

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.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

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.

Its 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, J. D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, February 23, 1901.

THE ORIGIN OF THE PERSIANS.

A volume has been recently issued by the French Government in which a number of inscriptions are given which were discovered recently at Susa, Persia, and which go back to the very beginning of Persian or Elamite civilization, and are at the same time a confirmation of the Scriptural account of the descent and dispersion of the human race as found in Genesis x. 22-32.

Elam, the father of the ancient Persians, is said therein to be the son of Shem or Sam. Modern scientific men with great persistency have maintained that philology shows the origin of the Persians to be Japhetic and not Semitic, but these recent discoveries are decidedly Semitic, and Professor Sayce of Oxford says:

"Our whole conception of the early Elamite history has been revolutionized, and it turns out that the tenth chapter of Genesis is right after all in making Elam a son of Shem. Once more archaeological discovery has confirmed the statement of an old Testament writer, and this time in a most unexpected manner."

It has frequently happened in a similar way that the best constructed theories of learned men, which were opposed to historical statements in the Bible, have had to be abandoned owing to unexpected discoveries. The reason for the similarity existing between the Persian and the Japhetic languages must now be looked for in some other cause than common descent from Japhet, which has been hitherto wrongfully supposed to have been the reason thereof. It is, at all events, a very frail basis on which to build a science to assume that the brothers Shem, Ham and Japhet, must have spoken languages differing radically from each other.

A BEAUTIFUL CELEBRATION.

On the feast or during the octave of the Epiphany, or Christ's manifestation to the Gentiles, it is the practice at Rome every year for the Polyglot Academy of the Propaganda to hold a suitable celebration in honor of our Redeemer, who is also the Redeemer of all nations. Nothing can be conceived more appropriate to this purpose than addresses in many of the most widespread languages of the world paying homage to Jesus our Saviour, and this is the form which the Propaganda celebration takes.

This year poems and essays relating to the graces of the Jubilee year and the prospects of religion during the twentieth century, were recited in forty different languages, the orators being for the most part students of the Academy who were natives of the countries in whose languages the recitations were made. The speech in Latin, however, was delivered by a young Irishman, Mr. John Tyndal, which is a testimony to the fact that this young Irish gentleman was one among the most proficient of the Latin scholars in the institution. The Scotch Gaelic speech was delivered by a Scotch student, and the Irish Gaelic one by an Irishman. The other addresses and poems were in English, Hebrew, Greek, Chaldean, Syriac, Armenian, German, French, Italian, Kurd, Sanscrit, Norwegian, Arabic, Portuguese, Persian, Slav, Avestic, (a dialect of Arabia) Lutch, Copt, Chinese, Japanese, Tagal (Philippine Islands), Roumanian, Malabaric, Romance, Turkish, Spanish, Danish, Albanian, Tamulic, Icelandic, Algonquin, (American Indian), C-Mr. Baca, and Zulu.

A dialogue on the indulgence of the Holy Year, and the visit of the pilgrims to the Eternal City, from all parts of the world, was recited by three jet black students from the countries of South and Central Africa.

It was stated in a telegraphic despatch from Rome immediately after this Epiphany celebration, that his Eminence Cardinal Vaughan and several English Prelates had caused a disagreeable scene by retiring from the hall because among the students who delivered the addresses one was a young Boer ecclesiastic, but as there is no mention of such an episode in the authentic reports which have reached us by mail, we may reasonably infer that nothing of the kind occurred, and that the story was only one of the many falsehoods which are so frequently concocted by the Roman correspondents of the Protestant secular press when they are dealing with subjects relating to the Catholic Church. We must say, we did not believe the story when it was published in the first instance, and the event has justified our incredulity.

The beautiful practice of holding this Polyglot entertainment annually is a striking illustration and object lesson of the Catholicity of the Church of God, which is in fact as well as in theory, "the Church of all nations."

The reports of the celebration in form us that besides Cardinals Vaughan and Logue, and many Cardinals of other nationalities, the French Ambassador to the Holy See, the Prussian, Bavarian, and Brazilian Ambassadors were present, and, as usual, the elite of Rome.

VALID AND INVALID MARRIAGES.

Senator Davis, of New York, has shown somewhat of a ridiculous over-enthusiasm in offering to put through Congress a Bill of Divorce in favor of a Mrs. Fitzgerald, whose husband has been sentenced to five years' hard labor in the State prison. Mrs. Fitzgerald announces that she did not ask for and she wants no divorce, but will cling faithfully to her unfortunate husband in his trouble. For the United States, this is somewhat of a surprise to the public, as divorces are eagerly sought for there on the most flimsy pretences, and are readily obtained. The officious Senator explains his position by saying that he thinks the husband's condemnation to five years in prison is sufficient reason for the granting of a divorce, and that he made the offer in all kindness. We do not doubt his good motives, but, all the same, anything is a calamity which makes it more easy to obtain divorces, especially in a country where the number of separated husbands and wives is somewhere between half and three quarters of a million. Mrs. Fitzgerald's devotedness to her duty as a wife and mother is worthy of all praise, and there would be much less disagreement among families and fewer fatherless and motherless children, if husbands and wives generally were influenced by the same principles of morals as she recognizes.

We are not aware for certain of Mrs. Fitzgerald's religion, but it has been stated that she is a Catholic. If such be the case, her fidelity to her marriage vows will be readily understood. The Catholic Church alone stands for the indissolubility of the completed marriage tie which was made by her divine Founder indissoluble, as God intended it to be from the beginning.

It must be borne in mind that such case as Mrs. Fitzgerald's valid marriage, which bound her to her husband "for better or for worse, for richer or for poorer, in sickness and in health till death do us part" is a very different matter from a marriage contract which is null from the beginning according to the law of God and of His Church, such as the Daltip marriage was, concerning which the Protestant ministerial associations are making so much ado. We cannot feel any special sympathy for either of the parties in this Daltip case, who knowingly violated the laws of the Church by being clandestinely married; but that marriage having been a clandestine one, and as such having been contrary to the law, both ecclesiastical and civil, which holds good in the Province of Quebec, we can see neither reasonableness nor consistency in the extraordinary efforts of the ministerial associations to have the marriage declared valid, except that they are anxious in everything to oppose what is the law as decreed by the Catholic Church.

If the Protestants had only some similar law to that of the Catholic Church invalidating clandestine marriages under certain circumstances, we should not hear of so many big-

mitate the ceremonial of the Catholic Church.

The ceremonial used does not even please the Episcopalians, who generally assert that the new Bishop, not having been consecrated according to the form prescribed in their Prayer Book, cannot be admitted to take his seat with the other American Bishops in Convocation. In this event, notwithstanding the presence of a Russian and a pseudo-Catholic Bishop, he will not be recognized as a Bishop by any Church, Catholic, Protestant, or Oriental. In fact, it is highly probable that the Russian Bishop Tikhon of Aletia will be brought to task by the authorities of his own Church for the part he took in the fictitious consecration. The Schismatical Pole Kozjowski will have no one to bring him to task, as he is the supreme head of his own moribund Church.

ANARCHY IN RELIGION.

The Living Church of Chicago publishes the pictures of two groups of Bishops and clergymen of the Church of England, and the American Protestant Episcopal Church respectively.

The Church of England group represents five Bishops and eleven ecclesiastical dignitaries in copes as they appeared while taking part in a public ceremony on the occasion of the Queen's Jubilee in 1887; but though the whole sixteen wear copes there are no mitres, the university cap being used instead by 8, and the rest being bareheaded. In this group appears the Rev. Frederick W. Farrar, then Archdeacon of Westminster, and now Dean of Canterbury.

Dean Farrar had since that date become a leader of the Low Church movement: we may therefore presume that among Low Church people there is no antipathy against the use of the cope as the part of the vesture of clergymen. But as the occasion was a secular one, we cannot infer from this the exact extent to which clerical vestments are distasteful to the Evangelical party in the Church of England.

The second group consists of the American Bishops who took part in the consecration of Bishop Weller of Fond du Lac, Wisconsin. This group comprises eight Bishops of the Protestant Episcopal Church, the Russian Bishop of the Aleutian Islands, with two chaplains, and a pretended Bishop of the schismatical Poles who have established in a few American cities what is called the Polish National Catholic Church of the United States. Some of the Episcopalian and Anglican papers in speaking of the event fall into the mistake of calling the Pole Kozjowski "a Roman Catholic Bishop," which is, of course, an absurdity, as no Catholic Prelate could take part in such a travesty.

The so-called Bishops in this group, with the exception of the Russian, who wears the episcopal robes of the Russian Church, appear in the full dress of Catholic Bishops of the Latin rite, with albs, copes, mitres, and pectoral crosses. Only one crozier is used, which is borne by the newly consecrated Bishop of Fond du Lac.

The Toronto Church Record, referring to this matter, states that "there is something like a tumult in the American Church" in consequence of the event, owing to the fact that the order of consecrating Bishops as used in the Anglican and American Protestant Churches was not followed, but ceremonies employed in the Catholic Church were introduced, and it is added that "Bishop Clark, the presiding Bishop of the American Church, has publicly expressed his disapproval of the unauthorized ceremonial."

Among the unheard of rites for the consecration of Protestant Bishops, which were used on the occasion, was the anointing with oil, the conferring of the Episcopal ring and pectoral cross, and the requirement that the new Bishop should be led by the two consecrators around the church to give his blessing to the people who were required to kneel while receiving the blessing.

A New York Church paper, the Churchman, says:

"These gentlemen may be supposed to have devised or to have condoned the order of service that was used on this occasion, and so to have made themselves aiders and abettors of ritual anarchy in the American Church. It is possible that all these things should be permitted in the Protestant Episcopal Church, but a question of fact is that this is not the service set apart in our Prayer Book for the consecration of Bishops, and that those who publish it as though it were, tamper with documents in a way that will be condemned by the common conscience of the Church."

It is to be remarked that the use of the cope is permitted by the canons of the Church of England, though these had fallen into disuse until they were revived under the modern Ritualistic movement; and the ceremonies significant of episcopal authority are also a decided innovation in imitation of Catholic usage.

One thing is evident from the occurrence, that the American Bishops are feeling the effect of the Pope's declaration of the invalidity of Anglican orders owing to the use of a defective form of Episcopal consecration from the very beginning, independently of other essential defects; and the ceremony adopted in the present instance is an attempt to get over this difficulty. But the defect is not by any means corrected by the engrafting of Catholic ceremonies on a form of consecration which has always been invalid. The so-called Bishops who took part in the ceremony are, not real Bishops, and they cannot transmit the Episcopal order, no matter how closely they may

only because some of our cotemporaries rejoice to see any anti-Catholic movement, even though it be in the interest of anarchists, that they show exultation at these disturbances in the capital of a Catholic country.

The number of those who took part in the riots is said on the most exact information attainable at present, to have been about 500, which is but a very small number in a city of 420 000 inhabitants. One account says, however, that in the different parts of the city there were fully 2 000 rioters. This is probably exaggerated; but even this is not a large number. At all events, it is creditable to the authorities that the disturbances were easily suppressed at last, though they were repeated for several days. It has been deemed expedient to declare martial law in the city, and to General Weyler, formerly Captain General of Cuba, has been entrusted the task of preserving order.

At Valladolid, Barcelona and Valencia there have been similar riotous demonstrations, but they have also been suppressed.

RELIGION IN FRANCE.

Whatever may be the result of Mons. Waldeck-Rousseau's recent onslaught on the Catholic religion, the clergy are not apathetic in every case in asserting their rights, and contending for justice from those who in their official position endeavor to trample on the faith of the Catholic people in whose name they govern while persecuting that faith. The Mayors of several towns in the neighborhood of Paris prohibited priests from wearing clerical robes in their communes, and in the village of Persan a test case was tried before the court. The judges dismissed the prosecution of five priests, holding that the mayors have no legal right to make such decrees, which are only within the power of the Government to issue. Thus the priests have gained a first success in the war against religion, and there is reason to believe that M. Waldeck-Rousseau will also pause in his course, and perhaps go to the Consoa as Bismarck had to do some years ago in Germany.

RIOTS IN MADRID.

Madrid has been the scene of disorders which have made it necessary to put the city under martial law.

A young lady, the daughter of Senor Ubao, undoubtedly of her own free will, entered a convent in preference to marrying a young man whom her parents wished her to marry.

The despatch says that Madamo'selle Ubao was influenced by a Jesuit priest to enter the religious house, but no one becomes a postulant in a convent except by her own free will, and if she be legally a minor, the consent of her parents would also be required. It is therefore clear at first sight that the young lady must have entered the convent to avoid a marriage which was distasteful to her, and it was the evident work of the enemies of religion to mix the Jesuits in the matter. It is very possible that being urged by her parents to consent to the marriage, she had recourse to a priest for advice, and that he could see no objection to her following the more perfect course of devoting herself to God, rather than to give herself to the world; but we cannot believe that the priest would advise her to leave her home against the wish of her parents, unless that either they were endeavoring to force her as a minor to marry against her will, or that she was of the age of puberty and earnestly desirous of the religious life. In either case, the Catholic Church and the laws of all civilized countries uphold the right of the young girl or boy not to be forced into a marriage.

The rioters who raised the anti-Jesuit cry do not pretend even that the priest used force to get the girl into a convent. Their only accusation is that "he influenced her." The force must have been, therefore, altogether on the father's side, and was both unjust and contrary to the liberty of choice which every one, man or woman, ought to have in the selection of a partner with whom he or she is to be united for life. Nothing but a hope of future divorce could induce a high spirited maiden to consent to a surely unhappy marriage under such circumstances or on such terms. But a divorce is not allowed either by the laws of God or the civil code of Spain. It is, therefore, right that the perfect liberty of both parties to a marriage, however youthful, should be religiously protected.

We may see from this how baselessly the Madrid rioters raged through the streets throwing stones at the houses of the Jesuits crying out "vive liberty," "down with reactionists," "down with Jesuits." And how farcical was the cry of Senor Salmeron, the lawyer of Senor Ubao in the High Court, "vive justice." These brawl-ers were really the partisans of oppression and injustice. It is evidently

the United States Government will deal fairly with the Church, leaving to it its property which was held under the Spanish Government. It will thus be able to start with a fair prospect of being decently supported voluntarily under the new conditions.

There is by no means a general desire on the part of the people to get rid of the Friars, though there are a few ambitious persons who would like to have a game of grab for the property of the Church. The great majority of the people appreciate the blessings of civilization, education, and religion which they have received from the Friars, and are sincerely attached to them, though a few revolutionists would wish the Friars to be robbed and driven away.

Judge Tait, President of the United States Philippine commission, said a few days ago in an interview that there is a difficult task for the Government to decide in what localities the presence of the Friars may cause unrest or disturbance, owing to efforts of Buencamino and his associates to establish an Evangelical Church, but we learn that these efforts are not seconded by the Filipinos to any extent, as these are sincerely attached to the Catholic religion.

THE WESTMINSTER CONFESION.

The Committee of the United States Presbyterian General Assembly which was appointed to consider the question of revision of the Westminster Confession terminated its labors at Washington on Feb. 15th. It has been unanimously agreed that some change in the creedal statement is necessary, but any agreement approaching unanimity as to the character of the change could not be arrived at. There will be, therefore, majority and minority reports. Out of sixteen members of the Committee thirteen were present, a majority of whom recommend a supplemental explanatory statement to cover certain points in the Confession, and statements also on the doctrines of the Holy Ghost, missions, and the love of God for all mankind. No intimation is given as yet in regard to the character of the changes to be recommended. The reports will be considered at the next meeting of the Assembly.

It remains to be seen whether or not the changes to be made will satisfy the cravings of those who demand revolutionary changes.

OUR CATHOLIC SUNDAY SCHOOLS

While our Sunday schools are doing God's work, yet experience teaches that among the teachers are some who find it hard to know what to say. Their frame of mind does not lend itself readily to developing the words of the Catechism; others there are who amuse the children, but make little progress in imparting knowledge; others, again, have no method, and constantly skip from one page of the Catechism to another, and seldom succeed in explaining the Catechism in its entirety; while the thoroughly good catechist is found in few Sunday schools. Now, there are several books meant to remove these difficulties and to be an assistance to every class of religious instructor. And where is the teacher who can disregard the duty of preparing his own lesson? We read in Father Faber's life that he invariably took notes and made a careful preparation before he gave instruction to children. And if Father Faber, with his exceptional gifts, his mind teeming with ideas, his imagination rich in figurative, his genial character, his playful disposition, deemed it incumbent on him to take notes, we can hardly be charged with exaggeration in maintaining that a preparation is absolutely necessary for the general run of religious instructors, and we urge upon the teachers in our Sunday schools the duty of preparing for every lesson they undertake to teach.—Sacredos in American Herald.

STRANGE AND CONTRADICTORY NEWS FROM THE PHILIPPINES.

A despatch dated January 29 was sent from Manila to the effect that 10,000 Catholic Filipinos, and citizens of the district of Binondo in Manila, which is the headquarters of the Federal party, "have resolved to separate from the Vatican, believing that the doctrines of Rome are detrimental to the progress of the country." Those favoring a middle course," it is added, "propose the formation of a Filipino Synod, and the throwing off of spiritual tutelage. A majority, however, joined the extremists in demanding complete emancipation from Rome, leaving the question of a new Church to be decided later."

It is admitted, further on, that "the real trouble does not lie with the Church, which is sincerely loved, but with the Friars, whose return to the provinces, backed by Archbishop Chapelle, is the cause of constant agitation among the Filipinos, who are rapidly absorbing liberal ideas."

It is represented that there is a general hatred of the Friars, and that enlightened Filipinos desire a complete separation of Church and State.

Of course it is regarded by the greatest friends of religion as a foregone conclusion that under the American regime there must be a separation of Church and State, and that a voluntary system of support for the Church must be established; but the supposed secession from the Church announced in the despatch bears upon its face the marks of being imaginary. In fact a despatch of the next day, January 30, states that "all the Filipino leaders of the federal party assert their continued fealty to the Catholic Church, except Buencamino, Rosario and Ner."

It is stated that the United States authorities, both legislative and executive, will preserve the utmost freedom of worship, and it is further believed by Archbishop Chapelle that

Translated from CBBU Encyclopaedia By DOUR V PATRIOPHS ABIES WITH POPE. Venerable tollie B The seri time past ion, have increasing warmth in thought men. The origin in principles widely d invention communi cress of ducing a cumetauac conflict. aims of tween th become e States, a upheava greatest THE From Pontific of the d society, on Us against the theer rulous tined to less to cause of was the Anostol 1878. danger and pro public further subject in the May 17 the rig was e classes mutua those r the tea seemec tious justice all con of etit THE O Nor mistal from dence the Cl looking all soca small maitte coura unde light invest The stons etthe Amo been to O intro usef rend wha ates sura and tion tere dist glect scoo gur aus grom me so eric an The no na soa tro trn of ta in se th ta cr cl cl se re le g se St T u p t u o v r Q C Q v

Drop after drop, continually falling, wears a passage through the hardest rock. The busy tempest, as Carlyle points out, rushes over it and leaves no trace behind. A great purpose is cumulative; and, like a great wagoner, it attracts all that is kindred along the stream of life.—Orison Sweet Marden

There is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.—Carlyle

THE MONASTERIES.

Alban Butler (at St. Omer) on the Monasteries in France Before their Destruction, a Century ago.

He often pointed out that rich tract of country which extends from St. Omer's to Liege, as a standing reputation of those who asserted that convents and monasteries were inimical to the populosness of a country; he observed that the whole income of the smaller houses, and two-thirds of the revenues of the greater houses, were constantly spent within twenty miles round their precincts; that their lands were universally let for the instruction of its tenants, and that no human institution was so well calculated to promote the arts of painting, architecture, and sculpture, works in iron and bronze and every other species of workmanship, as abbeys or monasteries, and their appendages. Thus, though the country in view was originally a marsh, and has for more than a century survived its commerce, it is the most populous country in Europe; and presents on its face of it as great a display of public and private strength, wealth, and affluence, as can be found in any other part of the world." [This district is now Belgium.]

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