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LETTERS OF RECOMMENDATION, Apostolic Delegation,
Ottawa, June 18th, 1905.
London Ont.

London Ont.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with estisfaction that it is directed with intelligence and ability and, above all, that it is bused with a strong Catholic spirth. It strends that the strends of the strends of the control of the strends of the country 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.

herefore, earnestly recommend it to Cath-

homes.

I. therefore, carnestly recommend to the families.

Olic families.

With my blessing on your work, and best with my blessing on your work, and best yours very sincoroly in Christ, Yours very sincoroly in Christ, Yours very sincoroly in Christ, Apostolic Delegate, Apostolic Delegate.

University of Ottawa.
Oltawa, Canada, March 7th, 1960.
To the Editor of The Catholic Record,
London, Ont:

London, On:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECERD,
and congratulate you upon the manner in
which it is published.

Its matter and form are both good; and a
truls Catholic spirit pervadesithe whole.
Therefore, with pleasure, I can recommend
ito the fathful.

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

LONDON, SATURDAY, NOV. 18, 1905.

We are pleased to be able to an nounce that Vicar General Meunier has received a cablegram from His Lordship the Bishop of London, from Gibraltar, stating that he and his companions had arrived there on the 7th November, and that all were in excellent health.

LUTHER AND HIS REFORMATION DAY.

On Sunday, October 29th, the German Lutherans celebrated in Canada, as well as elsewhere, Reformation day, as the anniversary of the day on which Martin Luther, three hundred and eighty eight years ago, affixed to the door of the Cathedral of Wittenberg a roll of paper on which were written his theses announcing his new doctrines and denouncing as errors and superstitions the teachings of the Catholic Church. This act, being the formal announcement of the doctrines which were generally accepted as the basis of Protestantism, the day on which it occurred is called "Reformation Day," and kept with solemnity by German Lutherans the world over. The actual date of the occurrence was Oct. 31, but as the nearest Sunday to this date was this year on Oct. 29, the latter date was taken as more convenient for the

celebration. In Moatreal the Rev. Mr. Jestinsky lauded Dr. Martin Luther as having "declared war against darkness and superstition. His blows sounded far over the known world, and awakened an echo in the breast of every Christian who longed for truth and light. He did not intend to destroy but to re form. The foundation of the Christian Churca (Christ) had been covered by the quicksands of human opinion and tradition. Luther removed these and showed that the only foundation of the Church is Christ and His true word. No earthly consideration could prevent Luther from proclaiming the truth he had personally experienced."

Considering that Luther opened the door to every person to make his own creed, and that as a natural result we have nowadays the open profession of such superstition, as Mormonism, Eddyism, Theosophy, Spiritism, Dowieism, and hundreds of other absurd isms of admittedly human origin, all the direct consequence of the of private judgment as against the judgment of the Church, we may well doubt the assertion that Luther gave truth and light to the world. He cer tainly opened, up a field "where no order but universal horror dwelleth."

It is an undeniable maxim of logic that a principle is absurd if one of its consequences is absurd, and as we find the consequences, of private judgment to be confusion and error, that principle must be rejected by all who have any longing for truth and light. Christ established on earth an authority to teach His doctrine, and no man has or above that authority. Luther, who did this, opened the way to darkness and error, instead of to truth and light. It is, therefore, a fallacy to say as Rev. Mr. Jestinsky says, that "the real foundation of our (Lutheran) religion is Christ alone." Its founda- pressed during the session, but it is a affliction.

tion is the hallucinations of the individual mind.

It is well known that it was Luther's jealousy of the Dominican Order, and not love for the truth which led him to at tack the Catholic Church, because Pope Leo X, had selected the Dominicans to preach the privileges of an indulgence in favor of those who would contribute to the erection of St. Peter's church at Rome. Thus the hopes of Luther, who was an Augustinian monk, were shattered by the fact that this duty would be apportioned to any other than his community, and that he would, therefore, not share in the work. It was, therefore, from sordid human motives, and not from love of God, that his work of the Reformation was begun.

Luther's preaching gave birth to the multitude of jarring sects which now constitute Protestantism. He endeavored to prevent this result of his teaching, but with poor success.

The Rev. Mr. Jestinsky asserts that Luther made Christ and His true word the basis of faith; but so far is this from the truth that the Protestantism begun by Luther has resulted in the denial of Christ's divinity and of the inspiration of God's word, as this is undeniably the tendency of the Protestantism of to day. This result was foreseen and predicted by Catholic theologians from its beginning, and to day the only Church which really upholds Christ and His true word is the Catholic Church, which for nearly four hundred years has been misrepresented by Protestant ministers as being unfaithful to its divine mission.

THE C. M. B. A.

At a meeting of the executive of the C. M. B. A., held in Kingston on the 8th instant, very satisfactory progress was reported. Since the 1st of January 1,161 new members have been admitted, the total membership now numbering 20,000. The surplus at the present time is \$207,000. Another organizer, we have been informed, has been ap pointed. This will doubtless have the effect of adding a considerable number to the roll. We are pleased to know that the executive is alive to the importance of guarding every interest of the association in such a manner as to promote its permanence. In the investment of its reserve fund it has been decided to keep the money only in chartered banks. Although there are nany other perfectly safe modes of investment we certainly comment the Executive for taking such a course. Every member of the C. M. B. A. will in this connection feel positive that his money is sa'eguarded, because no chances are taken. It is pleasant to know that this, the strongest and oldest of our Catholic benefit societies in Canada, is making such solid progress. We would, however, like to see each individual member do a little more missionary work with a view to swell the ranks of the members. Such an association ought to have at least double its present strength; and, with a little more energy on the part of the branches, this could easily be done. During all the years of its existence in the Dominion the amount of good it has accomplished in the way of providing have been met promptly; and there is every reason to feel assured that such will be the case in the future. By all

ng all our Catholic men to the roll. Much strennous work is now being done by the popular and energetic secretary, Mr. J. J. Behan of Kingston. Branch flicers should keep in close touch with this gentleman. He will at all times give them much valuable assistance in the work of promoting the spread of the C. M. B. A.

means let there be a rousing rally of

the members with the purpose of add-

CHURCH AND STATE IN FRANCE.

The French Parliament has been called together and is now in session. It may be presumed that one of the first measures which will be taken up will be the passage of the Separation Lutheran principle of the supremacy bill of Church and State with which the Senate will have to deal, as it has already passed the Chambers of Deputies.

The Senate Committee which prepared the bill for the consideration of the house approved of it by a vote of 10 to 2, and this may be an indication that there will be little difficulty experi enced in its passage through the Senate. A determined opposition will be given it, however, and we can never tell before hand what is going to happen in the French Houses of Parliament, so it is quite possible that the opposition may develop more strength than is had any right to put his own judgment at present suspected. The minority will move that it is imprudent to provoke agitation in the nation by the uprooting of social and religious

traditions. The Rouvier Bill may command a substantial majority if the measure be

dangerous thing for a moribund Senate to pass a measure so sweeping, especially as it is certain that a very large section of the country is strenuously opposed to the measure, and it is very doubtful whether it would be approved by the electorate if it were submitted to them at the present moment. The Senatorial elections will take place on Jan. 7-a date which is now close upon us-and the Senators will have to consider whether their course will be approved by the people if they adopt this drastic_measure so hurriedly on the very eve of the dissolution of the Chamber.

It is true that time after time the deputies and senators who have supported this and other anti-Christian laws have been again returned to Parliament: but it has only been through the untiring efforts of the Government to influence those who hold official posi tions that the Government has been so long sustained by a majority of the people, and that majority is undoubtedly kept up by the votes of Government officials, who are inconceivably numerous in France for the reason that under the bureaucratic regime which prevails there, everything which is done for the public in any way is done by Govern ment officials. Schools are taught, roads and bridges are maintained and built by Government officials or employees, and these stand by the Govern ment, because it affects their pockets to do so. But this very fact makes the state of feeling in the country exceed ingly precarious, and at the same time makes it very uncertain whether the policy which secures a good working majority for the Government to day shall not be overturned by the vote of the people should an election be precipitated to morrow.

THE ANGELUS BELL.

Louis Veuillot, the famous Catholic ournalist of Paris, relates a beautiful incident which happened while he was travelling to Rome in company with Coquelet, an unbeliever and scoffer. As the train stopped at a lonely locality the Angelus bell was heard to ring, and a woman and child who were watching the train pass by were noticed making the sign of the Cross.

"Why do these people make the sign the Cross," demanded Coquelet. "Do they itake the train or you or me for the devil ?'

" No," answered Veuillot, " neither the train nor me nor you, Coquelet, though you are full of malice. These good people are thinking not of the devil, but of God."

" They have heard the Angelus bell, and are praying. Listen to those sweet and noble sounds! That is the telegraphic language of the Church invented long ago, and now universally understood by the people.

"And what is it saying?" asked Coquelet. Louis Veuillot replied :

"It says something which is infinitely above you and your learning, but which is understood by these simple It says that the angel of the Lord announced to Mar that she should become the Mother of the Saviour of mankind: that Mary answered the angel, May it be done to me according to thy word, I am the accomplished in the way of providing for the widows and orphans should be a to His will. Accordingly Mary conconstant advertisement for its more ceived by the Holy Ghost, and the rapid progress. All its obligations divine Word was made flesh and dwelt amongst us.

"To this divine narration and profession of faith the bell adds the prayer of the Church: O Mary, fession of Mother of God, pray for us sinners no and at the hour of our death. As this is what these pious people are say ing in unison with the bell : the Word

was made flesh, and dwelt amongst us. "Long ago over the territories of St. Louis, King of France, fifteen hundred bell towers pointed to the sky crowned with the Cross of Christ. In those days a man could hardly raise his eyes without seeing the sign of our redemption, telling us that the Word was made flesh and dwelt amongst us and died for us!

This harmonious voice of prayer flooded the fields, climbed the mountain heights, descended into the low-down valleys, penetrated the depths of the forest, and was heard over all human sounds: a voice of consolation, of hope, of love, of salvation. God loved us, He has pardoned us, He died to gain our souls, He reigns over us. without ceasing. It reminded men that they were kings, the sons of God, eo heirs of heaven, and that heaven is

the reward of faith, hope and charity.
"It was a Pope who made the use of "It was a Pope who bells widespread, and gave us the harmonlous voice of bells with their divine

language. Rome, mother of virtue, mother of light and of hope, mother of all sweetness, all joy and all poetry! O Rome, inspired of God to fill with strengthening delights the poor heart of man!"

Nothing is more sweet and consoling to the weary pilgrim on earth than to join with the millions of Catholics throughout the world in the recitation of the Angelus prayer at the sound of the Angelus bell, for it reminds us that our Blessed Lord is our Redcomer watching over us constantly to bring us to an eternal reward, and that Mary, His Mother, is our constant intercessor urging her Divine Son to have mercy upon us at the moment of our deepest WANTON IMPIETY.

Detroit papers give a strange story of a man in that city who has erected near his house and facing the streets in several directions, a large stone monument which is surmounted by a statue of the devil, who is represented in a stooping posture behind a pulpit and watching the streets. He has a fork or trident which is supposed to represent his sovereignty over hell, and to be used in torturing his victims.

The structure is fourteen feet high, and church going people of all denomin ations express great indignation against this public insult to all Christians.

On the monument there is a Latin inscription which openly denies the creation of man by God. It states that man is not a creation but a development, and that Got did not make man out man made the gods.

The maker of this indecent menument is a German who has lived in Detroit for twenty-one years. He states that he is an infidel, and that his parents before him were infidels; so are his two daughters who live with him. He is a stone mason by trade, and he himself constructed the entire monument except the statue which he had made by an artistic worker in stone and marble.

It is believed that the neighbors will make an effort to have the unsightly monument removed, though it is some what doubtful whether this can be done, if, as is supposed, it is erected on the man's own property. It certainly ought to be removed if this can be legally done.

The man who erected the structure declares that it is not to be supposed that he believes in the devil, for he has no faith either in God or the devil, but he wishes to show his disrespect for God by means of his work. At least he should be prevented from wantonly insulting God and the Christian population in the midst of which he lives. He declares his preference for the character of the devil rather than that of God as described in the Bible. For the Bible itself he says he has no reverence, and he does not believe in it at all.

GOLDEN WEDDING.

A press despatch from Montreal inorms us that on the 7th November Mr. and Mrs. James McMenamin, of 189 St. Charles street, celebrated the fiftieth anniversary of their wedding. Mass was celebrated by their son, the Rev. D. P. McMenamin, after which they renewed their marriage yows It was the first ceremony of the kind ever celebrated in St. Gabriel's parish. At the conclusion of the Mass Rev. Father McMenamin, through the kind ness of the good Bishop of London-in whose diocese he is recognized as one of its most estimable and prominent parish priests-and of Archbishop Bruchesi, of Montreal, administered to his parents the Papal Benediction. A handsome medallion bearing the portrait of the Pope was presented by His Grace. The publisher of the CATHOLIC RECORD extends cordial congratulations to Mr. and Mrs. McMenamin, coupled with the wish that they may be given many more years of life to enjoy the esteem of their fellow citi- as steamers regularly ply up and down sens of Montreal. Mr. McMenamin is one of those Irishmen whose life-work reflects honor upon his faith and his FALSE CHARGES AGAINST A

CATHOLIC COUNTRY.

Much has been said during the past three years of horrors perpetrated by the Belgian authorities upon the natives of the Congo Free State in Africa which has been under the suzerainty of Belgium during the past twenty-five years.

There are in the Congo State over 600 missionaries of all denominations, and of these 390 are Catholic priests and sisters, and 230 Protestant mis sionaries, men and women.

A few of these Protestant mission aries have brought charges against the Government, that most horrible cruelties are regularly perpetrated by the officials, and these statements have been taken up by the Congo Reform Association of Liverpool, England, and both the British and American Governments have been appealed to in order, as it has been alleged, to transfer the rule of the Congo to Great Britain, which, it is supposed by the missionaries would improve the country and civilize the natives by milder methods than the Catholic Belgians have employed.

About twelve months ago the Govern ment of the Free State appointed a commission to enquire into these charges, and the investigation thus undertaken has resulted in a report which was sent in on Ostober 3rd, 1905. The Commission spent five months in the Congo territory Upper and Lower, and examined between four and five hundred witnesses, including magistrates, commercial agents, missionaries and natives, all the investigations taking place publicly.

It must be borne in mind that twentyfive years ago the people of the Congo | the purpose of the British accusers vas | The leader of the Conservative party,

were plunged in the darkest barbarism. They were cannibals, and were the prey of Arab slave merchants who made raids upon them to carry them into Morosco, Turkey, Persia, etc., to be sold into slavery. In the search for slaves the cruelties practiced were almost beyond belief. But the commission reports that the Belgian Government has put down the slave trade entirely and almost abolished cannibalism, which, however, in spite of the Government's efforts, is sometimes practiced in secret, it being sometimes impossible to discover and prevent the

The natives have been civilized by being educated, the education being given then by the missionaries.

natives from practicing their old

habits.

The natives are declared to be pleased with the changes which have been made in their condition, and especially with the way in which justice is administered, and the advance in civilization has been great through the efforts of the missionaries, especi ally along the line of the Nile.

For the maintenance of the Govern ment and the improvement of the country, a tax has to be levied, and it is found by experience that the only way in which the tax can by obtained is by the labor of the natives. By statute the amount of labor required is not to exceed forty hours per month, but this has been in some instances exceeded, but the commissioners recommend that the limit be strictly adhered to. The Government, however, takes care to pay a reasonable price for this labor.

The missionaries who brought the accusations against the Belgian author ities have stated that the natives were mutilated if they failed to bring in to the authorities the quantity of rubber required from them as a tax. This is denied by the commissioners, who say that the whites have never mutilated living natives. They admit, however, that corpses have been mutilated sometimes, especially by the black soldiers, as a proof of the death of the person so treated. This barbarous practice was a continuation of the ancient practice of the natives who formerly employed this method of showing how many persons they had killed. But it does not appear that this practice was authorized by the Government officials. It is found difficult to cure the blacks even in the employ of the Government from their former barbarous customs.

The reports exonerate the Government of nearly every charge which has been brought against it, though in a few instances the commissioners suggest a mitigation of labor, as in the case where more than forty hours labor had been required from the natives in Government work. They assert that the missionaries who have made sen sational charges of atrocious cruelty have greatly exaggerated the conditions existing. They also give great credit to the Government for having aided in building up towns with comfortable houses, where before there were only miserable huts. Railways also have been built through the heart of the forest, and the Congo river has been made the means of industrial progress, establishing trade between the towns and with foreign countries. Good roads have been made, and there are parks, plantations, steam boats, telephones, telegraphs, churches, schools and hospitals throughout the country, with other modern improvements, all of which have been done within a quarter of a century, in a country which was sunken in a most deplorable state of barbarism. In fact, so wide apart are the reports

of the missionaries and the Liverpool Congo Reform Association from that given by the Belgian Commission that it is difficult to form an accurate judgment on the matter. Yet, as it has been proposed to lay the whole case before the Hague Peace Tribunal, it is very probable that more light may be thrown on the matter shortly. We incline to the belief that the accusers of the Belgian Government have misrepresented the case in order to give to the Liverpool Association, which is chiefly composed of traders with Africa a chance to secure the trade to them selves after ousting the Belgians from the country. We are confirmed in this view by the testimony of many reliable witnesses. The King of Belgium himself has stated that these charges have been many times refuted. We may add to this that Major James Harrison in letters to the London Times refuted toba in mind, it was to be expected the specific charges of mutilation of the that Catholics could not again place natives, and showed that the story was any confidence in a hostile majority invented from sinister motives. In fact many of whom are ever ready on the even old stories of the cannibal period slightest pretext to preach a crasade of the Congo were rehashed and retold as if they were the deeds of the Belgian authorities of the present day. Also bloody encounters of the private trading parties with the natives have been attributed to the Government officials in order to make out a case. Thus Count Kowalsky, as the repre

sentative of King Leopold, declared to Liberals of Manitoba will have President Roosevelt in Oct., 1904, that

" to establish the contention that Belgium was impotent to maintain effective government on the Congo," but that the other European powers refused to accept these representations, and that now the Congo Reform Association is endeavoring to do indirectly what the British Government had failed to effect by direct means. He adds :

"The testimony of travellers from the days of Henry M. Stanley to the present day is unanimous and emphatic in the praise of the Congo Free State

To this it may be added that there are not wanting tales of ill treatment of natives in other parts of Africa than the Belgian territory of the Congo, namely, in the British, French and Ger. man territory. It is only a few months since three Europeans at Ruanda, in British territory, west of Lake Victoria, were brought by a colonial non-commissioned officer to the prison of Dar-es Salam for horrible misdeeds. One had been sentenced to fifteen years imprisonment by the Judge at Muanza for shooting two native boys who were his ser rants. The other two had stolen one hundred large and small head of cattle from the blacks, and when the natives followed these thieves to recover their property, forty seven natives were killed in the affray which ensued. It may thus be seen that under any European Government horrible crimes are committed by the whites, who, from the fact that they are whites, and their victims blacks, imagine that they are free to deal with the natives as they think proper.

OBSERVANCE OF THE LORD'S DAY.

"A Protestant" of St. John, Nfd., asks "Ha; a Catholic the right to keep his store open for business on Sundays, or can such a person be called a Catholic ?

ANSWER.

The Catholic Church commands her children to hear Mass on Sundays and Holy-days, and to abstain from all unnecessary servile work. This is clear from the answers to two questions in the Catechism taught to all Catholic children.

Q. 1. Which is the chief duty by which we are commanded to sangtify the Sunday?

Ans. Assisting at the Holy Sacrifice of the Mass. Q. 2. What is forbidden by the third

commandment? Ans. All unnecessary servile work ; and whatever may hinder the due observance of the Lord's day, or tend to

profane it. Trade is among the things forbidden under this law; so our correspondent will see that such a person as he describes does business against the law of the Church. Nevertheless, there are occasions when the law is relaxed, that is, when such a relaxation is required by charity towards our neighbor, piety towards God, and in cases of necessity, which must be judged according to the nature and circumstances of each case.

BIGOTRY DEFEATED.

The result of the general election in the Province of Alberta gives reason for general rejoicing on the part of all who have a sincere regard for the welfare of the Dominion. It will be remembered with what bilterness the government at Ottawa was assailed because of its having inserted in the constitutions of Alberta and Saskatchewan a provision whereby the existing Separate school system could not be interfered with. This system of Separate schools is not all that Catholies are fairly entitled to, but it was the best that could be obtained from the non-Catholic majority of the people. The ultra Protestant section of the two new provinces, urged on to a remarkable degree by the fierce anti Catholic bigotry of a section of the Toronto press, notably the World, the Telegram and the Mail and Empire, fought a determined batile against the school classes of the Autonomy Bills. The object, of course, was to leave the provinces free in this regard, and a few years would doubtless bring on an agitation in the North-West for the wiping out altogether of the Separate school system. It was asserted that the provinces if left to themselves would deal most liberally with those who desired to have Separate schools. "Trust the Provinces" was the battle cry, but, having the example of Maniagainst the Catholic Church and its institutions. While the electors of Alberta deserve every praise for the outcome of the contest just brought to a close, there is no telling how soon, with a largely increased population, a different result might be the outcome. In a house of 25 the 23 members and the Conservatives 2.

Mr. R. B. Bennett this may be taken a gratulation in every minion. Judging fi the province of Or ago in dealing with question, he prove dangerous agitator. place in the public such men, and the are to be commen Mr. Bennett at h will take the lesso be hoped the r wan will be sin Alberta and the provinces will by putting upon re wipe out foreve cries and enter up perity with mea a determined to dea all and govern the manlike and patric

NOVEMBER

INTOLERAN Some weeks ago in a court held by trates in London persecuting spiri ollowers of the lat the latter is no le stir up bigotry at One Mr. Kidg

on behalf of Colo the magistrates t Roman Catholic streets of Harles day, when eccl and idols " wou duced a proclar seal of Queen Vi Reman Catholic practice the ri that Church a place of worshi He also appeale Act of 1829, wh sions illegal, priest convicted should forfeit £

Mr. Luke, th asked what he gell replied tha officer to warn charge of the p procession is ill Mr. Luke said an illegal act.

Mr. Kidgell unlawful assem The Magistr to say that it i a procession of Mr. Kidgell he procession. use of vestmen The Magist

that we can do Colonel Fitz were therefore they desired, o stop a re idols referred on which were Blessed Virg points," or h

of London Ke THE L

W. F., of V enquiry whet a married man there is no p sent to live to become a Byalawo man cannot l wife consent

own accord. In the case ditions are n filled, and promoted to It is also f to enter a r

consent of h These are particular c of the Pop which can b the concessi

RELAP

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popular, nothat I have on, will in teen hund asleep. T go golfing

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