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PASSION-TIME.

From Passion Sunday, which was the Sunday before last, to Holy Saturday, the last day of the holy season of Lent, the Church specially commemorates the Passion or sufferings of our Lord.

The 8th chapter of the gospel of St. John contains many useful, moral lessons which our Blessed Lord inculcated on the multitudes who followed Him, and He indicated the necessity of believing in Him because His words are the words of truth which His heavenly Father commissioned Him to teach. On this occasion also He clearly pointed out His divinity and His unity with the Father.

He reproached those who sought to kill Him, that they were not of God, but were children of the devil, the father of lies, and were doing the work of the devil. We thus learn that there was already on foot a movement to put our Lord to death because of His preaching to the people the way of salvation, and even on this occasion the Jews who were listening took up stones to cast at Him, but, the gospel says, "Jesus hid Himself and went out of the temple."

This is the event which the Church commemorates on Passion Sunday, and it is to represent this concealment of Himself that the images are covered with purple during the two weeks of Passion time.

During this period it was the desire of the Jewish priests not only to put our Lord Himself to death, but also all who were even indirectly the cause of the people believing in Him, and so we learn from the 12th chapter of the same gospel that they wished to put Lazarus to death also, whom Jesus had restored to life after being four days buried. People were led to follow Christ because of this great miracle.

It was not until the middle of Holy Week that Jesus was actually apprehended, His whereabouts being made known by Judas, who betrayed Him into the hands of His enemies, for a paltry sum of money.

On Holy Thursday evening Jesus held His Last Supper with His disciples, and, knowing the plans of Judas, He told His disciples that one of them would betray Him, and being asked by St. John the Evangelist, "Who is it?" he indicated Judas by handing to him bread which had been dipped, for it had been foretold by the prophet, "he that eateth bread with me shall lift up his heel against me."

It was at this Last Supper that our Lord instituted the adorable Sacrament of the Eucharist. Taking bread into His hands "He blessed and broke and gave to His disciples and said: 'Take and eat: This is My body,' and taking the chalice He gave thanks and gave to them saying: 'Drink ye all of this. For this is My blood of the New Testament which shall be shed for many unto the remission of sins.'"

By these words Christ instituted a sacred rite which is the soul of Catholic devotion. Convinced that His words are to be taken literally, we believe that He has left us in the Holy Eucharist His own flesh and blood for the nourishment of our souls.

The sacrifice which Christ offered on the cross, by dying for the salvation of mankind, could only be enacted once in that form, but it was needful there should be a sacrifice of the New Law, as sacrifice is the great act of public worship, and that most necessary act of religion whereby God's supreme dominion over all creatures is recognized, together with our total dependence on Him. It was for this reason that sacrifice was originally instituted by God, and that there might be a true sacrifice under the law of the Gospel, in instituting the Blessed Eucharist, Christ instituted a sacrifice which is the sacrifice of the Mass, commanding His Apostles to do as He had done, and promising that as often as they would do this they would "show forth the death of the Lord until He come."

On Holy Thursday, therefore, the Mass is in commemoration of our Lord's last supper, and of the institu-

tion of the Blessed Sacrament and the Mass, but owing to the mournful character of the celebration of our Lord's Passion, Corpus Christi has been appointed as a day of thanksgiving for the Blessed Sacrament. It occurs on the Thursday following the octave of the Ascension and the close of the Easter season, so that the joyous thanksgiving for so great a gift may be made without the restraint imposed by the sorrowful character of Passion-time. On Holy Thursday also the sacred oils used during the year in administering the sacraments are solemnly consecrated by the Bishop.

On Good Friday the death of our Lord is commemorated. He was condemned by the Roman Governor of Judea, Pontius Pilate, though somewhat unwillingly, as he knew Christ's innocence of the charges of blasphemy brought against Him. Nevertheless, to please the Jews, he consented to His condemnation, and delivered him over to them to be put to death as they thought proper.

Pilate made some effort to induce the Jews to consent to Christ's liberation, and he even appealed to them asking: "Why what evil hath He done? I find no cause of death in Him." But notwithstanding that this cowardly and unjust judge acknowledged the innocence of the accused, he still offered to punish Him, though in a more moderate way: "I will chastise Him, therefore, and let Him go." But when he found that the Jews were not satisfied with this, and that they desired He should be crucified, Pilate at length "gave sentence that it should be as they required." Christ was, therefore, crucified on Mount Calvary, while the Jews, both before doing the deed, and while it was being consummated, savagely heaped upon Him every possible contumely and ignominy.

On Good Friday the sacrifice of the Mass is not offered up, and Holy Communion is not administered except to those in dangerous sickness, who require the holy Viaticum.

During Holy Saturday Christ remained in the tomb, and the offices of the Church relating to the Passion are mournful as during the rest of Holy Week, but the Mass celebrated on that day was formerly celebrated during the night, which is the night of Christ's Resurrection, and so it partakes of the gladness of the Easter time.

On this day also the Paschal candle representing the Resurrection of Christ, is solemnly blessed, and it remains lighted during High Mass and Vespers, until after the Gospel on Ascension Day.

EASTER.

We are now arriving at the end of the holy season of Lent, a period of penance and mortification, and we are in the act of celebrating Holy Week, which is the time when the Catholic Church commemorates the mysteries most intimately connected with our Redemption through the blood of Christ.

The Resurrection of our Lord Jesus Christ from the tomb, glorious and immortal, though not the final mystery connected with our Redemption, has always been regarded by the Church as the most important of all, as it shows the completeness of the triumph of our divine Redeemer over sin and death.

Though Christ might have redeemed us at a less price than His actual death on the cross, inasmuch as every atoning act which He did toward our Redemption was of infinite value, and therefore sufficient, when done by Him, to satisfy God's justice for the myriads of sins which men have committed, anything less than His death would not have impressed mankind with the greatness of the work He accomplished for us, nor would it have convinced us of the intensity of His love for us which induced Him to do all this for our salvation. Had He stopped short of dying for us, we would have felt that there was something more that He might have done for us, for even without the testimony of Holy Writ we would have felt within ourselves that "greater love no man hath than to give his life for his friends."

Christ's death may, therefore, be regarded as the necessary means whereby only we could be redeemed, assuming that, while redeeming us, He intended we should appreciate the extent of His love, and that He should insist on our loving Him also with our whole heart.

But on the assumption that Christ should thus accept death for the purpose of redeeming us, the work of redemption still requires that the powers of darkness and death should, in the end, be overcome; and thus the Resurrection of Christ becomes a necessity, at least in order that the congru-

ity of events may be preserved; and as the Resurrection completes this triumph, the feast of Easter is justly regarded as the highest of the festivals of the year.

The Resurrection of Christ is the chief among the miracles which our blessed Lord wrought on earth; and as it is by His miracles He proved His divinity and His mission from His heavenly Father, and established before men the truth of the Christian religion, or of the doctrines He revealed, the Resurrection is the ground of our faith and the basis of our hope that God will keep His promises of mercy to mankind; and, therefore, the Apostle St. Paul says, in the first epistle to the Corinthians, xv: "Now if Christ be preached that He arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, the Christ is not risen again; and if Christ be not risen again, then is our preaching vain, and your faith is also vain; yes, and we are found false witnesses of God . . . and if Christ be not risen again, your faith is vain, for you are yet in your sins."

Thus it is seen that in the Resurrection of Christ we find an assurance that we shall rise again from the dead to enter into God's kingdom, if we are faithful to His law: we are made to know the truth of the faith which Christ sent His Apostles to propagate throughout the world, and a sure foundation is given for our hope and trust in God's promises.

For these reasons Easter is the most joyful of feasts, and it should be celebrated with Christian exultation and gratitude, and therefore the Church applies to it as peculiarly appropriate the words of David: "This is the day which the Lord hath made: let us be glad and rejoice therein."

To celebrate Easter in the manner required of us, the preparation of penance is necessary, and for this cause it is preceded by the time of Lent, a season of penance, and the Christian should, by making a good confession, prepare himself for the worthy reception of the Holy Eucharist, a sacrament instituted by Christ a few days before His resurrection, to convince us of the necessity of receiving Him, that we may obtain for ourselves the blessings derivable from His Resurrection.

LUTHER AND HIS BIBLE.

The Buffalo Union and Times mentions that in the library of Rev. Father Lambing, LL. D., of Wilkinsburg, N. Y., there is a copy of the bible which was printed in 1478, five years before Martin Luther was born.

This fact recalls to mind the story which we hear frequently repeated by Protestant controversialists to the effect that Luther found accidentally a copy of the bible which he studied assiduously in secret lest it might be taken from him by his ecclesiastical superiors, who are said to be always opposed to the reading of the bible. The story continues to the effect that the providential discovery of the bible by Luther enabled him to become acquainted with Christian truth, and thus to prepare himself for the work of reforming God's Church.

It is quite true that before the invention of printing bibles were scarce, as only the rich could possess them, but even then they were accessible to the clergy, as they were in use in manuscript form in all the principal churches and the religious houses, but as Luther belonged to a religious order it was perfectly easy for him to study the bible in his monastery, the more especially as in his time bibles had already become numerous, as they were almost the first books printed even with the block types used before the cut metal types were made by Gutenberg, and the first use made of the metal types was to print the bible with them, between the years 1444 and 1460. It will be remarked that the date of the bible in Father Lambing's possession is only eighteen years later than this date of the first issuing of the bible from metal types.

The story about Luther's finding the bible as a book which the priests were desirous of concealing from the public is a mere fiction invented for the purpose of persuading people that Catholics were not and are not allowed to read the bible.

The love of Luther for his imaginary bible, after he became a so-called Reformer, may be judged from the wilful perversions he made in the text when he issued his own version of it, and from the disrespectful language in which he spoke of portions of the sacred volume which did not please him, such as the Epistle of St. James, which he called "an epistle of straw," because it

refutes his favorite doctrine of salvation by faith alone, good works being useless, and even an impediment to salvation. Passages of scripture which refute this doctrine he also corrupted in order that they might not be quoted against him. The translators of the King James version acted in a precisely similar way, though to a less extent than other Protestant translators who preceded them.

It is worthy of remark that though Luther spoke contumeliously of the epistle of St. James, the German Protestants do not reject this epistle, and they receive also those books of the old Testament which English-speaking Protestants have thrown out of the bible under pretence that they are Apocryphal. The real cause on account of which the latter reject these books is that they contain clear testimonies in favor of several doctrines which the first English Reformers rejected, such as the guardianship of angels over mankind, which is clearly provable from Tobias, prayers and sacrifice for the dead, that "they may be loosed from their sins," and the prayers which saints offer in heaven for the faithful on earth, all of which doctrines are inculcated in the Books of Maccabees.

FANATICISM REBUKED.

Fanaticism is at a discount among the legislators of New Brunswick. There is no Separate school system in that Province, and therefore there are no legalized Separate schools, but with the approval of the Government the school laws are liberally administered, so that the rights of Catholics to educate their children in their religion are recognized, and schools which are practically Catholic exist wherever Catholics are in sufficient numbers to ensure recognition under the administration of the law, though the law itself makes no provision to this effect. The plan is found to be generally, though not always, satisfactory. However, some fanatics are constantly engaged in endeavoring to break it up as granting too much liberty to Catholics to educate their children in accordance with their conscientious convictions.

A few days ago, also, Mr. H. H. Pitts, who has recently been elected Grand Master of the New Brunswick Orangemen, resolved to raise a disturbance in the Legislature by introducing a resolution against the settlement of the Manitoba school question by the Dominion Parliament, but he failed, not even finding a seconder for his resolution. The *Antigonish Casket* gives a graphic account of the amusing incident.

Mr. Pitts moved his resolution, of which he had given due notice, adding that he thought Mr. Killam would second his motion. Mr. Killam answered: "No, I will not."

Then followed a search for a seconder in the following funny style:

Mr. Pitts—Mr. Tweedie, will you second the motion?

Hon. Mr. Tweedie—Some other time. (Laughter.)

Mr. Pitts—Dr. Stockton, will you second the motion?

Dr. Stockton—No.

Mr. Pitts—Mr. Shaw, will you second it?

Mr. Shaw—No; I might have if I had been asked first. (Laughter.)

Mr. Pitts—I call upon Mr. Lockhart.

Mr. Lockhart—I would prefer not to. (Laughter.)

Mr. Pitts—Well, Dr. Alward.

Dr. Alward—I cannot do it. (Laughter.)

Mr. Pitts—Well, perhaps Mr. Russell will?

He promised me he would second it.

Hon. Mr. Tweedie—I thought you were going to give the attorney-general a chance. (Great laughter.)

Mr. Pitts—He has fled. Mr. Porter, will you second it, just to get it before the House?

Mr. Porter—I was intending to, but you have asked so many. (Laughter.)

Mr. Pitts—Won't you second it to get it before the House?

Mr. Porter—I feel slighted. (Laughter.)

Mr. Pitts—I think Mr. Morrow will second it to get it fairly before the House anyway?

Mr. Morrow—No, I do not.

Mr. Pitts—Well, Mr. Speaker, it has come to this point.

Hon. Mr. Blair—Are you going to close the debate? (Laughter.)

Mr. Pitts—Maybe Mr. Fowler will second it?

Mr. Fowler—You are too late now.

Mr. Pitts—Well, Mr. Speaker, I find that when it comes down to the hard pan this house is not to be depended on: four members promised me they would second this resolution. (Laughter.)

Mr. Killam—Name them.

Mr. Pitts—Why you were one of them, and said so in the presence of four or five witnesses. (Laughter.)

Mr. Killam—The honorable member never asked me to second this resolution, and therefore I never said so. (Applause.)

Hon. Mr. Mitchell—I beg leave to introduce a bill, an act to authorize a loan to meet the cost of an importation of sheep and swine.

Mr. Pitts—I feel like opposing that bill. I think we have got plenty of these animals in the house now. (Laughter.)

THE REMEDIAL BILL.

Notwithstanding the close vote by which the Remedial Bill passed in the Dominion House of Commons, it is not to be supposed that the greater part of the minority are really opposed to the granting of justice to the Catholic minority.

It is a good omen that when Mr. Dalton McCarthy moved in Committee a long amendment demanding that six points be submitted to the Supreme Court to ascertain, before proceeding further, whether or not Parliament has power to pass the proposed legislation, the disgust of the House was manifested by the fact that on a division Mr. McCarthy stood alone in voting for the amendment.

It is barely possible that in bringing forward this amendment Mr. McCarthy hoped to kill the Bill by delay; but the members of the House were pretty well convinced that its primary purpose was to secure another brief for the mover from the Government of Manitoba, and they very properly refused to waste the time of Parliament for Mr. McCarthy's personal benefit.

Sir Charles Tupper, speaking to the amendment, reminded the House that Mr. McCarthy had stated during the discussion that the Government would not be able to get the Bill through committee. He regarded this as an indication that obstructive tactics are to be resorted to so as to delay the Bill. He, therefore, refused to consent to the adjournment of the House which Mr. McCarthy asked for that the amendment might be discussed at length, but he appealed to the supporters of the Bill to remain at their posts night and day, if necessary, so that this Bill, demanded in the interests of the country, might become law.

Even Dr. Weldon, who spoke and voted against the Bill, would not support Mr. McCarthy's motion, and he hinted very strongly that Mr. McCarthy has not any real desire to kill the goose that laid the golden eggs. Delay suits the purpose of the member for North Simcoe much better than a present settlement, and if the matter could be put off to another session, there might be more eggs of gold.

The Conference with Mr. Greenway to bring about a settlement by Manitoba itself is now going on, and it is hoped that a satisfactory arrangement will be arrived at, but the Dominion Government declares that it will not accept any solution except such as will be acceptable to the Catholic minority. In the meantime the Remedial Bill is to be pushed through the House of Commons, but with a suspensory clause so that it will not become law unless the Manitoba Legislature refuse to pass a remedial measure during its present session, which has been suspended for the purpose of giving the Conference an opportunity to arrive at a conclusion which will meet the necessities of the case.

THE SALVATION ARMY SECES SION.

General Booth, while sending Mr. and Mrs. Booth-Tucker to New York to take charge of the American Salvation Army, declared that he has full confidence in the return of his son and daughter-in-law, Mr. and Mrs. Ballington Booth, to their allegiance, as he has prayed to that effect. Mr. Ballington Booth, however, announced at a meeting in New York on Monday, 23rd ult., that he and his wife have also prayed for light as to their conduct, and they are sure they are in the right, and as a result they will not only decline to consider any propositions from the general, but they will not even discuss them.

In the meantime the new movement to establish an independent American Army, under the name of the "Volunteers," is progressing. Many branches of the Army in the large cities, especially New York, Jersey City, Brooklyn, Chicago, etc., are declaring themselves in favor of the seceders. They consider that the time has arrived to establish a thoroughly American Army on a more democratic basis than has hitherto been recognized in the management. It must be said, however, that the new Army of the Volunteers appears to be founded rather on the basis of sectionalism, disaffection to authority and personal vanity, than on any desire to extend the work of the salvation of souls. There are points in the old manage-

ment which ought to be changed, if the Army is to be a permanency, among which is the absolutism of General Booth. This absolutism might be tolerated in the general himself on account of his strong individual character, and the confidence reposed in him as a successful leader, but the general will not live forever, and a permanent organization cannot be founded on the personal influence of any one man.

It is not to be expected, either, that whoever will be the successor of General Booth will have a family of natural leaders to co-operate with him, as it has been the general's lot to have, and it may be all the better for the future of the army to have a secession on a large scale, like that now occurring, during the general's life, to prevent the catastrophe which might occur if the general were to die unexpectedly while all the power and the title-deeds of army property are concentrated in his hands.

Altogether, while we do not at all regard the secession movement as arising out of any high religious motive, it may be beneficial to the soldiers generally that it has occurred.

Miss Eva Booth held a meeting of officers in Chicago on the same day—Monday 23rd inst.—at which she made an earnest appeal to the officers assembled to stand by the old flag, but she met with poor success. The officers are, for the most part, inclined to adhere to the ex-commander and his organization of "Volunteers," and when Miss Booth called upon all present to stand up and declare their allegiance to the old army, only a small proportion responded.

The new organization has determined to call itself simply "The Volunteers," instead of "God's American Volunteers," as announced in the first place; but though they reject the term "American" in their title, their intention is to adhere to the Americanism of the organization by making their flag distinctly American, and by rejecting the red color in their uniforms, as symbolizing British supremacy and authority.

ROOM FOR IMPROVEMENT.

Wisconsin appears to take the lead of all the English-speaking localities in America in the pitifulness of the salaries paid to teachers. The supply exceeds the demand, and as a consequence the salaries are exceedingly small, especially in Brown county, where the average sum paid to male teachers for each school month in 1895 was \$24, making \$240 per annum, while the average to female teachers was \$18 per month or \$180 per annum.

In some school districts there is a kind of auction at which the trustees award the school to the lowest bidder, and schools are sometimes awarded to the successful competitors at the rate of \$13 per month.

Considering the economy with which the trustees expend money on teachers' salaries, it is not very surprising that last year, out of \$48,500 raised for the maintenance of schools, there should have been an unexpended balance of \$10,000.

The school report throws but little light upon the qualifications of the teachers thus employed, but as the supply exceeds the demand, we must infer either that the State is wonderfully prolific in producing learned young men and women, or that the schools are in a woeful condition of inefficiency. As there is no reason to believe that Wisconsin is so far ahead in learning as to lead to the former conclusion, it is to be feared that the latter is really the case; and we are further led to this inference by the fact that if the teachers were truly efficient they would naturally look for situations elsewhere instead of subjecting themselves to the humiliation of having their services disposed of through the extreme smallness of their bids.

The Americans would have us believe that their school methods are perfection itself, precisely because they are part of an American institution. But it would appear after all that it is susceptible of improvement in some respects, and the American public ought to understand that there is no disloyalty to the American constitution implied when Catholics point out certain features under which the schools might be improved, as, for example, in regard to the total absence of religious teaching. It is quite conceivable that a body of teachers whose acquisitions fall so far short in their ability to impart a secular education, which they are bound to give, are neglectful of giving any moral training to the children, as the law does not require them to pay any attention whatsoever to

this subject; and this remark to other States beside Wisconsin.

THE MANITOBA CONFERENCE.

Notwithstanding the apparent earnestness of the hope that Mr. Greenway would come to an amicable arrangement regarding the settlement of the Manitoba school question, it is announced in a telegram from Winnipeg that at the Conference now being held, the three Commissioners and the Manitoba representatives are quite likely to reach a conclusion which will satisfy all concerned and will withdraw the controversy from the arena of Federal politics.

Sir Donald Smith and the Messrs. Dickey and Desjardins, representing the Dominion Government, reached Winnipeg in good time, they were delayed owing to the illness of Messrs. Greenway and Sifton, who were attending an election in Manitoba, which they regarded as of more importance than the settlement of the school trouble. The meeting, however, opened, and on the morning of the first meeting of the Conference was held, and a second on the same day, so that it appears that delegates have settled to serious work.

How far matters have gone towards reaching an agreement is not known, as the proceedings have not been made public, but the commissioners speak in a hopeful tone, and we go to press it is impossible to say what terms, if any, will be agreed upon.

There was, it is said, some discussion as to which side should make the first proposals of a compromise, but at length agreed that each should make a proposal, and done at the second meeting of delegates. This meeting occupied a few minutes, and it is supposed the respective delegates separated for the purpose of consulting with the proposals of the other party received as a basis for a compromise. The Manitoban delegates would suit their colleagues, and Ottawa are supposed to be desirous to submit the Manitoba proposals to the representative Catholic minority.

It has been several times known, as the proceedings have been made public, but the commissioners speak in a hopeful tone, and we go to press it is impossible to say what terms, if any, will be agreed upon.

Stenographers are not expected to the conference, and it is thought that the proceedings shall not be made public until a definite conclusion is reached, which will then be made public to be desired that such a conclusion should be arrived at. It is not the Catholics to insist upon a compromise which are purely sentimental, but the spirit of the constitution is held, and the principle upon which they shall have full liberty for their children in Catholic instruction.

Some Winnipeggers had to get up an anti-remedial motion the second night while the conference was in session. It was a complete fiasco, and the result as indicated by the people of Winnipeg are well satisfied with the result. They are assured that they are not satisfied with the result. They feel that the present arrangement is injurious to the whole Province.

The procession of the saints marched to the Parliament building through the rain, which was down in torrents, and the papers, which were suspended to be the "Red Cross," only a few hundred persons in the proceedings, and the result as indicated by the people of Winnipeg are well satisfied with the result. They are assured that they are not satisfied with the result. They feel that the present arrangement is injurious to the whole Province.

The three Dominion Commissioners have been instructed by the Government not to consent to meet which is not satisfactory to the Catholic minority. This necessary provision to unsatisfactory agreement worse than no agreement.

It is great wisdom not to doings, the to maintain too own opinion.—The limitation