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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD,
London, Ont.

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

Its matter and form are both good, and a truly 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,
+ D. FALCONIO, Arch. of Larissa,
Apont. Deleg.

London Saturday, July 6, 1901.

GAINING STRENGTH EVERY DAY.

The Commissioner of Public Works in the Ontario Government is receiving many encomiums from the press of the Province. The Canadian Freeman, Kingston, thus refers to Mr. Litchford in its issue of the 26th instant:

"Whatever may be the result of the forthcoming Provincial general election, there can be no gainsaying but that the Hon. Mr. Litchford has proven himself a successful campaigner and a tower of strength to the Government of which he is a member. His position on the taxing of large estates left by those who in life have been fortunate in accumulating vast wealth, stamps him as a man who knows what is right and what is also popular. Mr. Litchford is more than merely a success on the platform and in the administration of his department. He is a thoroughly straight man, and his word is as good as his bond, and while ever courteous with the humblest, he shares not in the jangling practice which is the propensity of so many of our public men."

THE CHURCH IN FRANCE.

The critical position of affairs in France arising out of the determined attempt made by the Government to suppress the religious orders, and the anti-religious course of the Government generally, has created such a sensation that the effects are felt seriously in the finances of the country. Rentes have fallen 22 centimes in a single day from no other cause than this, together with the income tax legislation. The special despatches to the Toronto Mail and Empire further state that the representative of that journal in Paris was assured by Count La Rochelle that three milliards of francs had gone out of France because of the fear among the moneyed classes for the future of that country.

It is added that Premier Waldeck-Rousseau was very moderate in his address to the Senate in speaking of the religious orders, disclaiming any intention to deal harshly with them. The object of this statement is evidently to pacify the public mind, which has been greatly agitated by the threats which have been uttered that a war was to be waged against religion.

The time is approaching when it was expected that the law of associations would be finally passed, but we would not be surprised to learn that Mons. Waldeck-Rousseau, seeing the dire consequences of prosecuting his declared policy, will retreat from his position even at the present late moment.

ANOTHER ANARCHISTIC CONSPIRACY.

The Italian Anarchists are again to the fore, and if their boastings are to be believed there will be in the near future some new assassination which will horrify the world equally with the murders of King Humberto and the virtuous and amiable late Empress of Austria. According to a despatch from Rome, the Tribune of that city states that two Anarchists, who probably belong to the nest of hornets of Paterson, N. J., have sailed for Italy from New York for the purpose of dealing a new blow at constitutional authority. We have for some time past been repeatedly informed that plots were being hatched at Paterson for the assassination of the King of Italy; and the Emperors of Germany and Austria. It is quite possible that a couple of these conspirators have taken passage with the design of carrying out some part of such a plot; but we may hope that it may be foiled by the capture of the Anarchistic monsters before they have the opportunity to put their diabolical plans into execution. As the

Anarchists seem now to have made the United States their headquarters for the carrying out of their nefarious plots, it is high time that President McKinley's Government should take effectual measures to nip their plans in the bud.

THE THEOSOPHISTS.

London Theosophists recently discussed the question whether intelligent cats will always remain cats, or whether in the future life they will become beings of higher degree and capacities. The inquirer was authoritatively informed that if cats develop their intelligences or cat souls properly, and show affection for human beings, they will eventually become human beings themselves, with at least the amount of intelligence possessed by South Sea Islanders.

We must say we do not see why these wisecracks, who profess to give out a new revelation, should have limited the progressive cats to the intelligence of South Sea Islanders, if they are to progress at all. It is surely as easy to conceive that South Sea Islanders will become in the distant future university graduates, as that cats will be South Sea Islanders or piers of these Islanders, so why not admit at once that cats may eventually take degrees as Masters or bachelors of arts or doctors of law, or that some grimalkin is now making night hideous with its cries may yet discover some mathematical formula more wonderful than Sir Isaac Newton's binomial theorem?

GREGORIAN CHANT.

J. C., of Chatham, N. B., asks us the following:
1. "Please give a short history of the Gregorian chant. Is it founded on the major and minor scales? 2. Did Pope Gregory himself set the offices of the Church to music? 3. What is the real difference between plain chant and ordinary singing?"

According to Dom Gueranger's learned work on the liturgies, the ecclesiastical chant has its origin in the grand, simple, and popular music of the Greeks which had reached great perfection in the third century before the Christian era.

In the year 300, B. C., Aristoxenus discovered the difference between the major and minor keys, and in 150, A. D., Claudius Ptolemy extended this discovery.

Nevertheless, as the minor key is more capable of expressing a sublime solemnity, and also sadness, it is more frequently employed than the major in Church music, especially in penitential times, and earnest adoration.

The major key, however, is used frequently on the joyful festivals.

At an early date the Romans cultivated the Greek music. In 425 Pope St. Celestine instituted the chant of portions of the Mass, and especially of the Introit and Gradual, the Preface and certain canticles. As this chant was founded upon the Greek model already referred to above, our correspondent will see that it was founded upon the two scales, the major and the minor of which he speaks.

St. Ambrose, toward the end of the fourth century, established a system of liturgical music in his Church of Milan, the essential characteristics of which appear to have been similar in many respects to those of the Gregorian chant. This Gregorian chant is named from its inventor, St. Gregory the Great, the same Pope who sent St. Augustine as a missionary to convert England. St. Gregory improved the chant of St. Celestine, and in 590, A. D., he issued his Antiphony of liturgical chant, of which his biographer, the historian John the Deacon, says: "Like a new Solomon in the House of the Lord, he composed a touching and sweet musical Antiphony which was of great benefit to the singers." An ancient manuscript of the tenth century found at Verona says: "The most holy Pope Gregory poured forth prayers to the Saviour asking His aid that he might know from on high the tone in which to arrange his musical compositions. It thus appears that for the most part the liturgical music of St. Gregory was his own composition, and John the Deacon says that a singing school established by Pope Gregory was still in existence in his day. It has continued even to the present day.

The Gregorian music has a different notation from that ordinarily in use, but it is founded on the same essential principles. It very seldom admits of the introduction of accidental sharps and flats, yet it may be transposed like ordinary music by changing the dominant note, and preserving the intervals in accordance with the scientific principle of the dependence of sound upon vibration.

The Gregorian system also differs from figured music in this that it has not so great a variety of notes of different length.

Hence, sometimes in the Gregorian chant notes are found of indefinite length to which few or many syllables may be attached, as the circumstances of the case require. This happens particularly in the chant of Vespers. Chiefly in consequence of these differences, the Gregorian chant is wonderfully solemn and well adapted to the devout worship of God in the Holy Mass and at Vespers.

The notation of the notes, as laid down by Pope Gregory, was indistinct, and sometimes led to mistakes in the tone. Guy d'Arezzo introduced in the tenth century the square notes which are still in use.

PROTESTANTS AND THE BLESSED VIRGIN.

The Rev. Newell Dights Hillis, of Plymouth Congregational church, Brooklyn, in a recent sermon spoke in an unexpected way in laudation of the virtues of the blessed Mother of God. Dr. Hillis is the same Presbyterian divine who some months ago denounced in most vigorous language the reprobation clauses of the Westminster Confession. Though a Presbyterian, and in affiliation with Chicago Presbytery, he has charge of a Congregational Church.

The following is an extract from his sermon. It is true that he seems to insinuate the gross error that the Catholic Church gives to Mary part of the divine honor due to her Son, but leaving this passage over, his sentiments are unexceptionable and beautifully expressed. He says:

"On the side of the ethical and spiritual growth of Christ, His Mother, doubtless, was the first influence and the greatest. For some reason, the intellectual strength of Mary has been overlooked. The Roman Catholic Church has, indeed, divided the honors of the Son with His mother. But for the Protestant Churches the pendulum has swung almost as far in the other direction. But what thoughtful person can read the psalm and song of Mary without recognizing that she is the daughter of great genius? What majesty and dignity in the psalm? What splendor of imagery! What a range of thought! From her lips, through repetition, He had His first great spiritual truth! As in her intellect, so in her character, she was the very apotheosis of womanhood. In her are found the three characteristics that crown ideal womanhood. She represents the most exquisite purity and spiritual delicacy. She represents self-sacrifice and the loss of her own life. In that scene of the marriage of Cana, she bids the servants do whatever her Son commands, while she slips unobserved into the background. Her Son must increase and must decrease. She fulfills the proverb, 'to live, to suffer, to be forgotten, is the woman's part.' But who shall measure the influence of Mary upon the Son whom she reared in the higher spiritual life? She dwells in His teachings as ripeness dwells in the fruit."

The first influence that shaped His life was that of His Mother Mary, and no Church so perfectly recognized and understood this as the Roman Catholic Church. It has placed her by the side of Christ Himself, and so worshipped her, though in this case it may have made overstatement of her divinity.

"In divinity and intellectually, however, she represents one of the supreme things in all history. She is the apotheosis of the noblest womanhood."

We believe that if Dr. Hillis were rightly informed of the teaching of the Catholic Church in regard to the honor to be paid by Catholics to Mary, he would become as devout to the Mother of God as any Catholic.

SO CALLED CHRISTIAN SCIENCE.

Modern Society, a London Society periodical, which gives the happenings in high circles, stated recently that Queen Alexandra is favorably disposed to the teachings of Mrs. Eddy, the head of the Christian Scientists of America, with whose works she is familiar. The same journal adds that King Edward VII. is also an interested student of Mrs. Eddy's journal called "Science and Health."

The king, according to the same authority, is deeply impressed with Mrs. Eddy's philosophy on the nature of the universe, and endeavors to draw his friends into discussions on the subject. He is not convinced so as to become a believer in the system, yet he is so strangely interested in the matter that some are of the opinion that he may become a believer, and there is much talk on the matter in London court circles.

We cannot pretend to say whether their Majesties are really thus inclined, but of course they are free to adopt Mrs. Eddy's pompous agglomeration of words while she is pretending

to unfold the mysteries of nature. We regard her theories as so evidently and so grossly absurd that we are astonished to hear it even whispered as a thing suspected that the King and Queen are inclined at all toward them; for we have always given credit to both their Majesties as being of remarkably keen intelligence, and not likely to become the dupes of a system which, notwithstanding its pompous name, is neither Christian nor scientific.

If their Majesties are really favorably impressed with the Eddyist theories—which indeed we do not believe to be the case—it will be simply a proof that even bright intelligences may become the dupes of bold unproved assertions.

This system of so-called Christian Science has made a progress among the people of the United States which is almost beyond belief, to such an extent that a prominent journal recently asserted that it and Mormonism are the two successful religions which have arisen in America. We cannot believe that their success will be permanent, however, as both are founded upon principles which any thoughtful Christian who reflects seriously upon them will see to be absurd; and the American people, who are as a rule sharp observers, will undoubtedly come to see this. Yet a few days ago there was held a Convention of Christian Scientists composed of delegates of the sect from all parts of the United States. At the of the Convention three thousand persons are said to have gone to the home of Mrs. Eddy to pay her honor.

The delegates were kindly received by their chief, and the founder of the sect, and as is usual on such occasions, carried away by the enthusiasm of the circumstances, all were loud in their protestations of adhesion as long as they live to Mrs. Eddy's teachings. This is on evidence that superstitious adhesion to an evident error is likely to follow the rejection of a sure authority. These people all repudiate the authority of the Catholic Church, which is established by God; yet they subject themselves slavishly to an authority which has not the shadow of a claim to be founded upon any more solid basis than a human fancy. This is a slavery of the most grotesque character.

THE REVISION QUESTION.

The committee on Presbyterian Creed Revision appointed by the General Assembly which recently met at Philadelphia is already at work, three sub-committees having been appointed at a meeting which was held at Pittsburgh to prepare the new creed.

The Rev. William Henry Roberts is chairman of one of these sub-committees which is to prepare the new short creed. The Rev. Herrick Johnson presides over the sub-committee which is to reconstruct the chapter on foreordination, and the Rev. Dr. Henry Minton over the one which will prepare the new chapter on the love of God and the Holy Spirit.

The committee met with closed doors, this prudent course having been taken so that the diversity of views existing on the subjects discussed might not excite too much public comment, but the above interesting items of intelligence have been allowed to leak out. These confirm what has been all along said in regard to the points on which revision is to take place.

The short creed to be issued, not it is said, as a substitute for the Westminster Confession, but as an addendum and explanation thereto.

As a matter of fact, the short creed will displace the Confession which has been in use now for over two hundred and fifty years. But the figment of retaining the old Confession is put forward to evade the charge that Presbyterianism is changing its doctrines. To this the answer will be at hand that the old doctrines have not been changed, but are only "explained" in the new creed; whereas in reality the new creed will be the only test of orthodoxy in the reconstructed Church.

It is an argument which cannot easily be refuted, that the Church which puts forth a new creed, at variance with the old, thereby acknowledges that it has been teaching false doctrines in the past, and it has not therefore been that "Church of the Living God" which St. Paul proclaims to be "the pillar and ground of truth."

It would be more honest to admit candidly that a new faith is to be adopted, while the old one is to be set aside; but to do this would entail the necessity of showing how the Presbyterian Church of the past which has held false doctrines on points of vital importance can be

called the Church of Christ, commissioned by Him to "teach all things whatsoever He commanded." The astute descendants of the ancient Covenanters fully appreciate this difficulty, which they hope to escape by the course upon which they have decided.

For probably two years longer, or perhaps three, the doctrine which teaches that God has created a multitude of angels and men to be damned, will continue to be the true teaching of Scripture, as declared now in the Confession, and the Pope will still be anti-Christ; but after that time the teaching of Scripture on these points will be something very different. At the same time, God's love for all mankind will be something very different from what it is now in Presbyterian estimation!

The new creed is also to be shorter than heretofore. That is to say, other teachings of the old Kirk are to be eliminated. And yet we shall be told by Presbyterian divines, with very serious faces, that these teachings are not rejected, but merely explained. In fact they will be explained—away.

ON ADVANCING IN THE WAY OF PERFECTION.

The New York special correspondent of the Boston Pilot relates an interesting incident which occurred recently at a mission which was preached in Bradford, Pennsylvania.

The Catholics generally, as is always the case on such occasions, took great interest in the devotional exercises, which began each day with Mass at 5 o'clock in the morning.

The throng of people going to the Church at this hour was very great, and a Protestant minister who lived in the neighborhood was awakened by the numbers passing his residence for several days in succession. This caused him to make enquiries in regard to the cause of the commotion, whereupon he found that they were tending to the Catholic Church.

His curiosity was thus excited, and he proceeded at last to the church himself, and continued to attend the mission devotions. He then published in the papers the following card expressing his emotions, signing his name thereto in full:

"Protestant men, what ails us? Are we asleep or done dead? Can we not learn a little ecclesiastical decency from our Roman Catholic brethren? Suggestion: Attend your mid-week Church meeting. If you have not religion enough to go to Church after dark you may die in the dark. Is the Protestant Church too free and easy, or what is wrong? The average Protestant expects the Church to take care of his carcass, and yet will pay no due attention to the Church while he lives. This town ought to be painted red this week with Protestant blushes. What think ye of Christ?"

While it is quite true that as a rule mission devotions are well attended to by the great bulk of our Catholic congregations, we are compelled to say with regret that there are frequently many careless Catholics who do not take advantage of the opportunities of grace afforded by special mission services. These occasions afford a great opportunity for the reconciliation of souls to God, of which none should neglect to make use for the benefit of their souls, and to facilitate their progress in the way of salvation.

It is to be feared also that many Catholics do not derive as much fruit from mission sermons as they ought. They attend the mission services and express themselves well pleased with the eloquence of the preacher, and say they have derived much knowledge from what has been said. But they appear to derive little practical fruit from the instructions given. They seem never to think that they should apply these instructions to their daily life and conduct, and they become no better for what they have heard. To gain real fruit from these sermons and instructions they should take them to heart and put them into practice. They should endeavor to correct the vicious practices, habits of which they have contracted. To do this it is necessary to take some trouble. Vicious habits are a second nature, and once contracted it is very difficult to get rid of them. These habits were contracted usually by unconsciously imitating the companions in whose company they delight, and if they would return to a better mode of life they must avoid evil company, and must use strenuous efforts to eradicate the evil habits. They took some trouble to contract these habits, and they should not hesitate to take some trouble to eradicate them.

The correction of even one evil habit is a great advance in the way of a good life, for, besides diminishing greatly the number of sins committed, it gives strength to endeavor to correct

other evil habits which have been contracted, if even one has been eradicated through energetic efforts of the habitudarian.

Further, those who after a mission still persist in not going more than once a year to confession and holy communion derive small profit from the mission. To become really better Christians they should at the least receive these sacraments about four times a year.

We must not swallow too greedily the laudation of Catholic devotedness to religion which may be uttered by our Protestant friends who may feel that their co-religionists do not equal the Catholics in this respect, but we should look carefully to our own faults and should take the necessary pains to follow more and more every day in the paths of perfection.

STRANGE MARRIAGE LAWS.

Two curious cases have been tried recently by the Courts, one in Canada, and the other in the United States, which show in a strong light the absurdity and immorality of the Protestant views of marriage and divorce, which hand over to the civil law the decision of cases relating to marriage.

The Canadian case was that of John L. Sheppard, which was decided by a jury in Toronto acting under the advice of Judge McDougall. Mr. Sheppard obtained a divorce in the State of Michigan in June 19th, 1898. He had lived in and was married in Canada; but he went to Michigan in order to become an American citizen, and be able to procure a divorce under the laws of that State. After remaining in Michigan five months he succeeded in obtaining a divorce decree on the usual easy terms, after which he returned to Canada, whereupon he was sued by his wife for non support. Judge McDougall decided that a man who left Canada for a brief time to obtain a divorce may have been legally divorced in Michigan, but that the divorce decree gained in this way has no force in Canada as it is entirely contrary to the spirit of the Canadian marriage laws.

Mrs. McDougall had visited her husband in Detroit after the divorce was procured, and was persuaded by him to return to Toronto, and he also returned later, and it was only after his return that he informed her of the divorce he had procured, and refused to support her.

The divorce proceedings had taken place entirely without the wife's knowledge, as she was not even informed of them until Shepherd's return to Toronto, and his refusal to maintain her. The judge therefore decreed that he should support her.

This decision, if sustained, by the higher courts, will make all such American divorces invalid in Canada. The other case is that of a man who was married in the State of New York, and obtained a divorce in Ohio, to which State he had moved. He then moved to Colorado, where he procured a second divorce from the Ohio wife, and married a third woman.

Returning to New York, he was sued by his New York wife for alimony, and the decree for alimony was granted, because under New York law the Ohio divorce and the Colorado divorce and marriage are all regarded as null and void.

As the States are independent and sovereign, the laws of each State operate independently according to the man's place of residence for the time being, and in New York's wife No. 1 is regarded as his true wife, in Ohio wife No. 2, and in Colorado wife No. 3. If besides he had first resided and had married in Canada, he would have also a Canadian wife who would be the only one recognized in the Dominion.

THE MONASTERIES.

"The monasteries, severe in rule, yet offered a plan of peace in the midst of a storm of conflicts, clashing ideas and general ignorance. Here in quietness and contemplation, the thoughtful, the virtuous, had a refuge from the utter ignorance, the gross immorality, the dangers of a world in the throes of change. Here, then, could come not only the ascetic man of the Church, but the disappointed, the man tired with the vanities of the world, the scholar, the scientist. These monasteries were the fortresses of civilization. They taught not only the rule of plain living, but the dignity of labor. They gave to the people of that time some knowledge of the arts of peace, of agriculture far in advance of the rude and barbarous tillage that was generally practiced. They taught the value of public morality, and themselves set an example in their own living."—The Traveler's Record.

Silence makes us great hearted, and judging makes us little-minded.—Father Faber.

THE NEW SCIENCE HALL OF THE UNIVERSITY AT OTTAWA.

(Continued from third page.)

shelves and a locker for the storage of articles used by him. Dishes, cases, conveniently placed, samples of a great variety of minerals. These are distributed among students for experimental work. Study of the mineral products of the Dominion is facilitated by the collection of Canadian mineralogical Museum.

The lecture room mentioned in connection with the Chemical department, is of course available for lectures and demonstrations in Mineralogy. Likewise the Private Laboratory affords facilities for special work in this branch.

Up to the present, want of room has been a serious, though not an insurmountable, obstacle to the establishment of courses in the eminently practical sciences of Chemistry and Mineralogy. Very reluctantly have many men in Ottawa and at a distance been informed that the Laboratories were reserved, almost exclusively, for the Classical Course of the University, and that consequently they could not find in the capital the facilities sought of qualifying for a career in these sciences is essential to the analyst or assayer, for in the opening of the Science Department the aspect of affairs changes. Students, to a considerable number may be allowed the use of the Laboratories, and no great would be required to here courses in Chemistry, Mineralogy, kindred subjects, and in Electrochemistry, and in the future, second to none in the Dominion. It must be confessed, however, the University of Ottawa, dependent as it is on the fees of students, cannot be reasonably expected to very soon give full effect to possibilities, which the practice will see in the existence and equipment of the new Science Department. Yet it seems regrettable that the possibilities should not be turned to account in the Province of Ontario which spends ever-increasing sums in providing for instruction in Applied Science.

Statutes in our times of course decree that the public coffers be main closed to college courses whose general acts are exempt from state control, but that regulation where, and latterly at least, amidst, has been given no narrow interpretation. Only the other number of public spirited residents forming a corporation satisfactory guarantees, secure the Provincial treasury the \$100,000 for a School of Mining, a much less important grant, know that by it and one for the opening of special in the new Science Hall in the universities of the two cities be effected in exactly the same

The principle being wisely that not one city alone in Ontario to benefit by Government support educational work in Science is incredible that a responsible body of Ottawa citizens, who obtain State aid for the maintenance of a School of Science. The capital offers ideal advantages; young men who seek to attain high qualifications the development of a broad Canadian spirit.

possesses all the desirable conditions that can be claimed for the other in Ontario in which Schools exist, including that of many organized University courses, all, from which students in branches may choose one or more subjects that will supplement specialty work.

The idea that a Science School needed in Ottawa, or that it would clash with those of other in other parts of the Province, is untenable. That idea will not even the thoughtful unbiased mind has noted the continued extension of well-trained courses in Applied Science for the development of man and the building up of tries in our fair Dominion. Evidence that vastly additional are needed in this section, is by the situation of Ottawa, in of a region exceptionally fitted industrial progress, and by the college corporation, not in venturousness, undertaken erection and equipment of Science Hall when nothing possible but tuition fees an uncertain private benefaction.

No promise of any assistance, ever, had been made to the authorities when the Science began, but it is gratifying to within the past few months, the men of means, Mr. M. P. D. tawa, an old student, and Hanev of Toronto, have given substantial proof indeed of the best in the work to be carried out toward defraying the cost of tion and equipment. These efforts, if consulted, would be reluctant their generosity to be proclaimed the world, but justice demands their gifts be mentioned in the and that the sincere thanks situation they have aided be to them.

In connection with the would accrue to educational Ottawa by the establishment of a School and by increased benefaction, it may not be to here state a few facts not