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LONDON, SATURDAY, APR. 16, 1904.

CLERICAL CHANGES.

The Venerable Archdeacon Andrieux, Pastor of Belle River, having labored successfully as a priest in this diocese nearly fifty years, has requested the Bishop of London to accept his resignation, and the request has been granted.

In fact the Venerable Archdeacon was anxious to retire for some time, but on account of the scarcity of priests in the diocese of London he did not wish to urge the matter and thereby embarrass the Bishop in any way.

Father Andrieux has done heroic work in many parishes and has established some fine churches and schools and has been a member of the Bishop's Council for several years and he carries with him the good-will and confidence of the Bishop and his brother priests as well as the affection of the people for whose welfare he labored.

Father L'Heureux of Simcoe will succeed Father Andrieux. Father Martin of Staples will succeed Father L'Heureux and Father Roussel will take charge of the parish of Staples.

TO SETTLE THE QUESTION OF RITUALISM.

Mr. Arthur Balfour, the Premier of Great Britain, stated recently that a royal commission will be instituted to enquire into alleged disorders in the Church of England. It being well understood that the intention is to enquire how far ritualism has spread in the Church, the question is being very keenly discussed whether any steps will be taken to suppress the ritualistic practices which have caused so much and such bitter discussion during recent years.

It is not doubted that the appointment of a commission will renew the violence of the Kensitite faction who will make every effort to put down the tendency in the Church towards an elaborate symbolical ritual, and to restore the Church to be something like what the early Christian Church was, and what it continued to be down to the so-called thorough-godly reformation of the sixteenth century. Yet it seems to be the prevalent opinion with the press of England that the commission will not deritualize the Church in regard to those matters which the Evangelical party desires to see swept away.

The situation seems to be this, that at the present moment a majority of the English Church clergy are actually in favor of a more elaborate liturgy than they have had in use, whereas the laity, though not so far advanced, are not decidedly averse to the proposed improvements which certainly make religious sentiment more robust and earnest. They feel that devotion is really nourished by the proposed changes, which speak to the heart through the medium of the senses, and they are not, therefore, disposed to join the non-conformists and Evangelicals in the war against Ritualism.

The fact that every attempt made in the House of Commons to suppress Ritualistic practices has been ignominiously voted down, sufficiently demonstrates this; for it must be remembered that the whole power of nonconformity was thrown into the scale against the Ritualists when these votes were taken. It is evident, therefore, that if the matter were left to the Anglican Church itself, the crusade against Ritualism would be abortive; and it is not likely that the Anglicans will submit to the attempt of the non-conformists to dictate to them what manner of worship shall prevail in the

Church of England. We do not regard the Ritualistic movement in the Church of England in the same light as do the non-conformists, as a Romanizing of the Church. It is rather a yielding to the natural impulse of religious humanity to express outwardly the sentiments of devotion which are felt internally, and from this point of view our sympathy is decidedly with the Ritualists.

It is generally believed that the only result which can come from the movement to suppress Ritualism, will be to help bring about such a state of affairs as will hasten the day of the disestablishment of the Church of England.

A large proportion of the papers which favor the ultimate appointment of the royal commission promised by Mr. Balfour advise that its appointment be deferred until after the meeting of the National Church Council which is soon to be held. When the two Convocations of Canterbury and York meet together with the clerical and lay delegates of both ecclesiastical provinces, the voice of the whole Anglican Church will be heard on the subject, and it will then be seen what the Church of England itself desires in regard to the points at issue; and if we do not mistake the kindly temper and love of fair play for which the English people are generally held to be remarkable, the decisive opinion of the people will be found to be that these matters which belong only to the Church of England should be settled by that Church itself without the interference of the non-conformist body; that is to say, it should be decided by the general council, and not by Parliament, in which all denominations are represented. Should this opinion be found to prevail throughout the country, the result may be that there shall be neither a royal commission nor any legislation on the matter.

CURRENT SUPERSTITIONS.

A curious story has come to us from London, England, which shows that the black art still has votaries who firmly believe in it, and these votaries are found even in the ranks of the educated classes, and among the aristocrats of England.

One Mrs. Marion Cunningham recently gave evidence in the Court of Queen's Bench that she consulted Dr. Berridge for professional treatment, whereupon she discovered that he is the head of a body known as the Hermetic Society, the purpose of which is to attain knowledge of the future through the invocation of the heathen God Mercury, and by consulting the stars and planets and studying their motions. Not only did the doctor profess to be an astrologer who could see into the future, but according to his own account of himself he is a magician who can tell the causes of all illnesses, and cure all diseases, break off engagements and perform other wonders.

Mrs. Cunningham believed in him and became a member of his society. She was the possessor of a certain mystic clasp which she believed had magic qualities, it having been once given by the celebrated wizard Cagliostro to Queen Marie Antoinette, the Queen of Louis XVI., as a protection against ills of every kind, and especially as a preservative of beauty and of influence over others who are met in every day life.

Dr. Berridge imagined that he had met with a real treasure in the mystic art, and procured possession of the clasp, promising to pay \$5,000 for it; but the money was not forthcoming and Mrs. Cunningham sued for recovery of the clasp.

In the course of the proceedings it was testified by expert witnesses that the clasp is of modern British manufacture, and its value does not exceed seventy five cents. It was awarded to Mrs. Cunningham, but the main fact which should convince the votaries of Dr. Berridge that they have been duped in confiding in him is that with all his pretended magical knowledge he was himself duped into believing that he had obtained a charm which was almost priceless in magical value. It is somewhat astonishing that notwithstanding the numerous exposures which have recently taken place of impostures of a similar kind, in the way of spiritualistic manifestation, astrology, palmistry, and the like, these impostures still find dupes who freely disburse their money to keep up the hallucination, and to enrich those who carry on most glaring systems of deception which they practice upon a credulous public. It is not creditable to this age, which is supposed to be, and which really is an age of wonderful enlightenment and innumerable scientific discoveries, that even those who are not ignorant of all the sciences should be so easily imposed upon.

As the Catholic Church carefully warns her children against the impostures of superstition, we are happy in being able to add that it is not

among Catholics that these impostures flourish.

Our readers will see, as a matter of course, that Queen Marie Antoinette never saw or wore the magical clasp of Mrs. Cunningham.

The exposure made by experts in jewelry should make a "slump" in the stock of the Hermetic Society.

ECHO OF ST. PATRICK'S DAY.

At the St. Patrick's day banquet of the Bristol (England) Hibernian Society, says the London Tablet, His Lordship the Bishop of Clifton, in proposing the toast of the Society and its President, asked if in this country (England), we were not apt to forget our indebtedness to the sister-isle, Ireland. Centuries ago Augustine and his workers were in part a failure and in the northern portion of our island we owed our Christianity to men who came from Ireland. Where Augustine failed the Monks of Iona succeeded. Was not Aidan the great Apostle of the north and Bishop of Lindisfarne an Irishman? And Cuthbert also? Ireland was a focus of civilization at the time that Englishmen and Scotchmen were plunged in barbarism. Was it not from Ireland that we got our greatest generals, orators and statesmen. Was it not true that to this day Irishmen kept Parliament alive, and that without them Parliament would sooner or later degenerate into a very dull assembly indeed? After referring to the benevolent work of the Society, his Lordship wished the society an everlasting prosperity and an ever extending sphere of influence.

THE MORMON INIQUITY.

The Smoot investigation before the United States Congress has unveiled so much and such gross immorality in the State of Utah that a very general demand has arisen from the press throughout the nation that the whole Mormon iniquity shall be stamped out. It has been established beyond doubt that the United States law against polygamy has been systematically violated, and many of the most influential papers say that the Mormons must be regarded as law-breakers and criminals who deserve rigorous punishment. Consistently with this view of the case, it is generally maintained that it would be an outrage against morality to allow Senator-elect Smoot, a Mormon apostle who is directly responsible for the evil, to remain in the Senate of the nation. His expulsion is therefore demanded.

There are, however, some journals which do not go so far as this. They are opposed, indeed, to Mormonism, or profess to be opposed to it, but they believe that it is unnecessary to employ revolutionary or exceptional methods for the stamping out of the evil. The Washington Post says: "The evil will be eradicated by the resistless advance of a civilization that brands it as a thing abhorrent." This journal with many others believes that the rising generation of Mormons has been against polygamy ever since Utah has been brought by the railroads into immediate contact with the other States of the Union, and that this growing influence alone will suffice to bring Utah into conformity with Christian ideas. The St. Louis Globe Democrat says: "The twin relic of barbarism will soon be as dead as its old partner, Slavery, and like its partner there will be no resurrection for it. Let the statutes be enforced against the polygamists. An anti-polygamy amendment to the Constitution is not needed, and very likely could not pass the requisite number of States." Its inference is that Utah cannot be deprived of Statehood now, and it is useless also to expel Reid Smoot from his seat in the Senate.

Further, there is a large non-Mormon population in Utah, and a movement is on foot to organize an anti-Mormon political party. It does not appear that such a party will have any success for many years to come, as the Mormon Church dominates the whole State, Salt Lake City included, to such an extent that there is no present hope of overthrowing that domination. It is admitted, however, that among the Mormon young men there are many who have laid it down as their unalterable political programme that the anti-polygamy Federal laws must be observed, and if the next General Conference of the Church refuses to act upon this programme it is said that fully five hundred young men, the very flower of the sect, are resolved to abandon the Mormon Church in a body.

Too much confidence must not be placed in this view of the case, for predictions regarding the probable action of newly organized parties are very likely to prove delusive. It may be true that the lapse of time is operating to weaken the Mormon system; but it will necessarily take a long time to outvote the Mormon majority, if

conversions to Gentilism are to be relied upon as the sole instrument to bring about the consummation so ardently desired. We admit that the divorce evil which is growing to such proportions in the other States of the Union is as great a peril to the States as Mormonism itself, but the existence of one evil is not a valid reason for the toleration of another. We hope that in time the divorce evil will be overcome, and the fact that the country has its eyes now open to the magnitude of this evil makes our hope to be not without foundation. But independently of this consideration, the evil of polygamy should be suppressed, and the expulsion of Senator-elect Reid Smoot from the Senate will be a move in the right direction towards suppressing it.

President Joseph Smith of the Mormon Church is evidently alarmed at the prospect of being confronted with a universal demand from the other States for the suppression of "the peculiar institution" of Mormonism and he has announced by a decree of April 6th that polygamous marriages are prohibited from this date forward. The general assembly of the Mormon authorities has also sanctioned this decree. But, judging from the past, we are justified in believing that this action is only a blind whereby it is intended to evade the issue by making the people of the other States believe that polygamy will not be practiced hereafter.

This recent action of the Mormon Church authorities is no reason why the National Senate should hesitate to expel Reid Smoot, who as an Apostle of Mormonism is bound to endeavor to re-establish polygamous practices, if at any time it be found possible to do so.

The Gentiles of Utah have sent a protest which was read in the Senate on the very day, April 6th, when the Mormon President and the ruling body in the Church made their decree against polygamy. The Gentiles say that "Polygamists have surrounded themselves with an impenetrable wall of secrecy in their perpetration of misdeeds, and the veil has been lifted in part for the first time in the testimony given by Church leaders during the investigation of the Smoot case."

THE STURGEON FALLS SCHOOL CASE.

The Toronto News and Telegram have been busily employed during the past couple of weeks in endeavoring to raise anew a no-Popery agitation on the question of Separate schools and Separate school taxation.

The News declares that it "Has no desire to promote a Protestant movement, to lead an attack upon Separate schools, or to create religious dissension. We regret that the youth of Ontario are not educated in common schools, that Protestant and Catholic children do not play their games and fight their youthful battles on a common playground, that they do not study from common books, and receive in the schools a common religious training, free of all taint of sectarian bias, and that they do not compete for childhood under common conditions for the high and honorable positions in the community. But in this Province Separate schools are established, and we have no mind to attack the system, to withdraw any of the privileges which Catholic citizens enjoy, or to limit the resources provided for Separate school support."

Continuing, the editor of the News "rejoices" that many able Catholics have occupied and still occupy high places in the public service in Canada, as on the bench and in politics, and names in this connection Messrs. J. J. Foy, Sir Wilfred Laurier, and among the departed ones whose memories are honored by the country, Sir John Thompson, John Sandfield Macdonald, and C. F. Fraser.

For these last sentiments we give credit to our contemporary; and we freely accord to him full liberty in the expression of his opinion in regard to his conviction that our children should be educated in the same school rooms, and take their recreation on the same playgrounds. But he should grant us the same liberty in our conscientious convictions. We hold that something more than playing on the same grounds, and learning from the same books in the same schoolrooms is needed for the proper moral training of our children. A very able paper read by Mr. Leitch of Brantford in the Trustees' section of the Ontario Educational Association which met last week in Toronto showed plainly that without dogmatic religious teaching no satisfactory moral instruction can be imparted in the Ontario Public schools, because without such dogmatic teaching there is no solid ground on which such moral teaching can be based. In the mixed religious condition of Ontario, no such general dogmatic teaching is possible. But the Catholics of Ontario can and do give such teaching in the Separate schools. We say, therefore, that Ontario Protestants should rejoice that it is possible to have a satisfactory religious and moral training even in a considerable number of the schools of the province; and instead of putting obstacles

in the way of Catholic schools, the Protestants of this province should feel delight in assisting to place the Catholic Separate schools on the same plane of advantage on which the Public schools stand.

It is a mistaken idea which the News endeavors to inculcate that the religious and moral teaching now given in the Separate schools would be advantageously set aside for the purpose of having Catholic and Protestant children taught in the same class rooms, and playing together on the same playground. Our contemporary should know that the moral teaching that we should "love our neighbor as ourselves" will do more towards begetting good fellowship between Catholics and Protestants in the future, than would the bringing together of the children in the same schoolroom, and on the same playground.

The case out of which the present agitation arises occurred at Sturgeon Falls in the District of Nipissing, Ont. There is a large French-Canadian Catholic population in this locality, viz., somewhat more than one half, and a Catholic Separate school as well as a Protestant Public school are in successful operation there. So large a proportion of the population is Catholic that one half of the Municipal Corporation is Catholic, and one half Protestant or non-Catholic. There are just five members of each religion.

It was desired that a large Pulp Mill should be erected there, but the Catholic Councillors objected to the granting of a bonus for the erection of a proposed mill if the Catholics were to be saddled with a school-tax for the benefit of the Protestant Public schools. The objection was just and equitable, and was got over by an agreement between the Catholic and Protestant Councillors, the two School Boards, and the Pulp Mill Company, that the school tax of the mill should be divided equally between the Catholic and Public School Boards, and on this understanding, confirmed by a written agreement, the objection of the Catholics was overcome, and the proposed bonus was passed legally for the establishment of the mill.

It now appears that the Protestant School Board had merely set a trap for the Catholic Board and ratepayers. They had taken legal advice, and had learned, according to their own statement, that the agreement arrived at would not be operative under the Provincial School laws, and thus the whole school tax would be given to the Protestant board, a sum which will amount approximately to \$1500 or \$2000.

But the makers of the trap reckoned without their host. The Legislature was asked by the Catholics to pass a special act to meet the case, and legalize the agreement which had been amicably made several years ago in the interests of justice and peace, and the case was so clear that the Ontario Legislature unanimously passed the act in the regular course of procedure, so that now it only awaits the signature of the Lieutenant-Governor to become law.

At this late stage, the Protestant School Board are making a strenuous effort to induce the Lieutenant-Governor to withhold his assent to the Bill. They demand that the whole school tax of the proposed Pulp Mill shall be paid to their school, and a deputation was sent to Toronto last week to induce the Lieutenant-Governor to veto the Bill, and the duplicity was carried so far that on Friday, April 8th, Dr. Nesbitt actually proposed in the Legislature that the Public school supporters of Sturgeon Falls be permitted to appear at the Bar of the House to state their case. Mr. Crawford further asked that the Bill should be reconsidered.

The speaker stated that there is no precedent for such a motion as that of Dr. Nesbitt. Mr. Whitney, the leader of the Conservative party, opposed the motion. He said:

"This question should not be shirked, but should be decided according to common sense and ordinary practice. I don't care what the result may be. I shall oppose the motion for the following reasons. In the first place, I decline to discuss the merits of the Bill. I do not want to see those who are dissatisfied with the Private Bills Committee coming before the bar of the House. There is no precedent for such an extraordinary and unheard of suggestion that those who fail in the Private Bills Committee may come here when it is too late for the House to do anything to be received, where? At the bar of the House, if you please! That is to assume that they may be put before all the rest of her Majesty's subjects. I have nothing to do with the proceedings before the Lieutenant-Governor, but I do protest against those who were unsuccessful in Committee coming here after the bill has gone from the possession of the House, and being received at the bar, as if some great national wrong had been done which it has not, to my knowledge."

On behalf of the Government, Hon. Mr. Harcourt, the Minister of Education, showed that the Bill had been before the House for seven or eight weeks, and had gone through all the various stages in the ordinary way. There had been no hurry, or attempt to hurry. On the contrary, there had been more than the ordinary notice. In committee, the Bill had received careful consideration, and if any interested party was not represented, it was not the fault of either the Legislature or of the committee. The committee was unanimous in its finding. There should, therefore, be a very strong case to ask for such an unusual procedure. Why did not Mr. Nesbitt enter a protest on the second reading, or in the Committee, or on the third reading? The Bill is out of the hands of the House, and cannot be restored to the order paper.

The Hon. Mr. Gibson also spoke on behalf of the Government. He said "the House might suspend the rule, and put a bill through in a few minutes, as had sometimes been done to correct an inadvertent error. But this is not the case here. The practice proposed would be an absurd one to initiate. But apart from that, he was prepared to stand upon the result of the careful work both in the House and before the Committee. The resolution should be voted down unanimously."

Here the Speaker remarked that no private member could bring up a Bill again that was disposed of, and yet that privilege was asked for outsiders.

On a division, 14 Conservatives voted for Dr. Nesbitt's motion, and 18 against. Thirty-four Liberals voted against, and the proposition was declared lost.

We have now another devil's thirteen and one over.

It was, of course, in obedience to the dictation of a number of Orange Lodges which as usual entered protests, besides several Public School Boards, against justice being done to Catholics, that Messrs. Nesbitt and Crawford with their twelve backers endeavored to obtain a reconsideration of the Sturgeon Falls School Bill. But the Legislature with commendable firmness refused to accede to the preposterous demand. The same influences stir the Toronto Telegram. We are, however, surprised at the illiberal stand taken by the Toronto News on the subject. We did not expect this conduct on the part of that journal. The plea of the News is that the special bill is contrary to the school law. It is true that till this bill was passed, the law made no provisions to avoid the infliction of the injustice attempted by the Sturgeon Falls Public School Board. We must presume that the Lieutenant Governor will sanction the act of justice passed by the Legislature, and the plea of the Daily News will no longer be true that the bill is against the law.

It is no unusual thing to pass a special Act to remedy a wrong, and so the pretext of the News against the present bill is a very lame one.

The News should remember that in its endeavor to keep Separate Schools in an inferior position, it is really endeavoring to force upon Catholics a system of education which is opposed to their conscientious convictions. We do not try to compel Protestants to send their children to other schools than those of their choice. The Catholics of Ontario are entitled to a similar liberty, and Protestants have no natural right to dictate to us that we shall send our children to schools where the name of God cannot be spoken, or His existence taught.

MARIE CORELLI'S BOOK ON "THE TEMPORAL POWER."

In reference to our article of some weeks ago, giving reasons why Marie Corelli's book on "The Temporal Power" has been placed upon the index of books prohibited to be read by Catholics, W. M. of Ottawa asks us if it is actually the case that the book in question has been so condemned. He states that he has not seen any authentic statement that this is the case.

We have not actually seen a list of recent additions to the Index, but it has been credibly stated in the press that this book has been condemned by name, and we believe that this is the case. But from our article it will be readily seen the book has the qualities which make it deserving of such condemnation. When we shall have ascertained the actual facts we shall refer to the matter again. For the present we shall merely state that the Index "strictly forbids the books of all authors, which support heresy or schism, or aim at the overthrow of the foundations of religion."

Such books are prohibited by the natural and divine law, but they are also forbidden by the Index. We do not hesitate to express our conviction that Marie Corelli's book falls under this condemnation, for the reasons we have already given.