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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

University of Ottawa.
Ottawa, Canada, March 7th, 1900.
To the Editor of The Cartholic Record,
London, Ont:
Dear Bir: For some time past I have read
your estimable paper, The Cartholic Record,
said congratulate you upon the manner in
which it is published.
Its matter and form are both good: and a
youy Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to the faithful.
Blessing you, and wishing you success.

aithful.
ing you, and wishing you success.
elieve me, to remain,
Yours faithfully in Jesus Christ,
† D. Falconio, Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, OCT. 10, 1903.

SIR WILFRED IN IRELAND.

The following appreciation of Sir Wilfred Laurier's speech at the Mor- the School, of the clergy, as the case treal banquet to the Delegates of the may be. Mercantile Congress in July last will be read with interest by all classes of Canadians. Nor will the parallel drawa as between the propositions referred to by Sir Wilfred and a somewhat similar proposition made to the Irish (Gratton's) Parliament be found without its point. The Dublin Freeman's Journal says in a recent issue: "Sir Wilfred Laurier's powerful and magnificent declaration that for no commercial advantages that Great Britain could offer would Canada, 'even for the maintenance of the British Empire,' consent to the surrender of 'any of her political rights' or part with any of her 'legislative independence' must revive in the recollections of Irishmen the noble action of the Irish Parliament, in the main instigated by the patriotism and genius of Gratton, in rejecting Pitt's proposal 1785, embodied in the series of resolutions known as 'Ordis Commercial Propositions' whereby there was to be a complete 'fiscal anion ' between Great Britain and Ireland, on the condition that when the gross hereditary revenue of Ireland should rise above a fixed sum the surplus should be appropriated towards the support of the naval force of the Empire, and that whatever Navigation laws were then or should thereafter be enacted by the Legislature of Great Britain should also be enacted by the Legislature of Ireland. These proposals were quickly perceived by the patriotic party in the House of Commons and by the Opposition in the English House of School rates, even where they send and Burke, to be an insidious encroachment on the great Charter of Irish Legislative Independence won after so severe a struggle only three years previously. The expressions of the leading Statesmen on both sides of the Channel are, after the lapse of a century and a quarter, well worthy of reproduction. 'We are to agree,' said Grattan, 'to subscribe whatever laws the Parliament of Great Britain shall prescribe respecting pavigation, we are to have no legislative power. Here is an end of your free Constitution! This is a Union, an incipient and creeping Union, establishing one will in the general concerns of commerce, and reposing that will in the Parliament of Great Britain."

Fox, in the British House of Commons, was as strong in his denunciation of the fraudulent trick. 'I will not.' he said, 'barter English commerce for frish slavery. This is not the price would pay, nor is this the thing I would purchase.' Sheridan's illustration of the proposed 'fiscal union' was very from which permanent poisoning of the striking. 'Ireland,' he exclaimed, bewly escaped from harsh treatment and severe discipline, is treated like a high-mettled horse hard to catch, and the Irish Government is to return to the field soothing him and caressing him with a sieve of provender in one hand, but with a bridle in the other, ready to alip over his head while he is snuffling at the food. But this political jockeying will not succeed. Ireland will spura at any offer to which such a condition is attached."

But Pitt and Castlereagh never lost sight of their "quarry"-of the adrantages to be gained by a "fiscal union" with Ireland. Their scheme tailed for the time, but corruption at length succeeded where cajolery had spirits is declared to be that these are failed; the "Rebellion of '98" was

-and the Union (?) of Great Britain and Ireland was accomplished - the Union of the Lion and the Lamb!

THE PAROCHIAL SCHOOLS OF THE UNITED STATES.

In New York and in some cities of the Vest the question has been recently eriously discussed whether the Catholic Parochial Schools should not be placed on the same level with Public or Common Schools in regard to the receiving of State aid.

The matter was discussed at the last

eeting of the American Federation of Catholic Societies, and it was held by the delegates that Parochial Schools should receive State aid. Two plans which are in substance nearly the same, but which differ in the mode of application, were suggested. The first plan, as Bishop Messner explained it, was that Parochial Schools should be made similar to the Public Schools in all essential particulars, by subjecting them to the same tests of excellence of work, and by having the teachers undergo the same examinations as Public School teachers, so as to be awarded certificates of qualification attesting their degrees of proficiency according to the standard laid down for Public School teachers. The Parochial Schools would under this arrangement, be subject to Government inspection in the same way as the Public Schools, and would receive similar aid from the State for their secular work only, leaving the religious or doctrinal work entirely to the control of the local authorities of

The second plan proposed is simply to exempt from State taxation the parents of children who attend the Parochial Schools. The money thus saved by the taxpayers could then be applied to the maintenance of the Paro-

chial Schools. It would appear to us that unless it ere made sure that the money saved under the second plan were made secure to the Parochial Schools, the plan would not be effective. The first plan is substantially that which rules in Ontario and Onebec, and it is found to work very well. It is true that at first sight it might appear that the second plan is that followed in Ontario, as, in fact the supporters of Separate (Catholic) Schools are by law exempt from all Public School taxes; but this provision is modified by the fact that the taxpayers thus exempted are bound to pay the tax levied by the Catholic School Board, in the same way as they would have been obliged to pay the Public School tax, if they had remained Public School supporters.

We believe that Catholics who are interesting themselves in the matter of claiming State aid for the Catholic Schools of the United States might learn something useful on the subject by studying closely the Separate School system of our Province.

The magnitude of the grievance under which the Catholics of the United States labor in having to pay a double tax by being obliged to pay the Public their children to and maintain Paro chial Schools, may be conceived from the fact that about a million Catholic children attend the Parochial Schools of the whole country, the cost of their education being over twenty-five million dollars. This amount is paid freely for Catholic education by the Catholics of the United States, though they have at the same time to support the Public Schools to which they do not send any children. This burden ought, certainly to be taken off their shoulders; but to the present date the Protestant, or rather the non-Catholic portion of the population have not manifested any disposition to remove it.

ALCOHOLISM.

The general administration of Paris has issued an official poster, over the signatures of the director of the administration of the city and the Prefect of the Department of Seine, warning the workingmen engaged in exhausting labors against the habitual use of alcoholic beverages, human system results even when such use does not produce actual drunken-

The poster declares on the authority of the best physicians in the land that it is a mistake to suppose that alcohol is necessary for workingmen, or that it gives them any strength to work or repairs waste. On the contrary, it causes an artificial excitement which is followed immediately by nervous depression and loss of strength. The habit of drinking spirits leads rapidly to permanent alcoholic poisoning."

The drinks which are specially supposed to be healthful, such as wine, cider and beer, contain alcohol, and the only difference between these and somewhat less harmful merely because Acced on Emmett and the other leaders the amount of alcohol in them is less Church of England had taken on during ing upon the helpless infant and the

great. On the other hand, the drinks the reigns of Edward VI. and Queen which are said to be appetizers, such as absinthe, vermouth, bitters, and aromatic liqueurs, are the most dangerous and mischievous because, besides alcohol, they contain essences which are vielent poisons.

It is pointed out that the use of alcohol produces the most varied and fatal illnesses, paralysis, insanity, stomach and liver complaints and dropsy, and is one of the most frequent causes of consumption. Further, at tacks of typhoid fever, pneumonia, erysipelas which a sober man would soon be rid of, and which would not do him any permanent injury, would soon kill those workingmen who use

The habitual use of alcohol by parents is sure to have a most injurious effect upon their children who either will not survive beyond a few months after birth or if they do, will be liable to be afflicted with idiocy or epilepsy, or they will be carried off later on by tubercular meningitis or phthisis. The poster concludes with the warning that "for the health of the individual, the existence of the family, and the future of the country, alcoholism is one of the most terrible of scourges."

As our municipal authorities would never think of issuing such a warning as this to the public, this method of educating the people to the evil effects of alcohol may strike our readers as something very novel, but it is none the less beneficial, and though the information given was directly intended for people of another climate and nationality than ourselves, our own workingmen will be wise to profit by it. There is no doubt it is founded upon careful investigation made by the most eminent medical men of France.

THOUGHTS ON SOME CURRENT TOPICS.

There is no more alert paper in our Dominion than the Montreal Daily Witness in getting from prominent ecclesiastical personages of Great Britain their views upon politicoecclesiastical subjects which are of special interest at any particular moment, and when such personages are visiting Montreal, we are sure to find that the untiring representative of the Witness has succeeded in obtaining an interview with him in regard to highly interesting events which are being briskly discussed in the old world, and which usually bear upon the relations between Church and State.

The Venerable Archdeacon Madden of the Anglican diocese of Liverpool is visiting Montreal, and the active representative of the Witness has had, as tion Bills. We have already shown by usual, an interesting chat with him on the narrative of what has occurred on several subjects the general nature of occasion of this passive resistance as it which we have indicated.

The Archdeacon states that Liverool has improved to a wonderful degree during the last few years in the matters | it in similar terms. To the objection of Temperance and social virtue. This is a consoling piece of news in view of the fact which he also states, that Liverpool was before that time the worst city in England for immoral solicitation on the streets and as he implies, though he does not make the the party in power without a special statement so directly, for intemperance likewise.

This change for the better has been effected, according to Archdeacon Madden, through the vigilance of an extra-official committee which bas for several years looked after the enforcement of the law. As a conseuence of the vigor with which this committee carried on its operations, the number of the public houses in Liverpool was reduced by three hundred, the number of persons arrested for drunkenness was brought down from fifteen thousand to five thousand, and the police force was reduced by one hundred men; and all this was done in the face of a constantly increasing population. And how was it done? The Archdeacon says: by unceasing effort. by stimulating the bench of licensing magistrates, by enlisting good men on the side of reform; by inspiring the indifferent. "

In fact, so effectual do the operations of the vigilance committee appear to have been in so great a city that we would be glad to see similar committees of prudent men instituted in this country for a like purpose. We have no doubt our laws restricting the use of alcoholic beverages would thus be made more effective also.

The Archdeacon is an "Evangelical" or Low-Churchman : yet he makes the strange admission that the Evangelical movement in the Church of England began only at the close of the eighteenth century.

Could anything damage more the Evangelical cause than this admission? If Sir William Vernon Harcourt, the late Canon Farrer, John Kensit, and the whole tribe of the Kensitites had any excuse for the violence of their attacks upon Ritualism it was that they wished to maintain the Evangelical or ultra-Protestant character which the

Elizabeth. But now we are assured by one who ought to knowthat this was a fictitious plea, and that Evangelicalism, and not High-Churchism is the modern article.

In addition to all this, the Archdeacon admits that the term " ritualism signifies a revival of sestheticism, which means not alone the ornamenta tion of the Church, music, and surpliced choirs, but even the wall paper in one room-taste in all departments of life, the languor of the lily, decorative effects on the wall, and the life of the people.

We must say we cannot understand how the Archdeacon, while holding such views, can enroll himself in the ranks of the Evangelicals who oppose with ostentations violence a ritualism which s admitted to arise out of that natural onging for what is beautiful which God Himself has implanted in the human soul, and which contributes so much to man's happiness on earth.

God made man æsthetic, and under the old law He ordained that His worship should be carried out with the surroundings of glory and beauty, as in Ex. xxviii. 2.40. "And thou shalt make a holy vesture

for Aaron thy brother, for glory and for beauty.
"Moreover for the sons of Aaron

thou shalt prepare linen tunics, and girdles, and mitres for glory and eauty.
"And with all these things thou shalt

vest Aaron thy brotter, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of the priesthood unto me."

Thus God Who reads unmistakably the nearts of men, desires that they shall render Him homage by a worship which makes use of what is beautiful; and in the New Testament, when Christ manifests Himself to St. John in the Apocalypic vision, He appears in the midst of seven golden candlesticks clothed with a long white garment which is encircled with a golden girdle. His person is described as radiantly beautiful: in His right hand are seven stars, His countenance shines as the sun shineth in full strength.

All this is declared to be a mystery of symbolism, and we must infer that worship by symbolism is and has always been in accordance with the will of God. The Catholic Church for this reason uses symbolism and beauty in her ceremonial, and the Ritualists of the Church of England are to some extent imitators of the Catholic Church in a matter which is both lawful and laud-

Archdeacon Madden speaks also of the passive resistance offered by the English Nonconformists to the Educawas shown in the court rooms, that it amounted to a cheap way of enduring martyrdom. The Archdeacon describes offered by some Nonconformists that Parliament had no mandate to pass these bills, he answers:

"Well, when had you a mandate? You might have a mandate on the Home Rule question, on the fiscal question many measures were mandate?'

The Parliament knew well from the general support given by the people to the voluntary schools, or those which taught religion, that it was their will that these schools should be properly maintained, and that was mandate enough. We cannot regard the non-Conformist opposition to these schools as arising from any other motive than a desire to force their own ideas of a purely secular system of education upon the majority of the people whose settled convictions differ from theirs as regards the basis on which a system of education should rest. The new education law establishes freedom for both parties to educate the children on the plan the parents deem best, and we be lieve this to be the true solution to the problem, on general principles at least; and even if there are defects in some details, taken as a whole, it secures just treatment to all classes.

Archdeacon Madden states that he does not take the passive resistance theory seriously. We also believe that the good sense of the people of England will soon prevail to convince the passive resisters that they are vainly endeavoring to inflict a serious injustice on those who wish to give their children a proper religious training, and who constitute a great majority of the people.

MOCKERS OF CHRISTIANITY.

A couple of weeks ago, on a Sunday afternoon at Coney Island, an infant of three weeks old was christened in a den of twenty-seven lions, by a Protestant clergyman before an immense throng of spectators who laughed and chatted, cheered and yelled and hooted while the ceremony was going on.

The cries of the child and the noise of the audience so enraged the lions that they were on the point of spring-

sacrilegious clergyman who performed the ceremony, but the keepers after much trouble, and by the use of hot irons and whips succeeded in controlling and cowing the animals, and the ceremony was made complete.

We have had occasion before now to condemn a practice which has been in vogue from time to time for some years, the making of a show of the same kind of the marriage rite.

Marriages have been performed as an attraction at picnics, in the windows of furniture dealers, and more recently in lion's dens. This is certainly a prostitution of a divinely instituted rite to which are annexed religious obligations. Marriage, according to Catholic belief, is a sacrament, and most Protestants admit in theory, at least, that it is a sacred rite, even though they do not call it one of the sacraments of the Christian religion. There is no other reason than its sacred character which can justify the clergy in claiming to be the proper officers to celebrate marriages, as all Protestant ministers do.

Scripture confirms the sacredness of marriage. It was originally a blessing conferred by Almighty God upon the human race, for "God blessed Adam and Eve saying, Increase and multip'y and fill the earth." Marriage was a religious rite under the old law, and under the new law, Christ said: "What God hath joined together, let not man put asunder. " In Ephesians ▼, 32 St Paul declares "This marriage is a great sacrament: but I speak in Christ and in the Church. " The Protestant Authorized Version translates by the word musteru instead of sucrament but this is the word which is used in Scripture for the most sacred rites and teachings of religion, as is evident from S. Matt. xiii. 11: 1 Cor. iv. 1. etc. We hold that the turning of the rite into a means of show or of amusement or profit is a profanation, as is shown by St. Peter's rebuke to Simon the magician.

Simon attempted for money to obtain the power exercised by the Apostles of Christ, to bring the Holy Ghost upon those on whom they imposed hands but Peter said to him, " May thy money persist with thee; because thou hast esteemed the gift of God to be purchased with money. Thou hast no part nor lot in this matter; for thy heart is not right in the sight of God. Do penance, therefore from this thy wickedness.

These public exhibitions of which we speak, are undoubtedly got up for ' filthy lucre's sake, " and fall under the condemnation of the Apostle whether they are exhibitions of marriage or bantism. We hold, however, that even if these were not intended for lucre's sake, there would be a like profanation if it were merely for the amusement of the public, or for show. It would be the "casting of pearls before swine" which is forbidden by Christ in His great sermon on the mount.

"Give not that which is holy to dogs: neither cast ye your pearls be-fore swine, lest they trample them under their feet, and turning upon you tear you.

Among these sacrilegious exhibitions there was one at the Pan-American ex- for the unlawful abduction and seduc position similar to that we have de- tion of young girls, and for their deserscribed as having occurred at Coney tion after marriage, but the mere fact Island, but it was a marriage, not a that they were married after reaching baptism. Of the two, we consider this the shores of America, having met each latest specimen of Simon Magianism or other for the first time while crossing Simony as worse than anything of the kind we have ever heard of.

Marriage is a sacred institution, as we have already said : but there are some people who are not aware of its ucated in the notion that it is a mere woman to live together for so long a time as they can agree to lead a life in ommunity of interests, but no longer. This is really the theory which Protestantism has always favored in practice, notwithstanding that protests against it have been uttered by individual ministers or even certain local synods.

Luther and his leading co-reformers of the sixteenth century signed the document by which Philip, Landgrave of Hesse, was allowed two wives at the same time. Every one knows that the Church of England was established for the express purpose of sanctioning the divorces and remarriages of Henry VIII. as often as he might need the kind offices of the new Church to this end: and at the present day ministers of every sect are ready at any moment to re-marry those who have been divorced by the enforced against transgressors guilty of civil courts.

Under the teaching which these facts imply, it is not to be wondered at that all respect for the sanctity of marriage should have disappeared among Protestants, and after this the descent is easy to the regarding of marriage as a state in life which has no serious granted, and as this happens frequently obligations attached to it, or is a mere farce which may be enacted wherever it will produce most amusement to the farcically inclined public and most gain to the managers of the show.

But it is a sign of still deeper degra dation and of the decay of faith when | not throw stones.

the rite of Baptism is made the object of ridicule. Baptism is purely a religious rite, even in the estimation of those who profane it, and the public profana. tion of it could only take place where respect for the Christian religion has been utterly destroyed in the minds of the profaners. From this we infer that though there may have been a few who took part in the disgraceful Coney Island parody on religion, without thought of the utter indecency of the act, certainly those who had any share in the act itself, and those who encouraged it by their plaudits, were guilty of a desecration of God's ordinances, without any palliation, unless gross ignorance of God and of man's duties to God be considered as some degree of palliation. We can scarcely think that the ministers of religion who took part in these ceremonies could allege that this excuse was applicable

Protestantism cannot shake off the responsibility for such proceedings, which are the direct result of the teaching of the system, which is to the effect that every man is authorized to draw his religion from the Bible as he himself understands it, without his being subjected to any higher authority, and also because it has inculcated a total disregard for the traditions of Christianity, even though they may have been handed down from the Apostolic age, and from the Apostles themselves.

Common sense should show that at least in those cases where the Bible is silent in regard to details, the meaning and intention of Christ and His Apostles can be ascertained only by Traditions, which, to say the least, must frequently have come from the Apostles, and are therefore properly interpretative of the meaning of their teaching. If the ministers had followed Apostolic Tradition, they would never have taken part in the disgraceful scenes we have described.

OUR MARRIAGE LAWS.

A despatch sent from London, Eng., by the Canadian Associated Press states that the London Leader says that the ease with which marriage licenses can be procured in Canada is one of the pitfalls awaiting the unwary girl emigrants from England to Canada. This expression of opinion is given in connection with the statement that a young couple met on the voyage out to this country, and romantically fell in love with each other. They were presumably married on their arrival in Canada.

It is very true that marriages are often hastily contracted in Canada as well as elsewhere, and frequently the parties thus marrying in haste have leisure afterward to repent their rashness. But in the present instance it is not asserted that any disaster followed. An honorable marriage contracted between two parties, even though they met each other only aboard ship for the first time is not necessarily to be condemned.

We may well reserve our indignation the Atlantic, does not seem to be a matter unreservedly condemnable.

We are not aware either that marriage licenses are, as a rule, too easily obtained in Canada. The Canadian sacred character. They have been ed- laws lay down very safe conditions under which licenses are granted. temporary contract between a man and They are not granted to minors without the consent of their parents, and some precautions are taken to prevent parties who are already married from being married anew. The laws seem to us to be very effective as a rule in preventing marriages from taking place wrongfully, though they do not throw serious obstacles into the way of parties desirous of entering into honorable marriage. As a matter of course, if certain persons have determined to defraud the law by contracting marriage when they should not do so, they may by cunning deceive the officials into granting the license. It

is not clear, however, that frauds of this kind could be absolutely prevented by any legal restriction which might be passed. There are penalties, however, which can be such misdemeanors. On the whole, the sacredness of mar-

riage is as well enforced in Canada as in almost any country in the world, and the London Leader may assure itself that whereas in Canada we scarcely ever hear of a divorce being legally under the English divorce laws, we have every reason to believe that the sacredness of the marriage tie is at least as well if not much better recognized in Canada than it is in Great Britain.

Those who live in glass houses should

On August 31 there be vers a series of articles the early life of Pius the early life of the has personally visited there are many still lipersonally Joseph Sarto ian, curate, parish prieriarch and Cardinal. these articles appear i writer saw and heard Riese, the birthplace Father. We have a picture o the one-story house in was born. The rooms ture are of the most mo principal room, corres without a carpet or e ture. Everything is when the boy Sarto be that has led him to th position that mortal ma In describing the roo X. was born the write says: "It was the fat John Baptist Sarto, v picture of the Holy Fa to them, unless they could assert that in their case "Ignorance is the mother bove the bed when he of Devotion.' housekeeping. It was the Pope, Margaret Sa

on the opposite wall the of Assisi. The niece of of Assisi. The niece of ring to the latter, so nonna era francescan mother belonged to th St. Francis'). Joseph was the fir Baptist Sarto and M The parents possessed world's goods. They plot of ground. Each make both ends m held a small municip which he derived a m the mother eked out t by doing sewing. It battle that John Bap make to support his fa dren. His poverty m: to grant permission now Pius X., to begi priesthood. To L'Univers article : John Baptist Sarto ver his consent to Joseph studies, not that the

fully appreciate the priestly vocation, bu oldest of his children supporting the family Doubtless John Bap paternal solicitude. said to himself that would be ended befo dren would be old e to make sure that hildren should be in which later on would for what he himself e But the mother ple born should be perm the Church. Her ple the end, and Joseph

of eleven, began his was two or three Riese. The poverty lute necessity. Little did not wear his sho Castelfranco. To ke ing out too quickly his hand until he was where he went to so them on. A piece in a small bag, con "During his Castelfranco school, who furnishes these Finnazzi, who was a way of paying for t old, gave lessons i grammar and arithm of his host. Ma sister of the Holy I

Later on, when student attended erty. Thanks to he succeeded in obtable to get along. breakfast consisted

ter was being form When the fathe eldest of the family Anne, the young stout-hearted mot efforts to win brea As the daughters The cup of Wid was filled to ove Joseph, who had be

e was appointed never receive any the Church, as she That his mother y an incident wh in the L'Univers readily understar Pius X. entertain

the profoundest was created Car was confined to he her son went in As a mark of redelicacy of whice by those who kneed cardinal, he house the magnifi upstairs to his wished that she much should see

These details reason that they idea of the char Christendom. Hife. From the chad to confront mount them. S