The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation Ottawa, June 18th, 1905. Mr. Thomas Coffey:

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 strenurally 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 herefore, carnestly 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 Ephesus,

Apostolic Delegate. mas Coffey :

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
Four 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 pleastre, I can recommend it to the faithful.

Blossing you and wishing you success, believe

Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa
Acost. Deleg.

LONDON, SATURDAY, FEB. 8, 1908.

CATHOLIC SOCIETIES.

In this age of societies approved, tol erated, and condemned by the Church many men write the CATHOLIC RECORD for information and we are always ready to give such information when we can.

Recently many want to know why the Knights of Columbus have no Council on this side of Belleville or Peterboro, and on making inquiry we find that the matter has been under consideration for a considerable time, at least as far as the diocese of London is concerned. Several months ago some Catholic gentlemen in Stratford desired the Very Rev. Dean McGee, who wrote following reply:

St. Peter's Cathedral, London, Oat., March 11th, 1907.

My Dear Dean-In reference to the request you made the other day on behalf of some Catholic gentlemen in your parish—namely, that I approve of their starting a Council of Knights of Columbus, I wish to reply as follows:

It is taken for granted that the gentlemen are good practica Catholics, anxious to work in harmony with their Bishop and pastor for the good of

Although there are plenty of Catho lic societies in Stratford at present, still I am prepared to give favorable consideration to the request provided the members are able and willing to comply with the dioresan regulations ing the barracks for the scene of the

regard ng Catholic societies.

As you know one of these important regulations is that the pastor of each parish is held responsible for the proper conduct of every society under ular society, and where ther parishes, as in Stratford, the Bishop names the priest who will be responsible.

According to the present Constittfrom the me tings unless he first becomes a member of the Knights, and as this is contrary to the regulations and practice in this diocese I am obliged to refuse my approval until such time as the right of the pastors is admitted. I am sure the gentlemen manner of acting is just and proper and in the interest of all concerned and when they have this serious diffi culty removed I am prepared to treat the Knights with the same kindness and consideration that we extend to the other Catholic Societies in this is the turn of the French screw. With best wishes,

I am My Dear Dean, Yours very sincerely
† F. P. McEvay,
Bishop of London.

This letter shows that the Bishop of he does not wish to change a diocesan ply to what seems to be an ordinary

Knights we are sure there will be no the Stratford Council will be started, of Columbus in these parts can then conveniently do so.

THE PRENCH SCREW.

That the persecution in France is oming severer is evident from many different quarters. First of these to be noted is a change in the personel of the French Government. The Min ister of Justice, M. Guyot-Dessaigne, died suddenly the first week of the year. This portfolio falls to the lot of M. Briand, who, as is well known, is also minister of worship. He holds very strong views in regard to the action of the courts upon the revocation of pious bequests the duties of which are no longer fulfilled. His appointment indicates greater vigor in carrying out the law of separation. The Standard (London) foretells that Briand will reconstitute the French magistracy "in order that it should give judgment en tirely in harmony with the expressed sentiments of the Ministry." This ment gained only the odium heaped simply means that Briand will make a upon the highwaymen who, mightier political tool of the law courts. than his victim, plunders him and en-Whether a minister in this twentieth joys for a time his ill got goods. century will attempt such a dictator-Throughout the history of it all the ial policy is hard to say; for no matter real loser is France, robbed as she is by how opposed the age may be to such the policy of much that endeared her methods there is a democracy which to the Catholic world and ennabled her hates religion more than it fears politfor monuments of learning and virtue. ical dictatorship. And that democ racy is the French republic.

The next incident which shows the fearful anti-clerical spirit of the maj rity is the attempt to deprive the dying of the last consolations of re ligion. Military hospitals are not only deprived of religious nurses but like wise of their chaplains-so that it is no easy matter for a patient to obtain the ministration of a priest. The question is regulated by the Minister of War. In the first circular a patient had to make a formal demand himself before a priest would be admitted to his bedside. The uncharitable method is evident. Many a patient unconscious through the raging of fever or through some accident to the brain is unable to formulate any request. Yet nothing is so desired by the major. ity of Catholics and their friends as the consoling rites of religion and the sweeping ministry of the sacraments. A respect for liberty of conscience

which refuses such comfort to the dying is the most cruel tyranny. Take a case in time of war. A poor soldier fighting to form a Council there and consulte | for his country in the trench of duty is wounded. His country would send him the Bishop of London and received the to the portals of eternity without the par. don he so much craves, ur houseled and unannealed. Case after case occurred showing the cruelty of such an order. A young lieutenant was mortally wounded in the performance of his duty, The young officer, who was deeply relig ious, was taken to the hospital in a dying condition. Some fellow officers who knew his family demanded that a priest should be sent for. But the hospital authorities acting upon the regulations, which required a formal request from the patient, refused, notwithstand ing the fact that the officer wore medal beneath his uniform and had been at holy Communion the day before leav-

strike where he received his wound. Is was only when stratagem was employed that a priest was admitted. A proper conduct of every society under his jarisdiction, and hence it follows that the pastor must have the right to Facts like these are innumenable. The of despotism. telegram was sent purporting to come attend all meetings, whether he is a member or not a member of any particdebate upon the regulation was that the Minister did not know anything about the cases and that the hospital authorities had interpreted tion and Ritual of the Knights of Columbus, either by oversight or by design, it seems that a pastor is excluded upon words. Senator DelaHaye in upon words. Senator DelaHaye in formed the under Secretary that it was not lip tolerance they wanted, but as sured respect of their rights as citizens. The right to die religiously in France depends upon a hostile Government and its servile subordinates. The meanness of the Government comes out in trying to throw the odium upon its health, to all when dying or dead-this

faith of the governing body is the complete vanishing of large sums derived from the sale of religious property. London is fave rable to the Knights, but This vast amount - two hundred millions of dollars-was to be applied to law relating to Catholic Societies and the payment of old age pensions for the rights of pastors as chaplains, and the poor. As far as can be ascertained hence he requests the Knights to com this has gone into the pockets of the liquidators whilst the laboring classes olic Societies in the several parishes. gained a cent. In fact they have been were helped by the charity of monas"

hundred thousand dollars for lawsuite. It is not by any means a paying busi ness. The Government tries to throw the blame of the small returns upor the Church, as it, so says the Government, has threatened with excommunication any buyers. This is a strange theory when one of the reasons advanced by the Government for its whole anti-religious policy is the claim that Catholicity has departed from France and its people. The lawyers EDUCATIONAL REGULATIONS. engaged in the suits connected with these liquidations did not lose their opportunities. M. Clemenceau brother of the Premier, would not speak for less than one hundred dollars. Liquidators and lawyers gained throughout the nefarious transactions. The poor, trustful, laboring classes gained nothing but unfounded hope and broken promises; the Govern

WHAT THE POPE DID SAY.

This refers to the words of our Holy Father at the audience given to the Italian anti-Slavery Congress. It will be remembered that the Sovereign Pontiff was reported as having said that "A good government to govern well must be despotic and tyrannical." We said last week that we did not be lieve that the Pope ever held such ideas or used such language. As our contemporary, Rome, is at hand with an account of the whole affair we can contradict the calumny more explicitly and trace its history somewhat definitely. The audience took place, says Rome in its issue of Jan. 11. some weeks ago : so that it was a full month after the event before the story started on its rounds of the English press. A highly sensational account of the Pope's address was written by some one who obtained his information second hand, not in Rome, but in Paris. There is a Modernist paper in Rome called Giornale d'Italia whose emissary was back in the crowd during the Pontiff's address. He says nothing particular in his paper about the aldres; but in a few weeks writes an account to a worthy friend who in turn writes to the Times. Out came the Blanderer or Thunderer with the astounding statement that the Pope was in favor of despotism. What did the Pope say? The two witnesses quoted by Rome were the Secretary of the Biblical Commission and the President of the anti-Slavery Congress. Both of these dignitaries were close to the Holy Father at the time: both heard distinctly every word of the reply; and both of then were astounded at the misinterpretation of what they declared be a most noble speech. "From beginning to ead," said Mgr. Scialdoni. President of the Congress, "it was a splendid defence of civil and Christian liberty," "that liberty," said the Pope, "which is not the wild license that goes hand in hand with slavery, nor anarchy which is the next neighbor

NO CATHOLIC NEED APPLY.

The spirit which animates the O ange city of Toronto was made man the rules too rigorously. A strong lifest the other day when a man named sowing. Character cannot be formed Levee undertook to be the catspaw and by departmental regulation without draw the chestnut out of the fire. It religion. There is another phase of seems that through oversight the redoubtable James L. Hughes, Minister danger to all our private educational of Elucation for the city of Toronto and would-be minister for Ontario, had actually admitted a Catholic young lady upon the teaching staff of the Public schools. The Inspector had not weakened in principle: not he. slaves. Tolerance upon the life, He had lacked vigilance. At any rate cruelty in the heart to Religious in the young lady was appointed, and efficiently for the formation of charwas at work, giving satisfaction. Her name had not attracted much attention: it was non-committal so far as the Another scheme showing the bad O ange guard could judge. Her father was a supporter of the Public schools, he not being a Catholic. It would take all the Hughes family to watch the Catholics of Toronto. But if in the course of forty years or so one deserv ing person was advanced, people might let it pass and allow the candi | public system, but will not recognize didate to stand or fall upon diocesan regulation regarding all Cath- to, whom it was promised have not lynx eyed Levee. If the Inspector had or even education. Admission to Norfailed in vigilance, Brother Levee mal schools becomes a serious need for From our knowledge of the Canadian losers in many districts where they would not fail. He would show the many, who, having been trained in conelectorate of the Orange capital of hesitation to obey the laws of any teries and convents which are now O tario that one member of the Board diocese where they have Councils ex- closed and sold to rapacious absentee of Education was alert, that he was isting, but the Executive of the landlords. Up to the present the true to his Protestant principles, to they may be by their own work and Knights is in the United States and amount received from these sales by his Orange views of fair play, and his that of their teachers they are not hence the Canadian Councils cannot the Exchequer of the Republic is not exclusive protection of Public schools placed upon an equality with others comply until the American authorities more than forty thousand dollars for for Protestant teachers. His name is from the secondary schools. Thus the of the Knights give consent. This, no six years. This represents the liquida- Levee, a Daniel come to judgment, Department puts a double handicap doubt, will be secured in due time and tion of 115 congregations; there still calling for his bond and his pound of upon Religious. It requires examinaremain 562 to be liquidated. Out of flesh. Toronto is a proud city. Like tions and certificates for entrance, and those wishing to join the Knights the forty thousand dollars less than everything proud, however, there is an attendance and examinations. In the nothing will be left since the Govern- overweening vanity about it and a same breath it proclaims that the work

higher growth and more public spirit. From generations back it has been nothing better than an Orange lodge, and it is only now that it is beginning to rise above it-with a higher ambition and a better example to the rest of Ontario. Brother Levee's bigotry, narrowness and ignorance throws it back to days that many should never forget, but which none should wish to revive or perpetuate.

There is a general feeling of relief at the new regulations issued by the educational department of the Province. From the small boy in the primary schools to the teachers themselve worrying as to how much stuff they can eram in the shortest time there will be a word of satisfaction and comfort. Examinations are henceforth to be lessened in number, and thereby prevented from assuming too great importance in the work of education. They are not done away with, nor should they be. They are not the chief end to be aimed at. They are second, not first-though at the turning points of educational work they contribute to the sifting of the grain and the advancement of clever, bright students who by nature are called for the higher cultivation of their talents. To require every pupil to undergo examinations at every hour, to keep them back a whole year if they failed even in a single subject rendered school life odious to young children, unprofitable as instruction and exceedingly onerous to many a painstaking teacher. It was a levelling process which unfortunately levelled down instead of levelling up. Efficiency in teaching was judged by the number of candidates a teacher had successfully trained and passed. The ability and force of a pupil were measared by the same standard. Subjects were estimated according to the value they had in examinations. If a particular subj ct was not on the programme

of examinations it was completely

ignored or minimized to make room for

others. It was time to correct this

impractical system. The regula-

tions propose to attend more to character formation. Very good. How the character of young people is to be formed without religion is our difficulty. We quite agree with the Department in the necessity of emphasizing character formation. It is sore ly needed. The point we maintain is that character will be only partially formed, and therefore badly formed, be cause there will be no religious training. Yet these same regulations insist that trustees shall provide facilities for giving every pupil the kind of education for his life-work which he has a right to receive. If there is a life work, and if there is a receptive right which the State and the parents should respect it is religious education. Nothing else can take its place. All the formative elements which go to build up character are, without religion as first and most necessary, more dangerous than secure to society and more injurious than beneficial to the individual. Morality, bonor, patriotism find in religion tue power which secures their observance, the magnificence of their sanction and the presentation of their brightest models. One more point. It is useless to plead before a prejudiced court, although Bishop.
that does not weaken the justice of By the 49th and 50th articles, Cornthat does not weaken the justice of our cause. In vain will Educational Departments gather fruit from their these regulations beneath which lies a institutions. It will surely be admit ted by the most zealous supporters of State education, and it has been demonstrated by all ordinary tests that many of these establishments have done and are doing excellent work. They make more carefully and more acter than any State school can do. Yet this formation is the point which the Department rightly encourages. Now in requiring examinations from all candidates for entrance to Normal schools who are not educated in high schools or collegiate institutes the De partment discriminates very seriously against all other schools. It accepts certificates from the principals of the such certificates from these others. her merits as a teacher. Not so the This is not in the interests of freedom vents, wish to devote their life to the work of education in our Separate schools. No matter how well fitted

voted to the formation of charact No class in the world understands and appreciates this portion of educational work better than our Religious, formed as they are in the spiritual life for the one ideal—and devoting themselves to the one purpose with unwearied sacrifice and undoubted success. The Department treats them as unequal to others. And what makes their lot harder, many of our own people stand quietly by without a protest. Some yield because they are confident of the ability of those in question : others would recreantly not regret to see the whole system secularized.

EXPULSION OF ACADIANS.

Halifax Herald January 17, 19(8,

To the Editor of The Halifax Herald Sir - As the quotation from Chief Justice Belcher made by Dr. George Johnson in his letter published in your issue of the 11th inst. raises the dians, I beg leave to call the attention of those of your readers who may be interested in the matter to a collection of documents published in 1906 as a Blue Book by the Dominion Govern-ment. It is entitled "Report concerning the Canadian archives for the year 1905, volume II." The peculiar paging 1905, volume II." The peculiar paging of this volume makes it difficult to direct readers to it, but all my references will be to the last section, where the pages are numbered consecutively

On pages 49-52 I find instruction rom the King to Governor Cornwallis concerning the Acadians, dated April 19, 1749. The 41st article after accusfrom the " Divers of the said Inhabitants of disloyal practices, goes on to say:
"Yet We being desirous of showing
further marks of Our royal grace to to induce them to become for the fu ture true and loyal subjects, are pleas ed to declare that the said Inhabitants shall continue in the free exercise of their religion, as far as the laws of Great Britain shall admit of the

The laws of Great Britain at that time made it an offence punishable with life imprisonment for a priest to that these laws had ceased to be rig orously enforced. If so, a scientific nistorian would say that the exercise of the Catholic religion was proscribed by law, but tolerated to some extent in practice. The royal instructions to Cornwallis extend this proscription

and tolerance to Nova Scotia. The 47th article declares that if any missionary priest shall presume to pr declare an excommuni nonnce cation against a French inhabitant for having intermarried with a Protestant, "you shall cause such priest to be apprehended and upon legal proof of his crime punished in such a man-ner as the laws of Great Britain do in that case direct." If I mistake not such a priest at that time incurred the penalties of high treason, under British law. Excommunication for mar rying outside the Church is a part of e general legislation of the Catholic Church. To probibit this legislation from being enforced in Nova Scotia was equivalent to informing the Acathat the religion which they were free to exercise must be some thing different from the Catholic re ligion as practised elsewhere through out the world. The same remark applies to the 48th article, which in structs Cornwallis to acquaint the Bishop of Quebec "that we will not admit of such visitation or any other act whatever of episcopal jurisdiction of the Church of Rome within any of our dominions." The free exercise of the Catholic religion, graciously grant ed by George II. to the Acadians. does not include freedom to receive the Sacrament of Confirmation from the Bishop of Quebec or any other Catholic

wallis is instructed to use efforts to proselytize the Acadians, even to the length of putting them on a better footing than the King's Protestant sub jects in Nova Scotia, if they will abandon the Catholic faith. It may, therefore, be summarily stated, that the Catholic religion in Nova Scotia, in the year 1749, was proscribed by law tolerated, with certain important re strictions, in practice with the strong-est inducements offered to the Acadians

On pages 5 -8, 66 70, 74, 77 and 299, 300, we have the history of the administration of the oath of allegiance to the Acadians in the year 1727, 1729, It will be noted that Governor Philipps says (page 69) that he administered it to practically the whole Acadian population of the province and that he answers the Lords of Trade, who think the oath might have been framed in stronger language, by saying: "I humbly conceive that the Jesuits would as easily explain away the strongest oaths that could be pos-sibly framed as not binding on Papists to what they call a heretic."

On pages 295 8, we have a long let-er from the Abbe Le Loutre to the Minister of Marine in Paris, dated from Beaubassin, Oct. 4, 1749. There in he informes the minister that the Acadians were in a state of mutiny. oining the Indians in warfare against the English, up to the year 1727, the year in which they first took the oath rom Lieutenant-Governor Armstrong, deputy for Governor Philipps. Though he does not state it in formal terms, the only inference which can be drawn from the rest of his letter is that the Acadians had observed this cath for the past twenty two years with absolute fidelity. He has no longer any hope of their being of service to France unless they remove from Nova Scotia to Cape Breton, Prince Edward Island, or New Brunswick. If Le Loutre wer really the active agent that English writers generally suppose, this letter is a confession of his complete failure to withdraw the Acadians from their ment has had to pay one million six cramping meanness which prevents its of education is largely and properly de- allegiance to King George.

On page 302 we have a letter from the Acadians of Annapolis River to Governor-General La Jonquiere at Quebec, dated December, 1749, begging Quebec, dated December, 1749, begging him to aid them in withdrawing from Nova Scotia. They tell him that they have been unable to do anything for have been unable to do anything for France in their present situation, first because they were bound by an oath; second, because they were afraid of the New Englanders.

On page 243, we have a letter, dated April 27. 1752. from Acting Governor d Linguet 1 t Queb c o the Minister of Marine in Paris, in which he tells him that the Abbe Girard has written.

him that the Abbe Girard has written him that the Abbe Girard has written to say that he cannot hirder the Acadians of Cobequid from taking the new oath demanded by Governor Corn-wallis, because he himself has been obliged to take the oath, in order to obtain permission to minister to them. Nowhere in the whole 372 pages of

this Blue Book have I found anything to indicate that the Acadians were they took in 1727 1729 and 1739. Four or five individuals, such as Captain de or ne individuals, such as Capitain de la Valiere says accompanied an Indian raid on Halifax, do not count when we are speaking of a population of seven or eight thousand. As to those who were found in arms at the taking of Fort Beausejour, the fourth article capitulation expressly declares that they are pardoned because they had been forced to take up arms. Their pardon lasted exactly days, that being the interval between the capture of Beausejour and the de

cree of expulsion. In divers places I find that the Acadians sought to leave Nova Scotia, in order to be at greater liberty, but the Lords of Trade were as unwilling as Phareah to let the people go. Governors Cornwallis and Hopson use the strongest language in speaking of their usefulness, nay, their necessity, to King George in Nova Scotia.

Governor Lawrence was not of their mind. His Chief Justice, Belcher, in the report which is found on pages 63-5, admits that there is no warrant for the expulsion in the instructions from the Home Government, but thinks it may be presumed that, if the situation were better understood in London, instructions for an expulsion would be ssued. No matter what oaths they take, they could not be de might pended on " for if they should take the oaths it is well known that they will not be influenced by them after a dis ensation."

In other words, being Catholics, their professions of loyalty were not to b rusted. The same argument was be ng used to justify the penal laws in glaud; the same argument justify the deportation of every French Canadian if Great Britain had th power to do it to day.

As soon as the Governor in-Conneil

had received Chief Justice Belcher's report, the expulsion of the Acadians was decreed on July 28, 1755. five thousand of them were crowded into transports having accommodation for two thousand and shipped off with out proper supplies of food or water A Massachusetts state paper published on page 81 of the volume cited, shows their wretched condition when the ships reached Boston. The hasty and ill-considered scheme of Governor Lawrence could not possibly be carried out in a humane fashion in the time and with the means allotted by him for its execution. The natural conclusion is that he did not care how much they suffered, or what became of them,

long as he was rid of them.
D. V. PHALEN. North Sydney, January 14

THE LAST SACRAMENT

"Two weeks ago we meditated or the most serious and solemn sub, ect that can engage the attention of man-death, said the Rev. Joseph Chartrand, in the preface to his sermon at the Cathedra last Sunday. "There is a softer, easier side to this question which we did not then have the time to consider, and this we will take up to-day. By dying on the cross Christ made death comparatively easy to everyone, even to those whose souls are to b

mediately after dissolution. The subject of the discourse was Extreme Unction, the sacrament lef with the Church for the help and consolation of the sick and the dying. The Saviour was represented as a Samaritan who in the person of His representative, His annointed priest comes to the room of the sck person to annoint him with the holy oil. "The sacrament," said the speaker, "is con-ferred in order to give the soul strength in that last hour; to enable the sich person to bear patiently the dis-comforts of illness and finally to bear the onslaughts of the demon. Often it acts for the cure of the body."

'Extreme Unction takes away mortal sin that the sick person is unable to confess. It takes away venial sin and it is the opinion of the tradition of the Church, that, if received with the proper disposition, it takes away the punishment of sin, so that the soul is dmitted at once to heaven.

Father Chartrand spoke of the strange henomena often met with by the Catho ic priest, the superstition that come from culpable ignorance. To the Catholic who is ignorant of his religion the administration of this sacrament is looked upon as a death warrant, and the family of a sick or dyiog person often begs the priest not to mention the subject of death to the one whom he has been called to see. It was made clear that the sacrament of Extreme Unction never excites the person who receives it, but that on the contrary, it brings wonderful peace. A great change takes place in the person who received ace and total resignation to the will of God,-Columbian-Record.

Happiness can only be found where contentment reigns. Both have an affinity for each other, as the magnet and the steel. Let us then be content in no matter what position we may b placed, whether hamble or exalted. Let us do our duty in that position and duty will bring happiness.—Rev. M. C. Peters.