

The Catholic Record.

Published Weekly at 454 and 456 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHBROOK, P. J. NEVIN, and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

PUBLISHER: THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKE KING, JOHN NICH, P. J. NEVIN, and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

RATES OF ADVERTISING:—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterborough, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, April 10, 1897

HOLY WEEK.

In Holy Week, which is the last week of Lent, the Church commemorates in an especial manner the Passion or sufferings of our Blessed Lord. The two weeks constituting Passiontime are devoted to the commemoration of His Passion, but Holy Week especially so, because it was during Holy Week that the mysteries of His death and the Redemption of mankind were accomplished.

Palm Sunday is the first day of Holy Week. The antiquity of its observance is evidenced by the fact that it is mentioned in the ancient life of Euthymius who lived in the middle of the fifth century, and palm branches are used as well in the service of the Greek Churches as under the Latin rite. This proves not only the very early observance of the day itself, but also of this peculiar usage, long before the Eastern schism took place. The frequent occurrence of palm branches in early Christian mosaics and wall paintings found in the catacombs and elsewhere also points to the same conclusion.

Palm Sunday was instituted in memory of the triumphal entry of our Blessed Lord into Jerusalem before He was made a prisoner by the chief priests of the Jews and the Pharisees. When He approached the city humbly riding on an ass, the people, moved by enthusiasm and an account of His many miracles, and His divine teaching, spread their garments and branches of trees in the way crying out "Hosanna to the Son of David. Blessed is He who cometh in the name of the Lord. Hosanna in the highest."

The word Hosanna signifies "save now" and the exclamation was a prayer for the preservation of Christ Himself, and for salvation and mercy for themselves through Him. It is similar to and is quoted from the words of David in Psalm 117: "O Lord, save me: O Lord, give good success. Blessed be he that cometh in the name of the Lord."

As yet the Pharisees and Scribes had not succeeded in directing the anger of the people against Jesus, and, anxious as they were to persecute Him and to put Him to death, they as yet feared the people, who loved and venerated Him because He had conferred so many favors on them while He went about doing good.

A few days later the wives of the enemies of Jesus succeeded in persuading the people that He was a blasphemer, and when they apprehended Him on so false an accusation, the same crowd which had before honored Him with a triumphant procession clamored for His death upon the cross, the most ignominious punishment which could be inflicted on a malefactor. This occurred on Good Friday.

On Thursday of Holy Week, called also Maundy-Thursday, occurs the feast of the institution of the Most Adorable Sacrament of the Eucharist.

Christ's Last Supper was on Thursday, two days before the great Paschal festival of the Jews, which was kept in memory of their delivery from the bondage of Egypt. The Last Supper was for the celebration of the Passover, and Jesus took the occasion to institute the Paschal feast and sacrifice of the New Law which was to take the place of all the sacrifices which were ordered to be kept under the law of Moses.

While the Supper was going on, Jesus foretold that He would be betrayed to his enemies by one of His apostles there present, and Judas was indicated as the guilty one who had plotted this infamous crime. Then He took bread, "blessed and broke and gave to His disciples saying: Take ye and eat: This is my Body. And taking the chalice, He gave thanks and gave to them saying: Drink ye all of this; for this is My blood of the New Testament which shall be shed for many unto remission of sins."

These were efficacious words actually doing what they expressed. The bread was changed into Christ's Body

and the wine into His Blood, and the act was received by the Apostles as the fulfillment of the promise which He had made some time before to give His Flesh and Blood to be our food and nourishment for the (spiritual) life of the world.

On Holy Thursday it is the usage of the Church that only one Mass is celebrated in each church, at which all the clergy receive Holy Communion, in memory of the administering of the Sacrament by Christ to His Apostles. In Episcopal cities that Mass is celebrated by the Bishop, who also consecrates during the Mass the holy oils used in administering the other sacraments during the year.

To prepare for the celebration of the Mass of the Presanctified on Good Friday, on which day the sacrifice of the Mass is not offered up, two Hosts are consecrated on Holy Thursday, one of which is used as usual during the Mass of the day, and the other is reserved for the Mass of the Presanctified to be celebrated on Good Friday. The altars are also stripped of their ornaments after the Mass of Thursday, to prepare for the mournful offices in celebration of the death of Christ. The Blessed Sacrament is also removed in solemn procession to a repository specially prepared to receive it, and it is retained there until the time for the celebration of the death of Christ has passed.

On Good Friday, as we have already indicated, the death of Christ is commemorated by a mournful rite which is called the Mass of the Presanctified, because the Host whereby the celebrant communicates was consecrated at the Mass of Holy Thursday.

Christ's death was the sacrifice by which our redemption was effected, and the offices of the Church are on that day peculiarly touching, impressive, and sorrowful. We should celebrate the day in mourning for our sins which required so precious a sacrifice for their expiation.

On Holy Saturday our Blessed Lord remained in the tomb. The Mass of that day, however, was originally celebrated during the night between Saturday and Sunday, and though the time of celebration has been anticipated it is still regarded as the Mass of the night during which our Blessed Lord rose from the dead. For this reason it partakes of the joyous character of Easter Sunday to some extent. The "Gloria" and the "Alleluia" of Easter are used in this Mass, and the bells, which were silent on Good Friday, are used again.

On Holy Saturday the new fire, the Easter holy water, and the Paschal candle are solemnly blessed, all of which represent symbolically the Resurrection of Christ from the dead. These and similar blessings of various objects by the prayers of the Church are in accordance with the usages prescribed in Holy Writ, as such blessings were ordered under the Old Law, and under the New Law the Apostle St. Paul wrote to Timothy: "Every creature of God is good, and nothing to be rejected that is received with thanks giving: For it is sanctified by the word of God and prayer."

THE ENGLISH EDUCATION BILL.

The United Presbyterian Church of Scotland, which is one of the sects into which Presbyterianism is divided, notwithstanding its delusive name expressive of unity, has taken a very determined stand against the Education Bill which is now before the British Parliament. Its Disestablishment committee has passed a series of resolutions on the subject in the hope of creating a public sentiment against the Bill. In one of these resolutions it says:

"It is not a right of conscience, but a violation of the rights of conscience, for the State to provide Episcopalians, Roman Catholics, or Protestant Dissenters of any name, with schools where their catechisms, creeds and rituals are taught to the young under their care, at the public expense. It ought not to be felt a hardship, but a privilege of conscience, for those who hold the untenable opinion that the secular and the religious cannot be properly taught unless they are taught together in their denominational schools, to keep up such schools entirely out of their own funds."

The fact that the Bill has passed Parliament by a majority of 205 is a sufficient evidence that the argument used by the Committee has little weight with the general public, and might furnish food for reflection to the members of the Committee, and give them occasion to suspect that there is a fallaciousness in their argument which is very palpable to those whose minds are not warped by the influences of

sectarian animosities and prejudices. The same argument which the Committee thus uses has been frequently employed in this country also, with as much confidence as if it were conclusive and unanswerable.

Catholics and others who maintain the necessity of religious education do not ask the State to pay for the teaching of their "catechisms, creeds, and rituals" at the expense of the public. They are quite willing to pay for this out of their own pockets, but they very reasonably demand that they shall not be subject to a penalty for teaching religion to their children. If while paying for the education of their own children they are obliged to support a second set of schools for the benefit of those who do not wish to educate their children morally as well as secularly, such a penalty is imposed upon them, and it makes no difference in this regard whether the godless schools are maintained by direct taxation, or by an apportionment from the public treasury which they have helped to fill.

We can see no valid reason to justify legislation which discriminates in favor of those who will not have any religion taught in the school room. We do not by any means deny that it is the office and duty of the State to employ adequate means to ensure that the children shall be sufficiently and properly educated, but when it does this it should observe distributive justice by taking care not to impose a double tax upon those who conscientiously believe that secular and religious instruction should go hand in hand. It is as much the business of statesmen to find the way of thus dealing justly with all classes, as to provide for general education. We might concede that the problem is a difficult one, but it is the business of statesmen to solve such problems, no matter how difficult they may be. Yet it is not so difficult as those who, like the United Presbyterian committee, do not desire to have it solved, would have us believe. The Separate school systems of Ontario and Quebec solve it satisfactorily, and in England it is aimed to solve it by placing the Voluntary schools on a more satisfactory basis by extending to them that justice which has hitherto been denied them.

The fact that British statesmen have become fully conscious of the injustice which has hitherto been inflicted on the supporters of the Voluntary schools, and desire to remedy it, apparently irritates the committee, and they are endeavoring to prevent justice from being done. With this object they raise the pretext that under the Voluntary school system as aided by a government grant, the State will supply religious teaching, and will thus countenance State Churchism. This is not the case. The State will not supply the religious teaching, as it will only pay for secular results in the Voluntary schools, whereas the religious teaching is supplied by the denominations under whose auspices the schools exist. But as matters are at present the State puts a premium on the absence of religion. Thus a system of no-Churchism is favored, and it needs no argument to show that a no-Churchism favored by the State is a much greater evil than any State-Churchism which could be devised.

The Voluntary schools of England, which are similar to the Separate schools of Canada, are not Catholic schools, but are of all denominations which choose to establish them. The majority are of the Church of England, but some are Catholic, and others Methodist.

To show the magnitude of the injustice which has been inflicted by pampering the Board schools, while the Voluntary schools were left to look out for themselves, we may mention one fact stated by Mr. Morley, though for a different purpose from ours, that at Newcastle there were 12,000 children in the Board schools, and the same number in the schools of the Church of England, beside those who were attending the Catholic and Methodist schools. In other towns, the proportion of children attending the Voluntary schools was much greater, and on the whole nearly two thirds of the children are at these schools, and only one third at the Board schools. Hence two-thirds of the population of the country were placed under the disadvantage of paying a double tax for education for the benefit of the other one-third. This is the anomaly which the Education Bill now before Parliament is intended to correct, but which the Presbyterian Committee wishes to perpetuate. The Bill, however, is very sure to become law, as it is supported by more than the ordinary Government majority.

THE APOSTOLIC DELEGATE, AND THE GOVERNMENT.

The address of the Hon. J. I. Tarte, the Minister of Public Works, in the House of Commons on Tuesday, the 30th ult., was in several respects a remarkable one. It was delivered on the very day of the arrival of the Papal Delegate in Canada, and as it had special reference to the causes on account of which Mgr. Merry del Val was appointed by the Holy Father to come to Canada as his representative, there are many things in it which will be of interest to our readers.

Mr. Tarte began by reading the petition of forty-five Liberal members of Parliament to the Pope, among whom was Mr. Tarte himself. The petition declares that His Holiness had already been informed that certain prelates and members of the secular clergy in the Province of Quebec during the general elections of last June, "intervened in a violent manner in restraint of electoral freedom, taking sides openly for the Conservative party against the Liberal party, and going so far as to declare guilty of grievous sin, those who would vote for the candidates of the Liberal party." The document also explains that the petitioners, who are all Catholics, and "respectful and devoted children of the Church" believe that "such a state, if allowed to continue, might be extremely dangerous to the constitutional liberties of this country as well as to the interests of the Church itself."

This is a serious charge, and as it will of course be brought to the consideration of the delegate himself, and will be adjudicated by him, it would not be proper that we should prejudge the case by saying that it is entirely unfounded. It will be for the delegate himself to examine into the evidence and to pronounce judgment, and if he finds that the bounds of moderation have been really overstepped, to apply a remedy, and to take steps to prevent the recurrence of such things. The Bishops and clergy of Ontario certainly were not guilty of any undue interference, nor were they accused of it, and in reference to the Bishops of Quebec we must say that to our mind the mandement they issued previously to the election, and which appears to be their only official act on the subject, was not censurable in any degree. If some Bishops and clergy went beyond the terms of that mandement, it is to be seen yet whether they transgressed the bounds of discretion.

A mixed matter like the school question, which touches both the rights of conscience and our civil liberties, is peculiarly difficult and troublesome, and when rights of conscience are violated, as they have been in Manitoba by the school legislation of 1890, it is not merely the right, but it is undoubtedly the duty of the prelates of the Church to intervene in support of religious liberty. This is what the Bishops of Quebec did in issuing their joint mandement, defining the necessity of religious education, and we believe that even the passage which was cited during the debate, from that mandement, by the Solicitor General, was quite within their right. The passage was as follows:

"All Catholics shall abstain from assisting candidates who will not bind themselves to vote in Parliament in favor of legislation restoring to the minority the School rights guaranteed to them by the judgment of the Privy Council."

But beside the inherent right which Catholics, and indeed all citizens, whether Catholic or Protestant, have to educate their children religiously, the Manitoba legislation interferes with civil rights, rights guaranteed by the constitution, and whether we regard the matter from a religious or civil standpoint we all have the right to object to such legislation, to agitate for its repeal, and to endeavor to reverse it by all lawful means which are usually resorted to in political contests to gain our end.

The document sent by the Catholic Liberal members of Parliament to Rome makes no reference to the Manitoba school question. It deals solely with the right of the clergy to intervene in political contests. No doubt, the Holy Father on receiving such a complaint, signed by so respectable and numerous a body of our legislators, deemed it worth while to send a special delegate to the country to investigate especially so grave a charge as it brought against the Bishops and clergy, and, probably, at the same time to deal with other matters which might ordinarily be brought before the Holy See.

As Mr. Tarte remarked, the petition makes no reference to the Manitoba

school question. It refers solely to the part taken, or said to have been taken, by the clergy in regard to politics, but it does not follow from the fact that there is to be an investigation that the clergy have really interfered to any great extent beyond what was within their right.

It will be seen from these occurrences and statements that the mission of Mgr. Merry del Val is purely a religious one, as we indicated already to be the case. He is to investigate the complaints made by Catholics as such, and not to deal with the Government. It will be seen, therefore, that the foolish alarm which has been expressed by some Protestant journals, to the effect that the Pope was appealed to for the purpose of controlling the Canadian Government and Parliament is without foundation. Nevertheless, if the Delegate can obtain better terms on the school question by representing the justice of the case, there can be no reasonable objection to his so doing. It is the right of every one to lay his case before the authorities who are to deal with it, and there is nothing to make it unlawful for the Pope's representative to do so.

While treating of the coming of the Delegate to Canada, Mr. Tarte took occasion to speak of the school question in such terms as would lead us to believe that he is opposed to Separate schools. He said:

"In Ontario, fifty thousand Catholic children attend the Public schools, and the Pope and Cardinal Satolli, and the Council of Baltimore gave the right to Catholics to attend such schools." Further on, he added: "They (his opponents in Parliament) want everything separate. I want union everywhere. Why should we not be friends and brothers in this Dominion? Why should not my children and yours mix together and love each other?"

It is true the language is not perfectly clear, but taken in connection with other expressions of Mr. Tarte in his speeches in the West, the meaning of this appears to be that we should not look for the reestablishment of Separate schools in Manitoba at all.

The Pope, Cardinal Satolli and the Council of Baltimore have not approved of schools where there is no religious instruction, except in the case that complete provision has been otherwise made for the religious education of the children who are sent to them. It is easily seen that this cannot be interpreted as meaning that such schools are to be generally used by Catholics, for we well know that the great majority of parents are either too busy with worldly matters, or not competent to give proper instruction, either in religion or any secular branch, to their children. Surely if it is desirable there should be competent teachers of the secular branches, it is at least equally important that there should be competent teachers of religion also, and this cannot generally be secured without good teachers in the schools.

Regarding Mr. Tarte's statement that fifty thousand Catholic children attend the Ontario Public schools, we have to say that there are no statistics to give us the actual number, and such a statement cannot be regarded as perfectly accurate. Undoubtedly there are many Catholic children attending the Public schools, but over half of these are in localities where the Catholics form nearly the entire population of the school section, and they have therefore all the desired opportunities of the teaching of religion.

It makes no difference in substance whether a school be "Separate" by name, or "Public," if this condition be fulfilled, and Mr. Tarte's statement is therefore delusive, when employed to prove that Catholics do not want or need Separate schools. Separate schools are wanted where the conditions are not such as we have described.

As regards the other twenty thousand Catholic children (if the number be so large) who are attending the Public schools, they are almost entirely in localities where Catholics are too few to support a school of their own, so that the fact does not show what Mr. Tarte apparently desires to prove by it. Such facts, therefore, are not just ground that we should not have what the constitution guarantees to the Catholics of Manitoba.

A NUMBER of sailors from the crews of two United States cruisers, the San Francisco and Cincinnati, were present at the Pope's Mass in the Sistine chapel on the 20th ult. and were afterward presented to the Holy Father by Mgr. O'Connell, rector of the American College. The Pope addressed the sailors and charged officers and men to be the bearers of his blessing and sym-

pathies to the people of the United States, for whose prosperity he had offered up the Holy Sacrifice of the Mass that morning. The sailors were highly pleased with the kind reception given them, and expressed their enthusiasm by hurrahs prolonged and enthusiastic.

THE SITUATION IN CRETE AND GREECE.

Several weeks have passed since it was announced that the European Powers had decided to prevent a war between Greece and Turkey, which might embroil all Europe by compelling them to take sides in the conflict. To effect this it was declared that coercion would be employed, if necessary, to oblige both the threatening powers to keep the peace.

So far the only coercion which has been actually put into force has been against the weaker power, Greece. Her warships have not been allowed to land in Cretan harbors, and even one of them has been sunk by an Austrian war ship. The Cretan insurgents have also been bombarded whenever they came within range of the European fleets, and they have thus been unable to make any considerable headway against the Turks, though in nearly every case where there has been an actual collision the Cretans have achieved successes.

This bombardment of the brave islanders who are struggling for their delivery from Turkish misrule has created intense excitement among the people of Great Britain, France, and Italy, in all of which countries public sympathy is entirely on the side of the Cretans, and the action of the respective Governments in endeavoring to repress the aspirations of the Cretans is almost universally condemned.

Meantime the European concert which has been so long talked of as desirable from reasons of public safety, has not proved to be very cordial. Russia and Germany are decidedly Turkish in sympathy, and these powers have declared that they cannot tolerate any dismemberment of Turkey. Austria's position is somewhat more doubtful, but this power appears to be fearful of giving offence to its powerful neighbors, and is thus dragged into following their example. The other three powers are somewhat influenced by public opinion, and though for the sake of peace they have agreed on paper to the coercion of both Greece and Turkey, and especially the blockade of the Greek ports, they seem unwilling actually to enforce these severe measures.

The concert between the powers may apparently be broken up at any moment; but whether or not this may happen, the Greeks appear to be determined to annex the island, the inhabitants of which also desire annexation to Greece, to which country they belong by ties of race and religion.

The Turks have now an army of 150,000 in Macedonia, while the Greeks have between 40,000 and 50,000 massed on their frontier. In spite of this disparity of numbers the latter appear determined to declare war upon Turkey, in order that they may annex Crete, and if possible Thessaly and Macedonia.

The Turks are undoubtedly good fighters, and though their Government is on the verge of bankruptcy it would be rash to predict that they would be losers in a war in which both these nations would be left to their own resources, but however the war might result on the continent the Cretans will not accept the autonomy which the great powers offer to guarantee them under Turkish suzerainty. They have had enough of Turkish misrule, and it is their desire to be freed from it at once and forever.

If the great powers carry out their threat to blockade the Greek ports, the Greeks would be seriously handicapped in their war against Turkey, as it would be very difficult for them to obtain supplies, but surprising as the action of the European powers has been in siding with Turkey so far, it is scarcely credible that they would permit the Turks to overrun Greece. There is no knowing, however, what they may do, in view of the extraordinary course they have already taken. The Sultan, in the meantime, seems to take matters very quietly while the Great Powers are undecided what to do. He has managed to gain his own ends so far by working on their jealousies of each other, and we can only hope that the result will be the liberation of Crete, and the preservation of the integrity of Greece, though we are not over-sanguine that will be the final results of the present inexplicable complications.

EDITORIAL.

Mr. N. CLARK evidently feels because of the Papal Delegate Merry del Val, while speaking of Manitoba school said: "From with the delegation appeared that he had of Manitoba school until he arrived." Interview was of the kind. Mr. Val simply said that the Legislature before he arrived.

Mr. J. Ross during the debate said: "He is a woman in Canada from the public man's or woman's Mr. Robertson in the Toronto, w to exclude Catholics. We do not member had the when he made the ciple. At all ev careful. In his mitted people to ciple, but if Mr. it into practice, gish his public

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Archbishop

Archbishop preached to at St. Patrick's c Sunday morn with the neces belief of Christi He took the grador of God s mandated of Ch performance of ordinary men to be of the men looked to natural thing mandated and m That they are is no proof th then. The Ma the Archbishop Glad and Mag