

## The Catholic Record.

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EDITOR: REV. GEORGE R. NORTHGAVES.

Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY.

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London, Saturday, July 10, 1897.

## THE POPE AND THE GREEKS.

The Italian press has been for some time past discussing with a good deal of acrimony the relations of the Pope with Greece, Crete and Turkey, the Government organs even asserting that the Holy Father has been actually sympathizing with Turkey during the contest, though it was a war of the crescent against the cross. They attribute this supposed sympathy to the fact that the Greeks are schismatics, reject the authority of the Pope, and draw the conclusion that the Pope would be glad to see them exterminated by the Mohammedan power.

This assertion was originated by Signor Bovio, one of the Italian Deputies, who asserted in Parliament a few weeks ago that the Pope is indifferent to the fate of the Greeks and Cretans.

That this is a calumny is evident on its very face, for it is a thing impossible and contrary to all the evidence of history that a Pope should be indifferent to the misfortunes of a Christian people or to the extension of Moslem dominion in either Europe or Asia. The Crusades, which were an effort to rescue the Holy Land from the hands of its blood thirsty oppressors, were kept up for two centuries through the influence of successive Popes, and it was due to the influence of the Popes that the Turks did not within the last two centuries succeed in overrunning Europe, during which period they were driven from under the very walls of Vienna by the renowned Catholic King of Poland, John Sobieski, and their fleet was annihilated at Lepanto.

The truth of the matter is that it is due to the petty jealousies of the European great powers that the Turks have been allowed to carry on without hindrance their successful war against Greece, the various powers having actually aided Turkey during the contest by hampering the Greeks and Cretans in their operations, even to the extent of bombarding the Christians and their fortifications, and in one instance even sinking a Greek warship.

The *Asservatore Romano*, a Catholic paper published in Rome, has during the discussion given a very specific answer to Signor Bovio's false statements. It has shown that when the Sultan at the beginning of the war ordered all Greeks to leave Turkish territory within fifteen days, it was owing to the intervention of the Pope that the order was not put into execution. As nearly all the trade and commerce of the Turkish Empire is in the hands of the Greeks, it would have been ruin to them if the order had been insisted upon. But among the 75,000 Greeks who were in Constantinople at the outbreak of the war, there are 4,000 Catholics, the rest being of the Greek Church. These Catholics petitioned Mr. Bennett, the Pope's Delegate, to intervene in their behalf, whereupon he applied to the French Ambassador, who succeeded in inducing the Porte not to enforce the decree in regard to them, and the Ambassador moreover took the Catholic Greeks under his protection. The Orthodox Greeks (so called) afterward also asked the Delegate's intervention, and he actually asked the French Ambassador to use his influence in their favor, but owing to the international jealousies already referred to and the etiquette of diplomacy, the Ambassador informed him that he could not go further than he had done already.

It was then that the Pope's Delegate himself made representations to the Government in favor of the 71,000 Schismatics, and succeeded in obtaining for them the same favor which had been granted to the Catholics, a favor for which the French Ambassador was unwilling to ask.

There is no doubt that Mr. Bennett's request was made in accordance with the desires of Pope Leo XIII., so that Signor Bovio's statements are absolutely without foundation, and it

thus appears that the Pope's Delegate obtained for the Schismatic Greeks a favor which neither France nor Russia would ask for, and it is thus seen that the paternal charity of the Pope and his delegates extends even to those who reject his spiritual authority.

While on this subject of the recent war we must add here that the situation in Greece is about the same as it has been for the past month. Turkey still holds Thessaly, and is strengthening itself there, and imposing taxes on the people, notwithstanding the fact that the powers have notified the Turkish Government that they will not allow a Christian province to be thus brought under Turkish rule. It would seem that the Turks will not evacuate Thessaly unless the powers drive them out by force of arms. Whether they will proceed or not to do this is to be seen hereafter. After the fiasco of the threatened intervention in favor of Armenia, when the Turks were after all allowed their own way, it would be futile to predict that Thessaly will be delivered from the hateful yoke, so that all we can say on the matter is that we hope that France and Great Britain will do as much for the Christians of that province as would be done if the powers were as inclined to follow the Pope's advice as they were in former epochs of the world's history.

## BECOMING ANGLICIZED.

The German parishes of Cincinnati, Ohio, have taken a most important step toward assimilating themselves with the people of the United States in language. For more than half a century the German language has been almost exclusively used in the churches of these parishes, but it is now found that the rising generation are becoming so Anglicized that very many are by no means conversant with the language of their parents, and to instruct them properly it is now necessary to use English in the churches. In some of these churches there will be in future an English sermon every Sunday, and in others English and German will be used on alternate Sundays. The parishioners as well as the priests see the necessity of this change, and it has been decided on with the consent and good will of all parties concerned.

This fact recalls to our mind the acrimonious discussions which took place six or seven years ago in regard to the use of the French language in the schools of some localities of Ontario which are settled by French Canadians. We have no doubt that in the course of some years these localities will be Anglicized, but as we pointed out when the matter was debated, it would have been unwise to force English upon these localities to the exclusion of French, whereas then, and even at present, French is the only language which is understood by the children, and in which they can be instructed at all. Nevertheless, it must be admitted that it is desirable that the rising generation should be instructed in English by degrees.

The policy pursued by the Ontario Government, whereby instruction in English is being gradually introduced in all these localities, has been a wise one, and it is meeting with great success, as the children are becoming better versed in English every year, while no violence is done either to the capacity or the prejudices of the French speaking people in favor of preserving their own language.

There is no doubt that the violent methods of introducing English which were advocated by those who were animated by a spirit of hostility to the race and religion of the French Canadians would have been disastrous to the peace and prosperity of the Province, but it is highly creditable to the majority of the people of Ontario that they gave no countenance to the intolerance of the anti French agitators.

The French-Canadians themselves manifest everywhere in the Province a desire that their children should learn English, but coercive measures would have failed in bringing about the change which in the nature of things must occur in the course of time.

We have no doubt that in the course of time the comparatively small number of German and French-speaking settlers in Ontario will adopt the English language which is spoken all around them, and in fact this is what is occurring throughout the Province, but good sense tells us that it is better that this change should be allowed to work itself out by the force of circumstances, than that coercion should be employed to hasten it.

Love is never lost. It not reciprocated it will flow back and soften and purify the heart.

## THE ANGLICANS AND THE RUSSIANS.

A curious report comes from Moscow regarding the efforts now being made by some Anglican divines to bring about an intercommunion between the Anglican and Eastern Churches.

An Anglican Archbishop, who is, we believe, the Archbishop of York, has been visiting Russia for the purpose of cultivating an interchange of courtesies between the two churches, and has been politely received by the Russian prelates.

It is an old saying, "when you are at Rome, do as Rome does," and though the Archbishop did not do at Moscow precisely what Moscow does, he endeavored at least to give himself somewhat the appearance of an Oriental Prelate, for which purpose he adopted a costume which is neither English nor Russian, nor anything else recorded in ecclesiastical literature. He did not wear the lawn sleeves and apron usual with Anglican dignitaries on State occasions, but his dress is described by a Moscow paper as being "a coat of purple reaching to the ground, and with sleeves turned up, and over the coat a stole of black cloth. Around his neck was a large gold cross, and on his head a circular velvet cap. When he visited the Metropolitan he was preceded by a cleric bearing the Episcopal crozier, having on it a large four pointed silver cross."

The papers state further that when the Archbishop visited Ouspensky Cathedral he adored the holy relics of the Moscow saints, and crossed himself after the manner of the Greek Church.

The adoration of the relics was a strange act by an Anglican prelate, but we presume this means no more than that he venerated them after the manner of the Russians. It is, however, a matter worthy of the attention of Rev. Dr. Langtry, of Toronto, who not long ago made such a row in the Toronto papers about image-worship in the Catholic Church. It appears that Anglican divines are not so scrupulous as they pretend in regard to reverencing relics, if they could only gain some end thereby. The Anglican Archbishop evidently does not believe that there is any idolatry in the reverence exhibited by the Greek Church to Saints' relics, which is quite as demonstrative as that shown by Catholics toward the same objects. Or if the Archbishop really believes that it is idolatry to venerate relics, it must be that a very small inducement suffices to lead an Anglican Archbishop to become an idolater.

The negotiations of the Archbishop towards bringing about a mutual recognition between Anglicanism and Orientalism are not very likely to amount to much, the more especially as the Archbishop represents in his church views only a small minority of the Church of England.

## THE PROTESTANT CLERGY ON RELIGIOUS EDUCATION.

The truth of which Catholics have long been aware, that the exclusion of religious teaching from the schools must have deplorable results, is at length gleaming on the Protestant clergy of several denominations, and their testimonies to this effect are becoming every day more and more numerous.

The official statistical reports of those countries of Europe in which religious teaching has been abolished, and especially of France, Germany and Italy, teach the same lesson, that wherever there has been education without religious teaching, there has been an alarming increase in the amount of juvenile crime, but where Catholic schools predominate, it has been found that there is no such increase.

We cannot expect that even with all that religion can do, sin and vice will be entirely banished from the world; whereas man has his liberty or freedom to do good or evil, for in the words of Holy Scripture, God "has placed before us life and death, blessing and cursing," that we may make our choice, and His command is that we should "choose, therefore, life that we may live. On the other hand, our Blessed Lord has said that "it is necessary that scandals come but woe to him by whom scandal cometh."

We are, therefore, not to expect that even with good religious teaching in the schools, a millennium will result without any evil, but we may expect that the result of such good teaching will be to reduce that evil to a minimum, and this has actually been the result, as has been made evident by comparison where religious and godless schools exist in the same locality. Thus, in France,

in the Department of the Seine, where the pupils of the Christian schools exceed in number those of the State schools which exclude all teaching of religion, it has been found that ninety-two per cent. of the youthful criminals had their education in Godless schools, and only eight per cent. in the Christian Catholic Schools.

These figures, which are given in recent official statistics, teach an important lesson, and the same lesson may be learned from the official statistics of Germany and Italy, so that in the latter country the attention of the Government has been strongly directed to the matter, and it has had under consideration for some months the question of finding some remedy for so alarming a state of affairs. It is scarcely necessary to say that the only remedy which can be applied with success will be to restore religious teaching, but it is still extremely doubtful whether the present irreligious Government will adopt so sensible a course, which would be an acknowledgment that it has followed a disastrous policy for the last quarter of a century.

The resolution passed unanimously by the Canadian Presbyterian General Assembly, which met at Winnipeg two weeks ago, in favor of the introduction of some kind of religious teaching into the schools, is an indication of the growing conviction among Protestants that public morality is suffering from the absence of any sufficient provision for religious teaching in the Public schools.

It will be remembered that the Presbyterians were the most determined opponents of the Catholic demand for Separate schools down to the year 1863, when the Separate School Act introduced into Parliament by the Hon. W. R. Scott was passed. The recent resolution of the General Assembly might, therefore, be regarded as indicating a remarkable change of sentiment on the part of Presbyterians generally in regard to the necessity of religious education, but there is good reason to believe that the opposition offered to the granting of a Separate school system for Catholics was due to hostility and sectarian animosity, and not to any conviction that a system which secured a religious education for any part of the population of the country would be detrimental to the public generally.

We already pointed out in our columns last week that the mode proposed by the Assembly for the securing of religious teaching in the schools would be inadequate and unsatisfactory. This is evidently the view taken by the Anglicans as well as by Catholics; for in the Anglican synod, which met recently in Toronto, the delegates generally declared their preference for a system of voluntary denominational schools to which Government aid would be extended. This would be virtually identical with the Separate school system now possessed by Catholics, and there is little doubt that if the Church of England as a whole seriously desired such a system, it would be granted in their favor; but the Rev. Mr. Langtry remarked that the members of the Church are too divided in sentiment on this subject to secure from the Legislature such a system, and this appears to be really the case, though it would seem that a majority of the Church members in the archdiocese of Toronto at least would be in favor of it, and the plan was even recommended to the synod by a special educational committee which had been entrusted with the duty of considering by what means religious teaching could be best secured.

It is not alone in Canada that the Protestant clergy are beginning to feel the importance of religion in the schools. In the United States many ministers are decidedly in favor of it. Thus recently the Rev. Wm. Searls, formerly chaplain of Auburn prison, said:

"A cause of crime is a one sided education. As well put in charge of an engine an engineer who knows his engine's machinery, but does not know how to run it, as to teach a child everything except how to live. Our educational system has neglected the moral side in its training. This should be corrected."

Others have frequently spoken to the same effect. It appears, therefore, that the views of Catholics on this important matter are being largely adopted by non Catholics, and especially by the non Catholic clergy.

The special adoration of the Precious Blood, when we are kneeling before the tabernacle, is a form of devotion bringing much doctrine before us, and enabling us better to comprehend the august realities of that tremendous sacrament.—Father Faber.

## ST. COLUMBKILLE AND THE ISLAND OF IONA.

June the ninth was the 13th anniversary of the death of St. Columba, called in Ireland Columbkille, who was born in the year 521 in the County of Donegal and died in 597.

For rubrical reasons the celebration of the feast was deferred in Scotland till the 15th, when it was kept by a large pilgrimage of Scotch Catholics to the Island of Iona, which is sometimes called Columba's Isle, as it was there the Irish Saint established his famous monastery from which went forth a multitude of missionaries for the conversion of heathen lands.

To St. Columbkille Scotland owes in a great measure its conversion to the true faith, for he came to Scotland from Ireland and preached among the Picts, converting them to the faith, and in gratitude they gave him Iona for the erection of his monastery, which soon became a centre of learning as well as of piety, and the missionaries who were educated there carried the faith to all parts of the continent of Europe, especially to France and Germany. The monks of Iona were regarded as the greatest ecclesiastics among the Celts, and for two hundred years their monastery was the centre of education for the British Isles; and the learned scribes of Iona went forth as teachers of writing and the sciences to all parts of Europe. Their written books, too, were eagerly sought for, just as in our own times great sums of money would be willingly paid for rare books which treat of subjects, the explanations on which are not to be found elsewhere.

St. Columbkille was the greatest among the native Saints of Ireland, and he is still regarded as the Apostle of Religion in Scotland.

The ruins of the monastery of Iona are still to be seen. The island is in the demesne of the Duke of Argyll, and the population is chiefly Presbyterian, being divided between the Free and Established Kirks, with some belonging to other independent Presbyterian bodies.

A few years ago the Duke of Argyll gave a piece of land for the erection of a Catholic chapel not far from the monastery of Columbkille. A chapel was needed for the thousands of Catholic pilgrims who visit the Island every year, but the Duke's bounty in this regard was blamed by the Presbyterian pastors on the Island. He severely rebuked them for their bigotry, and declared that the pilgrims should be encouraged, as they had the right to honor the spot from which Christianity had radiated through Scotland, and he added that the many visitors contributed much even to the temporal prosperity of the people, as the pilgrims naturally spent a considerable sum of money among the islanders during their stay.

This year, owing to the celebration of the 13th centenary, the number of visitors was much greater than ever before.

## MR. MERRY DEL VAL'S MIS- SION.

It has been many times asserted that Mr. Merry del Val had finished the business on account of which he had been sent to the Dominion, and the date of his return had been fixed as the 5th of July. That day has passed, and His Excellency is still at Ottawa, and it is now asserted that he will leave for Rome about, or after, the middle of this month. Whether or not he has obtained any promise from the Government that the Manitoba School question will be settled in a more satisfactory manner than is yet apparent has not been announced, but the fact that Mr. Langevin, of St. Boniface, still maintains the Separate schools of that Province and urges the Catholic people to support them points strongly to the conclusion that the Holy Father's delegate approves of his course in so doing, notwithstanding the many rumors to the contrary which have found their way into the Toronto dailies. For further knowledge of what has been effected by the delegate we have only to wait patiently till either he or the Holy Father will declare what ought to be done under the existing circumstances.

## MONTREAL'S NEW BISHOP.

We congratulate Very Rev. Canon Bruchesi on his appointment to the Archbishopric of Montreal. As secretary to the late Archbishop Fabre, Canon Bruchesi is personally known and beloved in every parish and church of that important archdiocese, and his appointment to the vacant See was received with unanimous expres-

sions of hearty approval. The Archbishop-elect is a native of Montreal, and was born on the 20th October, 1855. He received his elementary education in the Christian Brothers' school. Leaving St. Joseph's he entered Montreal college, where he first determined to study for the priesthood, and on the completion of his first year in philosophy he left for France. Here he continued his studies in the Grand Seminary at Issy, and after spending a year there he entered the Seminary of St. Sulpice, Paris. Here his course extended over three years, after which he went to Rome, being ordained to the priesthood in the Eternal City in December, 1878.

While in Rome his perfect knowledge of the laws of the Church and the vast information he had acquired while still a young man attracted the attention of the Papal Court, and before leaving the Eternal City to return to Montreal he was honored with the degree of Doctor of Divinity and Licentiate in Canon Law. Returning to his native city in the year 1879 Canon Bruchesi was made Professor of Dogma in the Laval University, Quebec, and occupied that chair for four years. At the expiration of that period Archbishop Fabre summoned him back to Montreal and gave him the charge of the parish of Ste. Brigitte. Three months later he was transferred to the vicarship of the Church of St. Joseph, where he remained until 1886, when His Grace appointed him one of his advisers when he formed his Chapter in that year. Canon Bruchesi represented the Educational Department of the Province of Quebec at the World's Fair in Chicago and held the Chair of Professor of the Faculty of Arts at Laval University. He has also been Chairman of the Montreal Board of School Commissioners for the past four years.

Since the published announcement of his appointment to the vacant See the Archbishop-elect has been overwhelmed with congratulatory addresses, not only from the Dominion, but from all parts of the world. Telegrams and cablegrams were received at the Palace from Rome, Paris, New York, London (Eng.), Dublin (Ire.), and in fact from all the dignitaries of the Catholic Church throughout the world, as well as a number from English-speaking Protestants, including many clergymen.

It is his desire to be consecrated on the Feast of Our Lady of the Snow (August 5), which will also be the Feast of St. Mary Major, and he has petitioned the Holy Father to permit the ceremony to take place on that day.

Referring to his new position the Archbishop said that: "It is a matter to be noted that I received the notification of my appointment to the Archiepiscopal See of Montreal not only in the month of the Sacred Heart, but on the very day dedicated to its special honor."

## "VOLUNTARY SCHOOLS."

Saturday's *Globe* contains a letter from Mr. Lawrence Baldwin in reference to the plan he proposed at the recent Anglican Synod of the diocese of Toronto for the establishment of a system of voluntary denominational schools in which religious instruction might be given to the children, and which should be recognized by the State, by being allowed an appropriation of public money similar to that given to the Public schools, and which should be further supported by the taxes of those who desire the establishment of such schools.

This plan is precisely that on which the Catholic Separate school system is carried out, and Mr. Baldwin argues that as it has proved to be a successful system with regard to Catholics, it would be equally efficacious if the law allowed Protestants of any denomination to adopt it likewise.

The chief opponents in the Synod to this plan were Mr. Samuel Blake, and the Principal of Wickliffe College, Rev. Canon Sheraton.

Mr. Blake argued that the adoption of this voluntary plan would result in the "demolition of the Public schools."

This was the very plea advanced by the opponents of Catholic schools in years gone by, but now that Catholic schools have existed under the school laws of Ontario for forty two years without impairing the Public school system, it was very easy for Mr. Baldwin to give a complete answer to Mr. Blake's contention by pointing out that in no instance have public schools been demolished by the establishment of voluntary or Separate schools.

Mr. Baldwin says: "I challenge Mr. Blake or any other to point to one example of the demolition of Public schools by any such voluntary school

scheme." In addition to a very large number of the enemies of Catholicism, Mr. Baldwin says: "I have no statement of the fact that he added no point to the practical other countries schools are in existence because it is impossible to maintain that statement that voluntary schools Public schools, or weaken the education plished in them."

Blake admitted that might be worked "do not," he said in favor of T. To this Mr. Baldwin says: "Why should we Toronto or any voluntary schools we argue that the population of 4,000,000 complete waterworks Toronto should not bark in any such Blake's argument."

In further proof school system, by destroying the efficiency gives parents exercise direct in the of the schools we attend, Mr. Baldwin extract from the John's, Newfoundland. The editor of this system in operation denominational . . . adopting mutual toleration of denominations thereby promoting throughout the life effect to day is in educational works aims and scope of the tolerance and gendered, and caused by the effort to make things."

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