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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1902.  
To the Editor of THE CATHOLIC RECORD,  
London, Ont.  
Dear Sir: For some time past I have read your estimable paper. The CATHOLIC RECORD, and congrats you upon the manner in which it is published.  
In matters of faith and morals, and in the Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.  
Blessing you, and wishing you success.  
Believe me, to remain,  
Yours faithfully in Jesus Christ,  
J. D. FALCONE, Arch. of Ottawa,  
Appt. Deleg.

London, Saturday, Jan. 18 1902.

NEW SEPARATE SCHOOLS AT WINDSOR.

On Tuesday morning, Jan. 7th, at 8 o'clock, some five hundred children assembled at St. Alphonsus' church to be present at the Holy Sacrifice of the Mass. The Mass of the Holy Ghost was offered up by the Rev. Father St. Cyr, pastor of Stoney Point parish, in which three separate schools were established last year. During the Holy Sacrifice the children, under the direction of Father Downey, sang appropriate hymns. After Mass the children, accompanied by the priests, teachers and trustees, marched in procession to the new schools, which were blessed with the usual ceremonies.

Although the trustees of the Separate school had prepared ten large class rooms, it became necessary on the second day to start a class in a house on the school grounds; also a class in the large vestry attached to the St. Alphonsus church, and, finally, an overflow class in a room placed at the disposal of the Separate School Board by the good Sisters of St. Mary's academy.

The zealous pastor, the Rev. Father Mounier, has every reason to be proud of the good and faithful Catholics of Windsor.

It is true that many Catholics believed that the Public School Board would willingly place at the disposal of the Catholic trustees the two schools formerly used by the Catholic children. These two Public schools were called the St. Alphonsus and St. Francis' schools, and were set apart for the exclusive use of Catholic children, while all the other Public schools in Windsor were set apart for the exclusive use of the Protestant children.

When the system was first introduced, the Catholics were in the majority, and they went into the partnership to accommodate their Protestant neighbors, who were not allowed by law to support Catholic schools, and who were then not strong enough to carry on efficient schools for themselves.

All admit that the Catholics have more than paid for the two schools which they claim, and, besides, they are held by debentures for thousands of dollars for the building of the schools used exclusively for Protestant pupils.

As the whole system was merely an illegal compromise, and might be upset at any moment, the Catholics concluded to form a Separate School Board, and to carry on their schools according to law. The trustees of this new Board requested the Public School Board to rent them for one year the two schools which were built for and always used by Catholic children, and in the meantime the whole question could be settled by arbitration or by any plan agreed to by both School boards.

The reader may imagine the surprise and indignation of the Catholics when the Public School Board positively refused to allow Catholics the use even of one school. The Catholics were clearly given to understand that they could get no share in the schools and that they would be held to pay the debentures for the schools built and used exclusively for Protestants.

The great Windsor system was held up as a glorious one, but there is not much glory or any thing else in it for the Catholics. They are told they will get nothing, and that they must pay thousands of dollars besides. In a word, they are told by the Protestant majority on the Board that they have no rights, and they may grin and bear the burden.

While the Catholics of Windsor and Essex, whenever and wherever they are in the majority, have always treated their Protestant neighbors and rivals with the greatest liberality, it

is not likely that the intelligent and influential Catholics of Windsor will submit to be robbed of their rights as citizens and as Catholics, without at least making an effort to secure what belongs to them. They will likely insist on getting even a crumb from the luxurious educational banquet for which they have paid their honest money. Surely the well-disposed Protestants of Windsor are able and willing to pay for the education of their own children.

This complicated question should not be settled by legal quibbles, nor by political trickery, either one way or the other, but it should be settled by the eternal laws of justice and fair play—the golden rule, "As you would that men should do to you, do you also to them in like manner."

Supposing a parallel case arose in the Province of Quebec, would not the minority there be treated with justice and generosity? Why should not the great Province of Ontario be as generous to the minority as Quebec is? It is the duty of all men of good will to preserve peace in this new country, but there is no peace unless the right of all citizens are protected. Therefore we hope that the Public School Board of Windsor does not represent the sentiments of the fair-minded Protestants in that place, and that all men who have the true interests of the community at heart will unite in demanding that the Catholics get fair play—will get their own schools, and what in justice they should get. Let justice be done, though the heavens should fall.

CATHOLIC FEDERATION IN THE UNITED STATES.

The movement for the Federation of the Catholic societies of the United States, which has been going on for some time, has at last crystallized into a practical reality. A convention was held a few days ago at Cincinnati to effect this union, at which over 500 lay delegates were present, representing 600,000 members of the societies desiring federation, and rules were adopted to govern the confederated association. Bishop McPaul of Trenton, N. J., who has been the most strenuous advocate of federation, was present, and spoke forcibly on its necessity for the purpose of guarding Catholic civil rights in the country. Bishop Messmer of Green Bay, Wisconsin, also ably advocated the union and urged the advantages which the whole Catholic body will reap through the federation. A national organization was formed under the name "The American Federation of Catholic Societies."

Some of the Catholic papers of the United States confidently express their expectation that the Federation will have a membership of more than a million before the General Convention will meet again. The next meeting, which will be held next year, will take place in Chicago.

It is not intended that the Federation shall take a side in the purely political matters of the nation; but it will aim at advocating measures which will be of benefit to the Catholic Church in general. It will not interfere in politics any further than is necessary to protect Catholic interests, and this especially when these interests are endangered by such unjustifiable organizations as the A. P. A. and similar anti-Catholic and un-American associations.

ANOTHER SPIRITUALISTIC FAKE.

An amusing occurrence took place at a spiritualistic seance at Austin, Texas, the day after Christmas, whereby an abrupt termination came to a series of spiritualistic seances which had been in progress for several weeks in that city, and had resulted in the "conversion" of several hundred converts to spiritualism.

Every night for weeks, the mediums "had called forth spirits from the vasty deep," and the ghosts, obedient to the call, appeared on the stage one by one, and perambulated the portion of the hall assigned to them with dignified, and supposedly, with ghostly tread, when one of the disembodied spirits treaded on an upturned tack, whereupon with a most unghostly but truly weird yell it grasped one of its bare feet with both hands and began to utter maledictions against the unruly doubters who had placed the tacks upon the floor in a double row to test the reality of the spiritual manifestations.

The managers of the seances had warned the audience that fatal effects might befall any one who should attempt to touch the ghosts, and that at all events such an attempt would put an end to the seance.

A couple of doubters, not wishing to infringe openly the rules laid down, and being, perhaps, somewhat fearful lest some dire catastrophe might occur from such a breach of decorum, took another method to test the matter, and for this purpose laid down the tacks as a simple experiment.

The result was that the seance was brought to a sudden close, and popular

indignation was excited to a high pitch against the fakir mediums who had evidently committed a gross fraud, playing upon the credulity of their audience, and receiving money under false pretences.

It is said that there were no more seances given by these mediums, but that they made their escape from the indignant audience by passing hurriedly out of the back doors, without attempting to take their apparatus with them.

Many of the converts, convinced of the fraud, have abandoned the spiritualistic religion which they had so thoughtlessly joined.

THE FALLING OFF OF MINISTERIAL CANDIDATES.

Some weeks ago the Rev. Dr. Joseph Henry Crooker called attention in the Christian Register of Boston to the fact that the number of candidates for the ministry in several Protestant Churches is diminishing with alarming rapidity from year to year.

While the population is increasing, a standstill in the number of new ministers would signify a diminution of ministerial activity; but an actual falling off indicates, and must indicate, a rapid decline of religious faith and vitality.

It is stated positively that the number of candidates for the ministry of the Presbyterian Church North fell in the last four years from 997 in 1898 to 591 in 1901; a decrease of almost 35 per cent. In the Southern Church the number fell from 402 to 317, being a decrease of over 21 per cent.

The Congregational ministry is suffering a similar decrease, according to the same writer, though he does not furnish the exact statistics as he has done for the Presbyterians. He says, however, that in "journals of Protestant Episcopal Church in England," that is the Anglican Church, "there has been considerable correspondence indicating an insufficient supply of candidates for ordination. He has also observed personally that in the colleges of New England from which the Congregationalists draw their recruits for the ministry, the number of graduates is rapidly diminishing."

Dr. Crooker considers the attitude of the young men toward the pulpit to be the clearest indication of the hold which any Church has upon modern life, and his inference is that the Churches mentioned are losing that hold. He says:

"Why do young men decline to become ministers? And we would study this question, not as advocates of any particular creed, but as friends and guardians of civilization. The facts to which attention has been called certainly show that something is radically wrong. The situation starts us into the feeling of an impending peril. Some remedy is urgently needed. Religion is essential to civilization; and the Church needs the best men in its pulpits, that it may do the best work for mankind."

He then remarks that there is a cause assigned by some persons for this phenomenon. "We live in an age," it is said, "of course materialism that is destructive of religious interests . . . and young men shun the ministry because they are brought up in an atmosphere fairly saturated with the worship of Mammon."

The doctor does not consider this to be the true explanation of the case, though he admits that it may explain it in part, but only in a small part. He points out that young men are not entirely influenced in their choice of a profession by the desire of amassing wealth; and there are still candidates enough in the teaching profession for example, which is not a lucrative one, to indicate that there is no drift away from it as from the pulpit and there are also an abundance of "humanity workers," who are not engaged in their work for the sake of lucre. Dr. Crooker, therefore, is of opinion that the cause of the trouble is not ethical, but theological. He believes that the process is as follows:

When a young man begins to study for the ministry, his horizon widens, and he soon discovers that his once cherished beliefs—the beliefs that were inculcated into him from his childhood—are against what science forces him to believe. Should he finish his studies and become a minister, he must either become a hypocrite and conceal his convictions, or subject himself to the peril of a heresy trial, which has become a very common event in recent years.

The remedy Dr. Crooker proposes is that the Churches lay aside as "valueless luggage" much of their dogmatic teachings which are outgrown and useless affairs.

So far as Dr. Crooker has shown that the cause of the decline complained of is theological rather than ethical, we believe he has diagnosed the case correctly; and we believe that he is partly correct also in stating virtually that the situation arises out of the recent spread of notions which are Latitudinarian, which we hold to be almost identical with infidelity. But these notions

would disappear in a great measure if the churches possessed a real authority to speak definitely on what is revealed truth and what is error, as the Catholic Church has. It is, as we believe, the growing conviction that the churches do not exercise such authority because they do not possess it, which causes the falling off, more than any other cause. A Church which has not authority to teach positively what is revealed, and to state firmly and decisively what is subversive of God's revelation, cannot fulfil the command of Christ to "teach all nations," and cannot claim to be "the pillar and ground of truth" which St. Paul declares to be the characteristic quality of the "Church of the living God."

Our view of the case is borne out by the fact that there is no such falling off of candidates for the Catholic Church.

The Catholic Church answers definitely the question, "What is truth?" whereas the sects by asserting that the private opinions of men are the supreme criterion of truth, and not the teaching of the Church, actually invite candidates for the ministry to reject the fundamental doctrines of Christianity, and so to become Latitudinarians. Practical infidels who have honest convictions cannot be expected to become the propagators of a faith in which they have ceased to believe.

If a Church cannot preface its mandates with the same declaration which was used by the Apostles of Christ who issued their decrees at their Council of Jerusalem: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things," it is time for it to quit business as a Church, and to show itself to be merely a social or ethical club, as the case may be.

THE MANITOBA SCHOOL QUESTION.

The Manitoba Government has announced through the speech from the throne that the Province has hitherto failed to receive from the Federal Government the accumulated interest upon the school monies in its custody, and those derived from the sale of school lands. The Legislature is asked to take measures to convince the Federal authorities that the just demands of Manitoba in regard to these matters should no longer be disregarded, and the Legislature is informed that it may be necessary to introduce legislation dealing with monies now paid to schools and to amend the School Act.

The special despatch to the Mail and Empire announcing this says: "It is thought it may be necessary to make some changes in the Manitoba School Act on account of public feeling in some quarters here, and it is wondered whether, as the Government opens up the School Act, they may be forced to make other alterations therein which might perhaps affect the Laurier settlement."

We have before this many times shown that the so-called settlement of the Manitoba School Act was not worthy the name, and we hope the Dominion Government and Parliament will not hand over the monies which it has in trust for education in Manitoba, until a perfectly fair and just settlement of the school question be made by Manitoba.

For twelve years, that is to say, since the enactment of the Manitoba Public School Act of 1890, the Catholics of Winnipeg have suffered inconceivable hardships in being subjected to a double taxation for schools, being compelled to pay the Public school tax while maintaining their own schools, and no hope of redress has been held out to them. This is admitted to be a serious hardship, as it is also a breach of the solemn agreement entered into by the Manitoba Legislature when the province was established as part of the Dominion of Canada.

It would now be a suicidal act for the Dominion Government to let go the power which it possesses by reason of the school monies under its control, until full justice be done to the Catholics of the province.

Judging from the past, it would seem that from the Legislature of Manitoba very little justice is to be expected. The Reform Government of that Province refused to do justice to the Catholics and so far the present Conservative Government has been equally unwilling to act fairly and equitably.

It is barely possible that the present Provincial Government may so reopen the question as once more to restore to Catholics the liberty and rights which they enjoyed before 1890. If it is willing to do this, the Dominion Government might reasonably meet the views of the statesmen who have charge of the affairs of the Province; but until this be done to the fullest extent, the Dominion Government would be rash and insensate to hand over to the Province the monies under its control, of which it may be necessary to make use in order to re-establish under the law the system of Catholic Separate Schools as it existed before the oppressive legislation of 1890.

Let the Dominion Government tell

the Legislature of Manitoba that these monies cannot be handed over until full justice be done to the Catholic population of the Province.

THE CHRISTIAN PRIESTHOOD.

The Contemporary Review publishes an article by the Rev. Canon Hensley Henson entitled "Our Unhappy Divisions," which is "a Plea for the Recognition of non-Episcopal Churches" by the Church of England.

The article is lengthy, but its scope may be compressed within a somewhat short space. He asserts that the National Church at present, owing to the predominance of the High Church party, holds non-Conformists to be schismatics, non-Episcopal orders to be no orders, and the Holy Communion administered in non-Episcopal Churches to be irregular, and "perhaps" invalid.

The real barrier against the admission of non-Conformists to Communion in the Church of England, he asserts to be the rubric at the end of the "Order of Confirmation," which runs thus: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

This change, he says, was added to the Prayer-Book in 1661, in spite of strong protests offered by the Puritans, which were, however, futile.

Canon Henson maintains with truth on his side that before this date Non-conformists were freely admitted to Communion in the Church of England and as part of the evidence on this he quotes from Rev. Richard Baxter's writings the amusing account which this celebrated divine gives of his own confirmation, which shows that whatever seriousness may be attached to this rite in the Church of England at the present day, it was a very farcical matter in the year 1630 when it was conferred upon Baxter himself, who is called by Dean Stanley "the chief of English Protestant schoolmen."

Baxter's account of his confirmation is as follows, the Bishop referred to being Bishop Morton:

"In the Bishop's days, some few of them (the population generally) were confirmed: in the country where I lived about one in ten or twenty, and what that was, and how it was done, I can tell you by what I once made trial of."

"When I was a schoolboy about fifteen years of age, the Bishop coming into the County, many went to him to be confirmed; we that were boys ran out to see the Bishop among the rest, not knowing anything of the meaning of the business. When we came thither, we met about thirty or forty in all, of our own stature and temper, that had come 'for to be Bishopped' as it was then called. The Bishop examined us not at all in one article of the faith, but in a Churchyard, in haste we were set in a rank, and he passed hastily over us, laying his hands on our heads and saying a few words, which neither I nor any that I spoke with understood, so hastily were they uttered, and there was an end. But whether we were Christians or infidels, or knew so much as that there was a God, the Bishop little knew, nor inquired. And yet he esteemed one of the best Bishops in England."

This was, surely, a very different rite from the "imposition of hands" conferred upon the Samaritans whom Philip had previously instructed in the faith of Christ, and whom the Apostles Peter and John confirmed, and of whom it is said in Acts viii., 6-21:

"And the people were attentive to those things which were said by Philip, with one accord hearing and seeing the miracles which he did. . . . And there was great joy in that city. . . . And Peter and John when they were come prayed for them that they might receive the Holy Ghost. . . . Then they laid their hands upon them, and they received the Holy Ghost."

And then when Simon, the magician, offered the Apostles (the first Bishops of the Church of Christ) money that he might obtain the power of giving the Holy Ghost by the laying on of his hands,

"Peter said to him: May thy money perish 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."

We may properly here remark that the Book of Common Prayer has at the present time a solemn form for the administration of Confirmation which asserts that this rite is administered "after the example of the holy apostles," and the prayers thereof are to the effect that the Holy Ghost may come upon those who are to be confirmed.

The Rev. Canon Henson is of opinion that in order that Communion might be given to Nonconformists, the Rubric insisting upon the reception of Confirmation, or at least the desire of its reception, should be eliminated; and, indeed, considering the farcical value evidently placed upon the rite itself by "that best of Bishops," Dr. Morton, and as Rev. Dr. Baxter implies, by the Bishops generally in his time, we see no good reason why Canon Henson's suggestion should not be followed. If Anglican Confirmation was but a farce