Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

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Messrs. Luke King, John Nigh and P. J.
Noven are fully authorized to receive subscripions and transact all other business for The
CATHOLIC RECORD.
Agent for Newfoundland, Mr. T. J. Wall, St.
Johns.
Rates of Advertising—Ten cents per line each
nacrtion, agate measurement.
Approved and recommended by the ArchNishops of Toronto, Kingston, Ottawa and St.
Moniface, the Bishops of Hamilton, Poter
borough, and Ozdensburg, N. Y., and the
clerry throughout the Dominion.
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th, 1900. liter of THE CATHOLIC RECORD he Editor of the condon to the condon the c

e faithful.
esing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,
1D. FALCONIO, Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, SEPT. 26, 1903.

SUCCESSFUL CATHOLIC SCHOOLS.

Another evidence of the success of Catholic schools which we are pleased to record, is to be found in the official report of the results of examinations held in New York for the admission o pupils to the Normal College of that city. The report appeared in the Nev York Herald of June 19th.

One thousand graduates of public Catholic, and private schools wrote for the examinations, of whom 305 succeeded in obtaining the necessary 791 per cent. or more. Of these 17 passed with honors, obtaining a much larger percentage of marks than the rest, and of these 17, 8 were from the public schools, 6 from the Catholic schools, 2 from the training department of the Normal College and 1 from a private

Twenty-five public and 13 Catholic schools were competing, so that each 3 public schools furnished not quite one honor student, whereas each 2 Catholic schools were able to do the same thing. This, certainly, does not sho inferiority on the part of the Catholic schools; and it is further remarked by the New York Freeman's Journal that each honor student from the public schools cost the laity \$40 in educational tax, whereas the Catholic honor pupils cost the city less than \$15.

In this connection it must also be considered that the children from the Catholic schools who competed were trained in Christian doctrine at the same time as they received solid secular instruction, so that it does not appear that the study of their religion dulled their mental capacity or impeded their success in the depart mental examinations.

We have frequently pointed out the fact that our Catholic Separate Schools in Ontario have also given satisfactory evidence that they are doing excellent work and are in general in a high state of efficiency.

ON CONFIRMATION.

Enquirer, of Toronto, calls our attention to a discussion which took place on " Confirmation " at a Conference of the Clerical Alumni Association of Trinity University of Toronto on the 9th inst., a short account of which is given in the Globe of the 10th inst., and asks whether the statement of the Rev. C. B. Kenrick is correct, to the effect that the same belief "is prevalent in the Roman Catholic and Anglican Churches" in regard to the effect of Confirmation.

In order to answer our correspondent satisfactorily we deem it advisable to summarize here the debate to which reference is made. Canon Farncomb, we are told, spoke

"The value of historical study in making Churchmen both conservative of ancient beliefs and practices, and at the same time progressive in the adop-tion of new methods from ancient and modern times. The laying on of hands had its origin in the benedictions of patriarchal times, and received new sanctity through our Lord's blessing of little children. It is not a sacrament according to the strict definition of the Church Catechism, but it was evidently the customary practice of the Apostles, and regarded by them as an essential by them as an essential part of Christian belief.

The Rev. C. B. Kenrick read a paper on the distinctive grace of Confirmation, stating that

"Confirmation is the complement of Baptism, and was always administered in early days in connection with it. The usual view prevalent in the Roman Catholic and Anglican Churches is that the Holy Spirit is given in Baptism, and that a further gift for special pur-

pose of strength and defence was imparted at Confirmation.

The Rev. F. C. Heathcote set forth that some more definite teaching concerning the philosophy of Confirmation and its place in the Christian system is needed. Baptism, the essential sacrament of new birth, brings with it the gift of the Holy Spirit, and Confirmation can add nothing to that which in itself is a perfect gift, but Confirmation s a ceremony by which the Christian, come to the age of maturity, is ordained to the lay priesthood and its functions in the Church.

It will be noticed that the views of he three speakers on the nature of Confirmation differ essentially in regard to whether or not it confers any rea grace upon those who receive it.

Canon Farncomb does not attribute any efficacy to the Sacrament or rite, yet he admits that it was used by the Apostles, and was regarded by them as belonging to the essence of Christianity.

The "order of Confirmation" as found in the Book of Common Prayer of the Church of England seems to imply that Confirmation is intended merely for the purpose that children being come to the years of discretion "may themselves with their own mouth and consent, openly before the Church ratify and confirm" the promises made for them by their godfathers and god mothers when they were baptized.

This declaration of the purpose of Confirmation is followed by prayers by the Bishop that the candidates may re ceive "the manifold gifts of grace which the Holy Ghost imparts, and which are enumerated in chapter II. of the prophecy of Isaias.

There is not in all this any indication that grace is actually conferred through the rite of Confirmation. In fact, eve Confirmation were really acknowle edged to be a sacrament of Christ, from the point of view of Protestantism it would not follow that grace is conferred by it, as Protestants in general declare that the Sacraments do not confer grace, but only excite our faith that thereby God's favor may be obtained.

Concerning the Sacraments, however which are plainly admitted by the Church of England, namely, Baptism and the Lord's Supper, the 25th 'article of religion ' declares that they are " not only badges or tokens of Christian men's profession, but rathe they are sure witnesses and effectual signs of grace, and God's good will towards us by thee doth work invisibly in us, and doth not only quicken, but also trengthen and confirm our faith.'

Thus it would seem that the Church f England attributes an efficacy to the Sacraments which other Protestant denominations do not admit. At all events, the High Church party holds to this efficacy, which is not admitted by the Evangelicals, so-called.

Confirmation and four other sacraents of the Catholic Church, are declared by Article 25th not to be Sacra ments, but to be either "a corrupt following of the Apostles "or "a state of life allowed in the Scriptures. There is no clear statement to which of these two classes Confirmation belongs, o we must admit we are not very ce regards Confirmation. In fact, the authorized teachers of that Church leave us in a state of bewilderment in regard to what we are to believe on the subject. One thing, however, appears fairly clear that the Church of England excludes Confirmation from the list of grace-giving ordinances. Canon Farncomb seems to put it into the category of blessings, which do not confer grace but excite faith and devotion. The Rev. Mr. Kenrick does say that it confers a gift or distinctive grace from God beyond that received by Baptism, from which we must infer that it is equally with Baptism, a grace-confer_ ring ordinance, and that it must, like Baptism, be also a sacrament, while the Rev. Mr. Heathcote tells us that it adds no grace to that which Baptism confers.

The statement of the Rev. Mr. Kenrick to the effect that the belief of the Anglican Church is identical with that of the Catholic Church on Confirmation is evidently inaccurate, as the Catholic Church is definite in her teaching. Confirmation is, according to Catholic teaching, a sacrament, which by the institution of Christ gives graces to the soul of the worthy recipient, those graces being the seven

gifts of the Holy Ghost. From the Acts of the Apostles, viil. 14-17, the Catholic belief is made manifest, whereas two Apostles (Bishops) were sent to lay hands upon (i. e. to administer Confirmation) the converts to the faith in Samaria who had already received Baptism. And when " they, (the Apostles) laid their hand upon them they received the Holy Ghost." Here the full Catholic doctrine is taught in Holy Scripture. The laying on of hands comes after baptism, and is therefore distinct from it. It ceive it, and thus the soul is replen-

prophet, and the institution by Christ in community for the purpose of doing for the permanent use of His Church is inferred from the facts that, 1st, only volent works, including the preaching Christ could attach grace to the outward rite; 2ndly, that the Apostles ing of the children of the nation. would not and could not use the rite for this end unless they had received instructions to do so from their Lord and Master; 3rdly, that the tradition of the Church has always taught that this and other sacraments are of divine institution.

It may be seen at a glance that the Anglican doctrine on these points is uncertain and vacillating, and is therefore not identical with the Catholic teaching, as the Rev. Mr. Kenrick as-

Of the Rev. Mr. Heathcote's theory but little need be said, as he differs not only from the other two gentlemen named but also from the teaching of the prayer-book of his Church which while denying that Confirmation is a sacrament, nevertheless treats it elsewhere as a rite of great importance. Yet we must say that these words seem to have been put together purposely to leave the matter so obscure that any meaning which the reader may desire may be drawn from them. Lord Macaulay in his History of England asserts that the teaching of the Church of England was designedly left obscure with this very end in view, so that a greater number of persons might be drawn to the Church both from Catholicism and Protestantism, under the impression not substantially differ from that which they had previously professed.

We are not surprised that the Rev. Mr. Heathcote should express a longing to have something more definite on the subject than is found in the teaching of his Church; but that definiteness he will find only in the Catholic Church.

We may here further remark that the invalidity of Anglican Orders constitutes an additional difference between Catholies and Anglicans in regard to Confirmation. Catholics believe that this sacrament can be administered only by those who possess valid orders derived from the Apostles, a qualification which is not found among Anglicans. We add this to make our answer to Enquirer complete, though it affects the question debated by the Trinity alumni somewhat remotely.

PREMIER COMBES IN BRITTANY.

Premier Combes had in Brittany as experience of the amount of indignation felt in the French rural districts against him on account of the anti-Christian policy he has pursued since his accession to the premiership of the

Treguier, a small town in the departnent of Cotes-du-Nord was the birth place of the anti-Christian writer, Ernest Renan, and the irreligious section of the community had determined to erect a statue to Renan which was to be unveiled on September 13th, by Premier Combes. On the road from Pontrieux, as the ministerial party were driving toward their destination, esorted by four squadrons of dragoon tain how the Church of England really and mounted gensdarmes, there were crowds of people who for the most part merely looked at the cavalcade with the usual gaze of curiosity, but without making any manifestation of either admiration or disrespect for the Prime Minister. Some of the people, however, hissed and cried "a bas Combes Vive la Liberte:" "Down with Combes: Long live Liberty."

An address of welcome was read by the Mayor, and in reply M. Combes said: "I have heard some hisses. Let me compare these to the flute played behind the chariots of the conquerors of ancient times to remind them that, having been raised by the people, they

must be governed by the people." During the unveiling of the statue, there was a considerable amount of hissing, blowing of whistles, and anti-Combes cries which the police were unable to suppress, and a company of soldiers was ordered to press back the

disturbers. There was some disturbance along the route also while the Premier went to visit the house of M. Renan, and the oldiers were obliged to use the butte of their rifles to keep order.

M. Combes deems it necessary to defend his ill-treatment of the religious orders on every possible occasion. for he knows well that this will be the issue at the next general election, and at the banquet in the evening he declared that the Cabinet had done nothing more than enforce laws which had been passed by the French Parliament. He forgot to say that Waldeck-Rousseau under whose Premiership the anti-religous laws were passed, declared that Combes had pressed the laws to a degree of violence which the Parliament had neither intended nor foreseen. He also omitted to tell that the French Republic differs from all other Repubgives the Holy Ghost to those who re- lies in this respect, that as it is carried on at present French citizens are ban-

the Holy Ghost enumerated by the other fault than that they lived more efficiently their numerous beneof the Gospel of Christ, and the educat-

M. Combes had the impudence to ell the people of Brittany in his speech, that they would throw of the yoke of squires and priests, and adopt the Republican principles of liberty. He gnored the fact that under his regime there is no liberty but for the enemies of religion, and notwithstanding this he dared to utter the glib falsehood that "his Government is not hostile to religion." Whatever other localities of France might say or do, he will not be able to hoodwink the people of Britany and La Vendee into believing his platitudes about the liberty enjoyed by the people under his regime.

The tyranny of the Combes regime has been admitted not only by Waldeck-Rousseau and other staunch Republicans, but it is being more and more fully made manifest to the people every day, and there are now signs that the apathy hitherto displayed by the people in regard to the anti-Catholic policy of the Government is giving way to a general feeling of indignation which will bear fruit in the results of the next general elections.

The single fact that the Premier should have come from Paris to do honors to an Atheist by publicly unveiling a statue erected in his memory, and by pronouncing on him a panethat the faith they were embracing did gyric, is sufficient to show that he is under the influence of the enemies to religion, and that he is ungratefully endeavoring to destroy the Church in France. He will certainly not succeed in the end, though the Voltarian spirit which is abroad may give him and his party a temporary success.

A NON-CATHOLIC'S OPINION.

A recent issue of Brann's Iconoclast has some striking remarks on the efforts made by many of the Protestant clergy to induce or encourage the nited States Government to acquire and retain as much territory as possible from contiguous Catholic countries. A ajority of the Protestant clergy, it ays, are engaged in this new crusade, and the reason for their course is stated to be that they foolishly imagine they will thus have new fields for the work of Protestant missions. The editor says plainly that in their efforts to undermine the faith of the intelligent Catholics of Cuba and the Phil ippine islands, they may succeed, but they can do no more than destroy their faith in Christianity, and increase the number of infidels and agnostics.

Mr. Windle (the editor) declares that as for himself, he is neither a Catholic nor a Protestant, he is "just a plain everyday sinner, " but for this very reason he considers that he can approach the question without prejudice, and "write down the simple truth without the slighest desire to offend or please either party, " and he thinks he can tell the reasons why " it is almost if not quite impossible for an intelligent Catholic to become a

He gives these reasons, as follows: "If he cannot believe in the root and stock of the tree, how can he believe in its branches?

"If he cannot believe that the oldest Church in the world is the true Church ow can he accept the later inventions of Luther, Calvin, Wesley, or Dowie, as the Church of God? "When convinced that the authority

vested in the oldest Church is not bind-ing, how can he submit to the decrees ing, now can he submit to the decrees of conterence, council and conclave of warring Protestantism?

"Once convinced that the rules of faith laid down by the councils of his Church are erroneous, and the Pope's interpretation of Scripture false, how are you to make him accent, the inter-

are you to make him accept the inter-pretation, or abide by the rules of faith and practice laid down by Tom, Dick and Harry?
"Impossible! The upright, honest, educated Catholic must either remain true to his faith or become an agnostic. For him there is no refuge in Protest-antism, no middle ground between Cath-olicism and infidelity. Therefore the

inevitable effect of Protestant missions

in the Philippines will be to make agnostics and infidels of a people, who now believe in God and His Christ. "My statement that no intelligent Catholic can become a good Protestant may sound extravagant, but it is literally true. You can count on the fingers of one hand all the Catholics that have become good Protestants, during the last hundred years. As before stated, when an honest, upright Catholic aban-dons Catholicism he almost invariably becomes an agnostic. When a dishonest

apt to become a first-class Protestant He then reviews the lives of certain ex-priests who by exposing the " evils of Romanism" have secured a goodly amount of filthy lucre for themselves by working on the anti-Catholic prejudices of the people, and especially on the A. P. A., but of these schemers he says: "I have never known one who could be trusted, or that possessed a

devotee renounces his Catholicism he is

Chiniquy, who has been canonized by the Presbyterians for no other reason ished with the gifts or special graces of ished from their native land for no than that he abused the Catholic priest-

single spark of honor."

hood from which he was very properly suspended, and made prodigious efforts to destroy the faith of some Catholics who continued to put trust in him, Mr. Windle thus describes :

"There was Chiniquy of Kankakee, Illinois, who was not only a cheat an fraud, but one of the grandest, pre-varicators who ever tried to rob the father of his laurels. This old imposter collected thousands upon thousands of dollars from his dupes, ostensibly to found missions and build 'homes for ex-priests.' A fraction of the amount collected would be invested in ramshackle den, Chiniquy would in' the balance, set fire to the 'mission' or 'home,' report that he had been 'burned out by Catholics,' and hit the road on another foraging ex-

Ex-priest Seguin, who engaged in a similar work, is described as "one of the most accomplished scoundrels that ever went unhung."

Of Slattery, described as "a bird of the same feather, but more cunning,' he says: "With brazen effrontery he branded

his former brothers as a clan of lecher-ous libertines, and from the very house tops denounced the 'little Sisters of the poor' as prostitutes, when at the same time the rascal could not have been trusted with the virtue of a seven year old girl.'

Mr. Windle winds up his article by declaring that the missionary societies which are burning with the desire to convert the Porto Ricans, Cubans, and India. Filipinos, "may make infidels of them, but never Baptists, Presbyterians, or Methodists. If infidels are doomed to be damned, as these self-same missionaries tell us, then it is high time for them to cease their manufactures."

TEMPERANCE INSTRUCTION IN SCHOOLS.

The New York Tribune of a recent date had an interesting article in which special reference is made to the interest which the Empress Victoria of Germany takes in the Temperance move-

Mrs. Mary H. Hunt, who represented the United States at the recent antialcohol Congress held in Bremen, while staying in Berlin after the close of the Congress had many conferences with persons in high position, in reference to a subject in which that lady takes pecial interest, namely, scientific temerance instruction. She was one day surprised on receiving a telegram from the palace at Potsdam stating that Her Majesty the Empress would be pleased to receive a visit from Mrs. Hunt and the Fraulein Ottilie Hoffman, the Presi dent of the German Woman's Total Abstinence Association. It was speci fied in the telegram that a carriage would be in waiting at the railway station at Potsdam at an hour mentioned on the following day, to convey the visitors to the palace, the favorite summer residence of the Imperial

It is needless to say that the ladies complied with the request, but Mrs. Hunt expresses that she is not at liberty to report everything which was graciously spoken by the Empress on the occasion. The Empress is very much adverse to the publication of her sayings and doings, but as Mrs. Hunt was particularly and it is a reason which is sufficient to anxious to make known Her Majesty's sentiments on the Temperance question. she was permitted to make an exception in the present instance in the hope that some good might result if it were made known that the Empress has great sympathy with the Temperance movement, and wishes it all success.

The interview lasted about an hour during which the Empress listened very attentively to the account given by Mrs. Hunt of the progress of the Temperance movement in the United States, and of the struggles to introduce text-books into the schools teaching the destructive character of alcoholic beverages. The Empress was already somewhat familiar with the matter spoken of, and of the beneficial results of this instruction to individuals, to industry, and to the American nation at large.

One reference in the conversation was peculiarly interesting and forcible.

In the Hohengollern Museum in Berlin there is a picture representing Queen Louise visiting Pestalozzi's school after the signing of the treaty of Misit which restored to Prussia half the Prussian territory which had been occupied by Napoleon, but which cost Prussia the other half which Napoleon had annexed to France.

Queen Louise is represented at the noment when she says to Pestalozzi, "We must teach the people. What we need is better education to make new race of men."

Sixty-three years later, the first Emperor William was able to constitute a united German Empire after the total overthrow of Napoleon the Third's take the role of crusaders to deliver Empire, and to re-annex to Germany the lost territories. This was done through the " new race of men " forecast by Queen Louise.

ference to this picture in her conversation with the Empress, and said : " another great woman (the Empress being meant) has come the opportunity to extend a fostering hand to a system of education that will free the Germany of the future from the tyranny of alcohol, which enslaves both souls and bodies of its victims. On this opportunity, please allow me to congratulate your Majesty, and the great country over which your husband, his Majesty the Emperor reigns."

The Empress replied to these remarks expressing her great sympathy with the work in which Mrs. Hunt is engaged, after which the interview ended.

It would undoubtedly be greatly to the interest of Germany, or Canada, or any other country that a thoroughly sober and industrious race of men should arise in it, and we have no doubt the temperance lessons which are already provided to be given in the public schools of this country will contribute toward so desirable a result.

TURKEY AND MACEDONIA.

The Montreal Witness of September 12th reports an interview with Mr. Arthur Fitzgerald, who is an importer of cottons who has spent most of his life in Calcutta, and who has necessarily an extensive business with the natives of

The same gentleman "accounts for the reluctance of England to take an overt part in the suppression of the Turk at the present juncture when the Christians of the east are being massacred by the thousand." Mr. Fitzgerald reminds us that Eng-

land is a great Mohammedan power, having over fifty million Mohammedan subjects in India whose religious rites she has guaranteed. "She has protected these against all enemies : she has never interfered with their customs, odious as some of them are to our Christian civilization; and in return the Mohammedans are among the most loyal of all the subjects in that teeming dependency which sustains some three hundred million human beings. The Mohammedan is a fighter. He propagated his religion originally by the sword. He would do the same today if he had the chance. On the other hand the Hindu is passive. He does not believe in bloodshed. He has been brought up under a doctrine of passivty. He would fain not kill anything. The Mohammedan has been among the readiest to fight for England. Indeed addresses have been presented again and again to the Indian Government on behalf of the Mohammedan peopleaddresses in which England is referred to as "the great protector of the Mohammedan religion, and as a power which must be supported at all haz-

ards. Under these circumstances Mr. Fitzgerald believes that should Great Britain take up arms to oppose the Turk, the Mohammedans of India would rise and rally to the standard of the Turk, thus upsetting the present condition of things to that extent that probably an end would be put to the Indian Empire under British dominancy. "That," continues Mr. Fitzgerald, " is why England tem all reasonable persons."

We have no doubt that there is some danger of a Mohammedan rising in India in the case that there were a war with Turkey, particularly a war on behalf of the persecuted Christians of the Turkish Empire, and we do not doubt that the Sultan would do all in his power to excite such a rising. In this, too, he would be seconded by the Sheikhu l'Islam who is supposed to be supreme in the religion of all Mohammedans. The Sheik's authority, however, as we understand the matter is more nominal than real outside the Turkish Empire, and we do not think the prospect of the success of Sultan and Sheik together would be very great in exciting the Mohammedan millions to rebellion to maintain Turkish domination at the present day. The Sheiku l' Islam's authority to

declare a Holy War, or even to depose the monarch, is great in Turkey itself, but by the isolation which time has brought about, separating other Mohammedan countries entirely from interference by the Turkish government and officials, has almost reduced it to a nonentity so far as India, China and Japan are concerned. Neverthe less we can see the difficulties which stand in the way of Great Britain's intervention to save the Macedonians, with the Bulgarians residing in Mace donia, as well as the Armenians from massacre. There would be not only the Turks who are good fighters to be met, but possibly there would be some European power or powers to take part with the Turks themselves in repelling any other power which might underthe Christian populations from Druses, Kurds, Albanians and Bashi-Bazouks. But it is none the less a disgrace to all Christian Europe that these massacres Mrs. Hunt with great tact made re are allowed to go on. We do not three but we fear they n of it where all E too, are at fault; why a great Chri United States sh of the burden of barbarous nation a fixed plan to ex so far as it is poss It is to be n cious murders of ger confined to M ities where Christ perpetrated ever langer of their and a menace t have occurred e Asiatic Turkey, the Christians threatened, and accomplished, it that there will throughout the I Christian famili The situation is and worse, and a is not to be expe

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Editor CATHOL Dear Sirfriendly discu " truest Chris occasionally mals and Maga seen them in I should fe kindly give whether or no good English correct usage guage of the pugnance wh them in my seen them in work of the prin Ireland lo pel truth" a nong the lie Bible or in by the Church the word press love fo are not the a fluous? Accerning the us does not th

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