

**The Catholic Record.**

Published Weekly at 434 and 436 Richmond street, London, Ontario.  
Price of Subscription—\$2.00 per annum.

EDITORS:  
REV. GEORGE R. NORTHGRAVE.  
Author of "Mistakes of Modern Infidels."  
THOMAS COFFEY.  
Publisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, JUNE 9, 1906.

**CREED REVISION.**

We had occasion not long ago to call to task a professor of history of Cornell University, who said in a lecture delivered before a society of Montreal that a council held at Macon, France, discussed the question whether or not women have souls, the decision being in the negative.

The professor in reply to our comments admitted that the final decision was that "women are human beings," thus insinuating that the question was earnestly debated, and that in the end it was somewhat grudgingly conceded by the council that women belong to the human race.

We showed by referring to the authentic acts of the council, in question that it was a Provincial council, which had no authority to decide matters of faith, and that as a matter of fact it made no attempt to do so. It was a local council whose business it was to regulate local matters, and to refer to the Pope all matters which concerned the faith of the church, and even disciplinary matters of importance with which provincial councils are not authorized to deal finally, because they relate to general matters which concern the whole church. Hence, we should have no hesitation in believing that this matter was not a subject of debate at all, and this is what is to be inferred from the account given of the council by Mansi, the learned historian of the councils of the church.

According to Mansi, one of the Bishops present expressed his belief that the Latin word homo cannot be applied to a woman. Immediately when this statement was made, other Bishops pointed out that homo is used for both man and woman in the account of creation in Genesis; and that Christ speaks of Himself constantly as the Son of Man, that is, of the Blessed Virgin Mary, His mother. Thereupon all discussions ceased, and the Bishop who raised the question was quite satisfied.

The probability is that the Bishop who supposed that the word homo should be restricted to the male sex, being a Frank, was not conversant with all the niceties of the Latin language, but whether this be so or not he was in the wrong on a grammatical point and not on a matter of faith. At all events, he was not the council and could not speak with the authority of the council which was so decisively against him.

We are led to make these remarks in consequence of a despatch from Des Moines, Iowa, which, under date May 20th, informs us that there was a proposition brought up before the Presbyterian General Assembly to strike out of the Westminster Confession of Faith the words "cast into eternal torment." The proposition was, however, rejected.

We admit that it gratifies us to observe that there are parts of the old and true faith as revealed to us by Christ, which are still believed by the majority of the Presbyterian body; but the tendency towards a change is soon evidently to be there, and from the fact that this proposition was rejected when a vote was taken on it, shows that though Unitarianism has captured some of the outposts of the citadel it still not taken. But this means that it will gradually yield even its stronghold, and as the tendency toward Unitarianism is now apparent, we shall find that it will ultimately strike the flag of old Christianity, and become the Unitarianism which has now flaunted its flag openly to the breeze. The result of the quarrel over Dr. Briggs' denial of admitted principles of the Christian faith, shows what is coming, and though ostensibly Christian truth has predominated over heresy, every one can see that the vigor of the defence is growing weaker and weaker every day. The boast of the Unitarians which has been made recently very frequently will soon carry the last remnants. That boast is that though Unitarianism is not nominally extending itself, it is doing so in reality through the gradual falling away of Protestants from what they call Evangelical Protestantism to Unitarianism, which is a disguised Deism, or even practical Atheism.

Here we must add that the mythical stories plucked out of the history of the past eighteen or nineteen centuries, such as that one told in Montreal by the Cornell Professor in his lecture, is simply a myth which was supposed to be so plausible that it was greedily accepted by most Protestants till we tore away the masks, exposing its absurdity and falsity.

But now comes the story of the General Assembly of the United States with its discussion on the existence of

hell. We do not find fault with either the discussion of the subject or the decision arrived at; but it will be seen by our readers at a glance that the question of the reality of a place of punishment for the wicked troubles the Presbyterian body to a much greater extent than that of the humanity of half the human race troubled the second Council of Macon. And yet the Protestant world showed less concern that a Presbyterian Council or Assembly has within the past few days found it necessary to discuss at length and pass a vote upon the truth of Christ's words: "Depart from Me ye cursed into everlasting fire prepared for the devil and his angels," and "these (the wicked) shall go into everlasting punishment; but the righteous into life eternal."

It is only a few years since the Presbyterians of the United States knocked out two important stones of their structure. It now looks as if another of the foundation stones shall soon be rolled down from the building to the abyss. And must the followers even then hold that the newly amended creed is just as true as the old one was declared to be when it was the only true and sure teaching of our Lord and Master?

**THE CHURCH IN FRANCE.**

Much wonder has been expressed why the French Bishops have not taken decisive measures to meet the new condition of affairs arising out of the separation of church and state in the republic. In our conviction, it was the wisest course for them to pursue to await the course of events until they should know exactly where they stand, and this is precisely what they have done.

It must be remembered that each ecclesiastical province consists of a certain number of dioceses attached to one Archbishop, to which all the other sees are subordinate to a limited extent. Thus it was possible for one Province to hold a Provincial Synod, but a National Synod could be held only under authority of the Pope.

While the future status of the church was doubtful, it did not appear as if the Holy Father should authorize the convocation of a National Council, as the doing so might seem to be a defiance to the government if this were done before the attitude of the government was positively known. Besides, until a very few weeks ago there were nineteen vacant sees in France, and a National Council could not be regarded as truly national till these were filled. They have now been filled by Bishops loyal to the Head of the church, and the church of France has thus been put into a position to speak with authority on the will of the French Catholic people, as well as with that of the church in France, and thus the moment has arrived when it is expedient that the National Council should speak authoritatively.

A national council has now actually been called for May 30th at the Archbishop's house in Paris for the purpose of adopting resolutions embodying the views of the Bishops in regard to the best means to meet church conditions under the present state of affairs. The resolutions adopted will then be sent to Rome for approval and after being approved by the Holy Father will be acted on by the Bishops and clergy.

We have no doubt that vigorous as well as prudent measures will be adopted for the government of the church under the present persecution to which it has been subjected.

**THE STAGE IRISHMAN TABOOED.**

We notice in the news budget from Providence, R. I., that a recent very effective step towards the abolition of that coarse being, the stage Irishman, has been taken in that city. A vulgar burlesque on the Irish people was advertised for performance in Keath's Theatre under the name Mrs. Murphy, but when the character of the piece was examined it was found to be of a style holding the Irish people to contempt, and a numerous deputation called upon the managers of the exhibition company to direct their attention to the insulting nature of the drama, whereupon it was promised that the thing should not be exhibited. The protest came especially from members of the Ancient Order of Hibernians, but other Irishmen and descendants of Irishmen assisted in making the protest effective. As a result of this deputation, it was wisely determined by the managers to set aside the proposed farce.

It is necessary for Irishmen and the children of Irishmen to enter protests everywhere when it is known to be the intention to burlesque the Irish by presenting these and similar plays or representing the Irishman in history or in actual life.

We should be glad to see Irishmen and children of Irishmen act with decision after the character of such plays is found out, as in this way the

determination not to have them accepted will be respected, and the so-called "stage Irishman" will soon cease to be regarded as a living attraction, and will be relegated to the oblivion he deserves.

**DEATH OF A NOBLE IRISHMAN.**

A despatch from Dublin dated May 30 brings us the sad intelligence that Michael Davitt is no more, having died on that day in the presence of his eldest son, Michael, and his two daughters, who had devotedly attended him throughout his illness. John Dillon was also present at his bedside. The last sacraments were received at the hands of Father Hatton, who had attended him regularly.

Mrs. Davitt, who had been in constant attendance on her husband until a few days ago, when she herself was taken ill, lies prostrated in the same hospital, too weak to leave her room.

John E. Redmond, leader of the Irish party in Parliament, was a frequent inquirer by telephone from the House of Commons and gave up his proposed continental trip over the Whitsunide holidays in consequence of the condition of his friend, the father of the Irish Land League. Among the last callers at the hospital was Lord Homehill on behalf of the Earl of Aberdeen, Lord Lieutenant of Ireland and the Countess of Aberdeen.

Mr. Davitt retired from the representation of South Mayo in Parliament in 1890, but to the last took a keen interest in the politics of his country. Death was due to blood poisoning, which followed two operations for necrosis of the jaw bone and spread so rapidly that all efforts to stay its course were unavailing.

No man ever took part in the political turmoil which existed in Ireland for centuries with a more lofty motive than did Michael Davitt. He loved his country sincerely and constantly, and suffered much—including imprisonment and harsh treatment while in prison—because of his desire to have his country manage her own affairs in an Irish parliament. No blot remains upon his character, and his memory will be revered by Irishmen the world over in the same manner as those other heroes who in the past gave up life and property and all that the world could bestow upon them in the effort to procure for their country that degree of freedom to which she is entitled.

**THE NEW GENERAL OF THE JESUITS.**

It is now understood that the election of a General of the Jesuits will take place in Rome in September, to fill the vacancy left by the death of the Rev. Father Martin. The Vicar General of the Society will preside at this election and will, with the aid of five assistants, make all necessary preparations for the important occasion.

Each Province which has fifty members will select two deputies who will accompany the Provincial to the General Congregation, so that each Province of the order will have its representatives in the Congregation on which the duty of electing a new General will devolve.

There are sixteen thousand Jesuits in the world, and of these two thousand six hundred are in the United States. These will be represented in the electoral body by three representatives each. The Provincial of the New York-Maryland Province is the Very Rev. Father Hanselman, and of the Missouri Province Very Rev. Henry M. Soller.

Owing to the importance of the Jesuit order in the church, the General of the order is frequently called "the Black Pope."

**THE TEMPERANCE CRUSADE IN MONTREAL.**

On the evening of May 27th there was a highly impressive scene in St. Anthony's church, Montreal, when two hundred boys between the ages of ten and seventeen years took the total abstinence pledge against the use of all intoxicating liquors. The pledge was administered by Rev. Father Heffernan, who pointed out to the boys the advantages which the total abstinence pledge will be to them in their career through life. It is the best possible protection to them for the life which is before them, as temptations to evil are most apt to come to them through the sense of taste, whereas Total Abstinence is conducive both to the spiritual and physical welfare of every individual.

Father Heffernan is the spiritual director of the juvenile St. Anthony's Temperance Society, into which the boys were enrolled, and his success in forming so large and earnest a branch of the society in the parish is the best evidence we could have of the good work he has done, as the society already numbers on its roll nearly every boy in the parish, and as it is our experience that boys of the ages already mentioned are very faithful in fulfilling the obligations they thus take upon themselves,

there is sure to be always a large nucleus of young men faithful to their solemn obligations of Temperance which they have voluntarily taken upon themselves.

This society was begun only in February last, and its success has therefore been phenomenally great during the short period of its existence, and thus a sober parish is ensured for many years to come. This is one of the results which have already ensured the success of Archbishop Bruchesi's temperance campaign, which has been remarkably successful in all the parishes of the city, as well as the country parishes of the Archdiocese of Montreal. We wish the promoters of Temperance in that city complete success in the movement which has been so auspiciously begun.

**THE GRAND SOVEREIGN.**

Dr. Sproule, M. P., Grand Sovereign of all the Orangemen of British America, once more appears in the papers looking for notoriety. Some years ago the daily press would pay scant attention to men like Dr. Sproule, M. P., for the reason that his utterances are such as are calculated to create unrest and set neighbor against neighbor. But nowadays, in the strenuous rush for news good, news bad, and news indifferent, news of big things and news of little things, in these days when reporters are expected to pick up every small scrap—the utterances of men like Dr. Sproule, M. P. are made use of to keep the type setting machines going. At a meeting held in Toronto on the 30th of last month the Grand Sovereign advocated the formation of a Canadian Protestant Federation, the object of which, we are told, would be to resist the increasing influence and aggression of political Romanism in Canada. We suspect the Grand Sovereign did not stop to consider the consequences of this pronouncement. Is it not an admission that, after all the parading and the thunderous orations and the displays of Kintush fire and the cries of "no surrender" and the singing of Orange war songs, and the pounding of the drums and the screaming of the fife, Orangeism as a factor in the public life of Canada is a failure. We have a suspicion that the Orange leaders now recognize this as a fact. The very name of the society is distasteful to hosts of Canadians outside the Catholic fold. It is not to be wondered at, then, if Orangeism is allowed to pass away and be supplanted by a Canadian Protestant Federation, "to resist the increasing influence and aggression of political Romanism"—something which exists only in the imagination of members of the Orange Association. We would recommend the Grand Sovereign to read a speech recently delivered by Sir Richard Cartwright in the Senate of Canada in which he proved by facts and figures that the Catholics of the province of Quebec are far more tolerant towards Protestants than are the Protestants of Ontario towards Catholics. The freedom sought for by men like Dr. Sproule, the Orange Association and Protestant Federation, is freedom to persecute all who do not belong to these politico-religious aggregations of disappointed politicians, the scrapings of the political dump heap.

**THE ENGLISH EDUCATIONAL LAW.**

The London Saturday Review, a thoroughly Protestant journal, voices the general opinion which prevails in England in regard to the Birrell Educational Bill which has been passed in the House of Commons under the auspices of the Liberal government, so-called. It says of the new law which has been forced upon the country: "Churchmen, Roman Catholics, and all others who have schools built at their own expense, and until the last few years, maintained largely at their own expense, are to be deprived of all state aid, and left to make what agreement they may with the powers that be as to compensation for use of their school buildings. As a great favor, the trustees of these schools will be allowed to provide religious teaching according to the terms of the trust on two days in the week out of school hours—a concession which is a studied insult. This is the great Liberal Education Bill—a Bill which hardly pretends to have anything to do with education at all. It does not even unify the schools. It merely inflames old sores, and adds others far more malignant in their nature." These sentiments are quite in accordance with those uttered by the Catholic press and people, as is evident by comparing them with the resolutions passed at many Catholic meetings, and the editorials of such journals as the Catholic News. This influential Catholic journal supported the new government at the recent elections, but it says of the Government's Education Bill: "It is a deliberate proclamation of war against the religious rights and liberties of the majority of parents in the country. It is not an Educational Bill, but might more fitly be styled a Religious Disabilities Bill, or a Bill to

establish state endowment of undenominationalism. As far as Catholics are concerned, it is neither more nor less than a new Penal Law."

There is in the present House of Commons a much larger number of non-Conformists than were ever before elected, and though, no doubt, many non-Conformists were induced to vote for Liberal candidates owing to the non-Conformist opposition to the English school system established by the Balfour government, this was not the real issue on which the present government was sustained by the electorate, but rather the tariff issue, whereon the last government was wrecked by the partial secession of Mr. Joseph Chamberlain and his Liberal-Unionist followers. Home Rule for Ireland had likewise a large share in bringing about the result; for it is undeniable that the Irish Nationalists, who are now numerous in England, voted to a man for the Liberal candidates, and secured to them many seats. It is, therefore, a piece of ingratitude for the government to bring in a peculiarly non-Conformist Bill which practically in part establishes non-Conformity as the religion of England, though this is the religion of only a small minority of the people.

The Balfour Educational Bills gave fair satisfaction to churchmen, Catholics, and even Methodists, and the voluntary or religious schools were attended by a very decisive majority of the children, which fact was sufficiently attested by their choice of the voluntary schools in educating their children. It was not seemly, therefore, for the new Government, without a real mandate from the people, to establish a school system which pleased only the non-Conformists, and we are safe in prognosticating that the tyranny which has been perpetrated will prove to be the rock which will crush the present government unless it undo the work which it has accomplished.

Under the Balfour Educational Law, government aid was to be given to schools according to results. This was a fair standard; but the Birrell Law has substituted the non-Conformist idea of secular or godless education. This should not have been forced upon an unwilling people, and we are convinced that the government will soon find this to be the case.

It is not generally believed that the Birrell Bill will pass the Lords, so that in this instance the House of Lords may prove to be the safety of the public. We cannot but believe that the law will prove to be most unacceptable to the people. But whether acceptable or not it is most unjust.

**THE FRENCH MASONIC SOCIETIES.**

The truly diabolical methods adopted by the French Freemasons to cast obliquity upon the church can scarcely be conceived, not to say believed by those who have been reared under the flag of a country where any respect is shown to truth and Christian morality.

One of the methods which have been adopted by the Masonic propagandists is an endeavor to have the law repealed which forbids the wearing of a clerical dress, or that of monks by lay persons, whether men or women, and the object in view for seeking to abrogate this law is now openly avowed as if it were an honorable thing. The secret is let out by the Masonic Review for January 1906, which has the audacity to make the following proposal: "The most efficacious manner of solving the question of the priesthood in accordance with the spirit of freedom and justice which should animate all honest Frenchmen, would be to prohibit magistrates from enforcing the law which renders it a punishable offence for laymen to wear in the public streets the costumes of ecclesiastics or those of nuns and monks. When all persons have the right to dress themselves up as priests according to their own caprices, the prestige of the frock will soon fall."

And for what purpose is the repeal of this law, (clause 259 of the penal code) demanded? The Review does not hesitate to make known its purpose, which it does in the following explanation: "In fact, it would be a good thing if the people even now were paid to go about the streets disguised as priests, monks and nuns and commit acts which might create scandal—such as acting about with women of low character in cafes and beer saloons. Even if arrested they could be easily ransomed and rewarded for the great services they had thus rendered in the cause of the propagation of free thought."

Thus the Review recommends that even now the law should be broken in order to bring the priesthood of the Catholic church into disrepute. It appears also that this suggestion has already been acted upon, and that a number of persons disguised as priests and nuns have been arrested on the streets of Paris and other cities in the very act of committing scandalous offenses; and on Mardi Gras, and at the Mi-Careme processions, a number of

Anarchists wearing ecclesiastical costumes were arrested for singing obscene songs along the route of the processions. Others were arrested under like conditions for appearing on the streets in a state of stupid intoxication. The guilty parties were ordered to pay small fines. The Paris papers give numerous instances of this infamy. And yet there are persons who think or who pretend to think that successive Popes have acted unwisely in forbidding Catholics to belong to the Masonic and other secret societies which perpetrate these infamies!

No decent or self-respecting Catholics would become members of societies which are capable of doing such shameful things.

**HON. CHARLES FITZPATRICK.**

It has been announced that the Hon. Chas. Fitzpatrick will retire from the position of Minister of Justice to assume the high and honorable position of Chief Justice of the Supreme Court. No one, we feel assured, will question the fitness of the honorable gentleman for this most responsible office. In the public life of Canada there have been men who reflected honor upon their country. They were gifted by nature to become leaders of men and models of all that is ennobling in the higher walks of life. They have held positions most exalted, calling for capacity most rare and that rectitude which leaves to their successors a path of honor stainless and brilliant. They retire adorned with the plaudits of a grateful people, bequeathing an unsullied name to their kindred. Such men were the late Right Hon. Sir John Thompson and the Hon. David Mills, both of whom served terms as Ministers of Justice. May we not put in the same class the gentleman who is now retiring from that office. The manner in which he performed its duties has been above reproach. His life has been a stainless one, and in the assumption of the higher post he may well look back with a feeling of satisfaction at the years so well and so usefully spent as Minister of Justice. "Duty well performed" will be the verdict of every Canadian, including those who are not of his political party, his race or his creed. Early and late he was found in his office giving scrupulous care to its most minute details. His brilliant legal acquirements stood him in good stead. On questions of law his opinions were received as those of one who is a master of legal lore. The many important bills which it became his duty to present to Parliament will for generations remain monuments of his splendid ability.

When a man spends a generation in the public life of the country, engaging actively in all the turmoil, and submitting to all the vicissitudes of party warfare, and can truly say that he has fought honorable battles—that his career has been above reproach—that his countrymen are the better for his life work—that he never made use of his position to acquire ill-gotten wealth—that he has given of his best to the country of his birth and his love—he will retire crowned with the plaudits of the people, and his memory will be held in veneration long years afterwards. Such is Honorable Charles Fitzpatrick. When the history of our own times is written his name will occupy a high place in the temple of fame reserved for great Canadians.

**THE IMPENDING FRENCH NATIONAL COUNCIL.**

A despatch from Rome states that the National Council of France which was called for May 30th, to meet at the house of the Cardinal Archbishop of Paris, and is now in session, will probably decide to accept the decree of the Government placing the Church property in the hands of lay committees in each parish. It is expected, according to the reporters' statement, that this will be done in order to avoid further conflict between church and state and that the Holy Father will approve of this decision.

It is confidently believed that this mode of administering church temporal affairs will be only temporary, but even though it be but a temporary arrangement it is thought to be the wisest course to submit to the inevitable for the present.

This arrangement is certainly not that which was in vogue in the early church when St. Paul spoke to the assembled Bishops saying "the Holy Ghost hath placed you Bishops to rule the Church of God," but it may be temporarily accepted in order to avert impending evils at the present critical moment. Nevertheless, we cannot place implicit confidence in the despatches sent by the European press agencies, which are rarely accurate in their reports of church matters, whether in Rome or other European capitals.

It will not be long before the actual course to be adopted by the Bishops, with the sanction of the Holy Father, will be made known.