a desperate struggle to retain their grip on the control of the masses. It is a case where the landlords, who have for centuries been playing the Rockefeller game, are making one last desperate struggle to retain their ill-gotten privileges and perquisites. We will be much mistaken if the people of England do not, in the coming elections, take a just and broad-minded view of the situation and relegate to obscurity once for all those politicians who have kept alive the anti-Irish crusade for the purpose of covering up deeds which will not bear the light of day. In the opposition to Home Rule we must also recognize the fact that, not only the politicians, but likewise a certain clique of manufacturers, imbued with the American combine fury, will work might and main with the object of keeping Ireland just where it is at present. A local parliament in Col-

lege Green will undoubtedly give an impetus to Irish manufacturing industries. And this just what many of the Birmingham and Manchester manufacturers do not desire.

To all persons having at heart the welfare of the British Empire, the pronouncement of Sir Henry Bannerman will be received with much satisfaction. Sir Henry declared, in Albert Hall, London, a few days ago, before an immense audience, that self government for Ireland was a cardinal feature of the Liberal policy. And this announcement, we are told, was received with immense enthusiasm. The election contests in the old country will be watched with intense interest on this side of the water. The granting of Home Rule to Ireland will not only mean much for the Irish people at home, but the splendid results flowing therefrom will be felt in every part of the British Empire. A few years more and we trust College Green will again rejoice in the possession of an Irish Parliament.

PARENTAL DUTY AND DIGNITY.

In a Lenten Pastoral by the late Cardinal Vaughan, fathers and mothers are reminded that they are honored and venerable in the office given them by God. They are doubly bound by the law of nature and the law of grace to teach their children to fear the Lord and to walk in His ways. In the early centuries of the Church the work of training and catechizing children devolved entirely upon the parents, who carefully explained to them what they had heard in the church from the lips of the priest. And many of the greatest Fathers speak with enthusiasm of the instruction they had received in this way:

"Ye are all of you apostles (cried St. John Chrysostom addressing himself to parents.) Your home is a church, the children your followers in the Gospel."

WHAT THE CHURCH THINKS OF CATECHISM.

The Cardinal goes on to note that the church after the Middle Ages found herself in the presence of new conditions, created partly by the carelessness of the clergy, partly by the discovery of the art of printing and the growth of population. He shows how the church set about convoking a General Council which, among other decrees, ordained that the clergy should teach Holy Scripture and Christian Doctrine not only on Sundays and Holydays, but during Advent and at least three times a week. He points out that St. Charles Borromeo associated the laity with the clergy in the instruction and formation of the young; and that in 1571 St. Pius V. ordered Confraternities of Christian Doctrine to be established in every diocese throughout Christendom.

LAITY AND CLERGY TOGETHER.

Commenting on the dangers of secular education, of the press, on the influence of the world, the Cardinal says that we must follow the lead of the Church, and strengthen our moral hold on the young by closely associating the laity with the clergy in their religious training.

THE MOST VALUABLE BOOK AND HOW TO TEACH IT.

The Cardinal goes on to say that the catechism is for its bulk the most comprehensive, the most profound, the most logical book in the English language. It is a complete summary of all a Christian needs to know. The work of the catechist is to develop its life and full meaning. And what is that life? None other than the life of the Man-God, our Lord and Saviour Jesus Christ. How did our Lord teach? By revealing Himself and by examples. How does a mother teach her child to know and love her? By personal contact and the constant manifestation of her wishes. It has been intended that we should all learn, children especially, through the senses with which God has enriched our nature.

HOW TO MAKE RELIGIOUS TRAINING AGREEABLE.

The Cardinal outlines ways and means to make the catechism interesting. For this he bids us get hold not only of their reason but of their imagination, of their affections and their will, of their innocent inclinations and tastes. Simply to learn the catechism by heart will never mould their character.

SOME PRACTICAL DETAILS.

The Cardinal gives a few practical details useful to parents and catechists. 1. Illustrate well all your catechism. Stories from the Scriptures and from Church history and Saints' lives will rivet their attention.

2. Good colored prints and pictures that tell parts of a story are wonderful helps. Talk about the picture, and then let a child explain it to the class.

The magic lantern may be used with profit.

III. Children should have their own religious functions, and as many as possible should be given part in them.

IV. Especially in the home sing. The Cardinal refers on this point to the importance attached to singing by the Fathers and missionaries. He tells us that Father Furniss, the most fascinating catechist they ever had in England, depended almost entirely on singing the catechism in verse and appropriate hymns, in addition to stories and anecdotes and appeals to the imagination. One great advantage of singing is that it gives more time to think of the words.

Among other details he mentions the bestowal of tokens of approval. He exhorts his readers to put away as a fatal delusion the idea that religious training is mere memory and head-work.

We have summarized the Pastoral for the benefit of those who are emulating the Holy Father's love for the catechism.

The Irish people at home and abroad will be delighted to know that Lord Aberdeen has once again become Lord Lieutenant of Ireland. During his former tenure of that office he and Lady Aberdeen made themselves so agreeable, so courteous, so just towards the entire population that his resignation was considered a great misfortune. When we say that Lord and Lady Aberdeen found their way into the hearts of the people of the Emerald Isle we might also add that they were equally disliked by the anti-Irish attaches of the Castle. We have read and heard of many charming pictures of life in Dublin during that period. Without doubt the same pleasant conditions will now be restored. Indeed, it is but simple truth to say that Lord and Lady Aberdeen find their way into the hearts of the people wherever they go. As they were in Ireland so were they in Canada.

THANKFULNESS TO ALMIGHTY GOD.

There is a cause for thanksgiving which may not always occur to the mind at first sight. We may, and we should, thank God for our crosses, pains and trials. Often these appear to us to be very hard to bear; God seems very far away from us; the joys of life are dim. But oh! let us look beneath the shadows; let us penetrate to the hidden joy and grace of every cross. How often the Cross reveals to us the goodness of our friends, their patience, their fidelity, their loyalty, their unselfish generosity, their readiness and gladness to act as the almoners of God in our regard! What delicate attentions come to us, in our sorrows, from others who have their own trials to endure, and yet cheerfully make haste to lighten ours! What forethought often lifts for us the torturing anxiety for the future! What gentleness and courtesy dictate the encouraging and cheerful letters, the kind words, loving, uplifting word of sympathy, counsel, and an even more than sisterly or brotherly affection! Behind all our sorrows, our dark days, our heavy clouds the sun is shining. No matter how hard our cross, God surely cares for us. Let us thank Him for everything He sees fit to send us. Everything sent by Him is sent for some wise purpose and especially to fit and prepare our souls for heaven's endless happiness and its unending and ecstatic songs of grateful praise. Let us practise thanksgiving here on earth so as to be more ready to continue its joyous exercise in the courts of heaven's high King; and while we praise Him with all our hearts each day of our lives on earth, let us never forget that there are those also who have been His chosen and ready instruments in doing us good; and let us beg Him to fill them with rich treasures of His love and mercy now and forevermore.—Sacred Heart Review.

"With peculiar appropriateness to the season," says Dominione, "the Church ushers in the new year by consecrating its first month to the Holy Name of Jesus—that Name which is above all names. That in the Name of Jesus every knee should bow, of those that are in Heaven, on earth and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of the Father." Myriads of celestial spirits ceaselessly praise this Sacred Name in strains of exquisite music—the echo of whose heavenly harmony awakens hope and love in those who still await their summons to the company of the Blessed."

Mrs. C. M. Schwab, who is a Catholic (a convert, we believe), said to W. Ellis Corey, the president of the United States Steel Corporation: "If you divorce Mrs. Corey and marry that actress, my doors will be closed to you forever."

Mrs. Schwab so spoke while facing Mr. Corey at the reception tendered to her at the home of Mrs. Dinkley, the wife of the president of the Carnegie Steel Company.

We congratulate Mrs. Schwab as a true "Daughter of the Faith."—Boston Pilot.

with ex. the Espl. "What to a stout hind his lo. "The fully. 2,228,997. The Methodists number self into the Comte Fr bateaux river." For fare 140.