

The Catholic Record.

Published Weekly at 181 and 183 Richmond street, London, Ontario.
Price of Subscription—\$1.00 per annum.

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Publisher and Proprietor, Thomas Coffey.
Messrs. Luke King, John Nich, P. J. Neven and Miss Sarah H. Gray are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.
Agents for N. W. Ontario, Mr. James Power Agent for S. W. Ontario, Mr. St. John.
Rates of Advertising—Ten cents per line each insertion, space measurement.
Approved and recommended by the Arch-Bishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the Bishop of Montreal, Quebec, N. Y., and the Bishop of St. John's.
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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 17, 1899.
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.
In 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, I remain, Sir, your faithful servant,
J. D. FALCONIO, Arch. of Ottawa,
Apost. Deleg.

LONDON, SATURDAY, OCT. 15, 1904.

SOCIALISM'S ONE OPPONENT.

In an article on Socialism Rev. T. J. Campbell, S. J., asks "how are we going to influence the great money powers which at the present time often control the machinery of governments, using it most selfishly and cruelly for their own advantage? And how are we going to put a check on the angry multitudes who are, or think they are, the victims of these powers? There is only one influence that is left and that is religion." And as Huxley declared a few years ago that the Roman Catholic Church was the one great spiritual organization that could resist the progress of science and civilization, so the spokesmen of Socialism see in the Church the one opponent they must reckon with. But the socialist misrepresents the Church on this subject. She has, as ever, compassion on the multitude. She sympathizes with it in its sufferings, and with demands which are not at variance with reason or faith. To destroy the antipathy that exists between class and class, and to show that she has not lost the power of bringing about the reign of justice and brotherhood is her work. And, as we said before, Catholics should help in this matter with the Encyclical of Leo XIII. on the Condition of Labour as a weapon against the false principles of Socialism, and with his work among the poor as an antidote to the influence of the Socialist, he can do much towards removing misconception and prejudice. It seems, says Dr. Kerby, that there is but one way to meet Socialism. We must prove that it is not necessary. The proof must be in achievement, not in argument: in life and not in books. They who know anything of social work will not dissent from this opinion. Here with us the toiler is the not irreligious. Mark's theories trouble him not; but he is ready to welcome any scheme that may make his lot more bearable. The socialist is enthusiastic in his efforts to gain his allegiance. The opponent of Socialism is apathetic, and looks upon him as a curiosity or something to assault with all manner of questions. The Socialist treats the toiler like a brother and makes him his neighbor by helping him; the opponent of Socialism dispenses charity, and despite all the mighty aid at his disposal, leaves untouched, so far as he is concerned, the problem of Social Reform. But what a field this is for the worker who is guarded by the principles laid down by Christ, and who understands that work of a spiritual and moral character must proceed from a spiritual source. We can thus help men and women in their way to eternity. In doing so we help ourselves. And the children: Have not the words of Frederick Lucas some meaning for us? How are we calling down the blessing of God in this country when we allow the wholesale perversion of our own boys.

SOME OF THE CAUSES.

It is but a waste of time to assign all the miseries of the toiler to drink. That is responsible in some measure, but there are hundreds of sober workmen who have just grievances—the slaves of the sweat shop and the store—the victims of those who in their struggle for commercial supremacy know not justice or human brotherhood, and scold the doctrine of the inalienable rights of man as an absurdity in business matters at least, have just

grievances. Men fail and starve—that is their own business. They may be denied work or given it at a starvation wage, but the world goes on unconcerned. The capitalist emerges from a "corner" with a few millions as trophies of his success, and forthwith he is heralded as a strong man. The children are exhorted to emulate him. They who are aware of the distinction between having and being stand betimes cap in hand before him. This the Socialist notes and harps upon, and we do not see how he is going to be dissuaded from his illogical methods by learned treatises written in well-appointed studies by men who have not one tittle of his earnestness.

SOME EXAMPLES.

In what lines does the Church propose to proceed against Socialism? Father Campbell answers by teaching reverence for God, obedience to divine and human law and love for humanity; by exhorting men and women to consecrate themselves to the service of the poor; by inspiring Catholic governments to imitate economic reforms which forestall the reasonable demands of the people. He notes the fact of Ireland being sold as a wall of brass on the side of order. He points out the German Catholics with their well-organized societies that cater to every want of the population, the admitted defenders of that empire against Socialism. Their example can be followed by Catholics of every country.

THE CONCORDAT.

Some journalists hereabouts believe that in the event of the Concordat being denounced the Church of France will be reduced to impotency. Our readers should remember that most of the French news comes through correspondents who are henchmen of Combes. They as well as the clerical visitor who visited us not long ago depict the French Premier as the friend of progress and democracy, a benevolent gentleman in fact who is or has been sorely handicapped in his efforts by monks and nuns. They pass over in silence the blasphemies of some of the public men and the irreligious programme advocated by those who head the crusade against the Church. And their presentment of the situation is accepted without reserve by some journalists of Toronto. These good people who preach sermons on "yellow journalism" try to impose figments for facts on their readers and commend to their admiration a group of men who are without the pale of respect. But about the Concordat. The Comte d'Haussonville says that while he would deplore its denunciation both on account of the internal peace of the country which would be disturbed thereby and the diminution of national prestige abroad, he does not fear that outside the Concordat there is nothing for the Church of France but misery. He believes that the faithful would be as generous in support of the Church as they have been of the Congregations. Then the Church of France coming back to her popular origin, appealing for support to the faithful, drawing her resources from the contributions of the faithful owing something to all, and being thus the thing of all, instead of being an official organism, will thus be able to live days which will no doubt be without trials but which will not be without glory. If the Concordat, he says, is to be enforced according to the interpretation of the French Government, better be a member of a Church which is persecuted but free, than of one which is paid but enslaved.

A LESSON FOR CATHOLICS.

More than a score of years ago the enemies of the Church prophesied that Bismarck and his allies would chant the requiem of Rome. They hoped that Catholicism, enfeebled by the attacks of the press, harassed by the machinations of Dr. Dollinger and his following, and thwarted and oppressed by the Government, would disappear. But German Catholics are strong-fibred. Instead of waiting for the tempest to pass by, they endeavored to shield themselves from its ravages. They organized a press to refute calumny and to vindicate their rights, and they took care that the yearly congress should sound no halting note in defence of the faith. In 1871, for instance, Catholic Germany declared that the usurpation of Rome was an international wrong. The congress was suppressed in 1874, but the spirit that animated it lived on and played no small part in the deliberations which led to virtual repeal of the anti-Catholic legislation in 1886. Between that date and 1871 what a glorious tale might be told! Sufferings undergone for the faith, fidelity to principle in face of a rabid press and persecuting government, refusal to barter eternal interests for worldly preferment—concentration of energy in defence of the Church: all this

has a lesson for the Catholics of every land. Lately, it may be remarked, the German Emperor sent good wishes to the congress assembled at Ratisbon.

THE CAUSE OF THE DECLINE.

Events prove that Schleiermacher was not guilty of exaggeration when he said that "Protestantism in the presence of Rationalism is like an iceberg gradually melting before the sun." To assume a revelation and then to sift it, to discuss its merits and demerits, to discard one portion and to retain another is irrational in the highest degree. The vagaries of criticism in respect to miracles, despite the testimony in their favor, and of the trustworthiness of the testifiers vouched for by generations, has been, and is, no mean ally of the forces which make for scepticism. Years ago Rev. Mr. Rose, preaching at Cambridge, pointed out the rationalistic tendencies of the German pulpit in regard to his subject. Professor Paulus in his critical commentary assures us that the man with the withered hand had only a luxation of the shoulder, which Jesus perceiving pulled it into joint. Christ again never walked on the waves but on the shore or He swam behind the ship, or He walked through the shallows. The paralytic was an 'idle fellow, who for thirty years had moved neither hand nor foot. Christ asked him ironically: "Perhaps thou wouldst be whole." This irony stirred him up; he forgot his hypocrisis." And so the Gospel narrative is either twisted or mutilated or interpreted to conform to prejudices and preconceived ideas. The rationalist may explain away—a procedure as easy as it is arbitrary—the miracles set forth in the Gospel, but he should begin by saying that the men who recorded them were not trustworthy witnesses.

Lately the Bishop of Worcester declared that all the New Testament miracles may be explained as ideas not coincident with fact, four only being excepted and placed on a different footing. These are Christ's Virgin Birth, His Divinity, His Resurrection, and His Ascension. Whereupon Mr. Mallock says: "Whatever nice distinctions may be drawn by clerical experts between the mass of unbelievable miracles and a privileged minority of four, they are certain to be quite disregarded by the plain common sense of laymen. Some laymen no doubt may still in spite of everything find in our Church worship the consolation of a religious atmosphere, but to most it will be increasingly repulsive to take part in a service which involves at every moment a solemn profession of belief in the truth of which both they and the clergy deny."

Which explains in some measure the general decline in church doing.

FOR OUR YOUNG MEN.

A subscriber is hard at work on a plan for which he styles the "recreative and instructive entertainment" of young men during the winter months. He is not only sanguine as to its success but is certain of its being adopted by some hundreds of those for whom it is intended. Any man can summon spirits from the vasty deep, but the trouble is to have them come when one calls for them. We hope they will come, but we confess to misgivings on that score. But if he can relegate the enchain party to the background and help us to understand that life is too beautiful, too rich in possibilities to waste hours of it in babbling and fingering paste-boards, it will be something worth chronicling. Says Bishop Spalding: "Games and other amusements doubtless have their uses especially for the young and for all who are feeble in body, but when we consider that they are generally occasions for wasting time, and so a chief obstacle to human advancement, it is difficult not to condemn the apathy, the indifference, the makes possible their universal prevalence."

This quotation should be kept well in mind.

AN ABSURD DESPATCH.

A despatch was received from Manila, or at least was published in several papers as having been received from there to the effect that "a proclamation or decree, or encyclical, or act, or whatever you may wish to call it" was issued by the Apostolic Delegate to the Philippine Islands, denouncing as among the prevalent detestable errors or heresies of the day, "popular sovereignty, the rule of the majority, freedom of worship, liberty of speech and printing, liberty of education, liberty of conscience, and the principle of toleration."

At the time this announcement was made, about three weeks ago, there was no Apostolic Delegate in the Philippines, Mgr. Guidi, the late Delegate being then dead for some months. Mgr. Aguis has been named his successor, but he had not reached the Philippines when the announcement was made or even to the present moment. We must infer that the despatch in question is a

forgery, or if a real decree was published at all, as being among the intended acts of Mgr. Guidi, when he died it has been grossly misrepresented. It is true that there is a sense of these words wherein some of them signify license rather than liberty, the liberty to do and propagate evil teachings, and in this sense these doctrines might be condemned, but not in the plain meaning of the words.

Pope Pius IX. in 1864 issued a Syllabus of modern errors which should be avoided, which was promulgated with his Encyclical Quanta Cura, among them being Pantheism, Rationalism, Liberalism in the sense of Indifferentism in religion, and progress in a similar sense; and Mgr. Guidi may have intended to issue a similar document, but it is more likely that the decree which is said to have been issued is a forgery. Revolutionists, secret societies, and in general enemies of the Catholic Church misrepresented this Syllabus as if it condemned the true progress, and the beneficent civilization of the age, which, of course, was not the case.

It may be, also that Aglipay, or the Anti-Catholic Katipunan Society, has issued some forgery which they attribute to the Apostolic Delegate, while there is no such personage on the Philippine Islands. A Jewish paper of Cincinnati, Ohio, the American Israelite, appears to have been the first, or at least one of the first, which had this pretended despatch, and this fact leads to the suspicion that the Katipunan Society of the Philippines is at the bottom of the misrepresentation, as most of the Jews there belong to the Katipunan Society, and may easily have transmitted the despatch.

THE PASSIVE RESISTERS.

A cable letter from London from Mr. Isaac N. Ford to the New York Tribune, of date September 24th, states that the Passive Resistance movement against the recently passed Education Acts for London, and the country in general, is steadily increasing, instead of declining, as it was expected would be the case. That gentleman asserts that two thousand summonses have been issued during a week against taxpayers for refusal to pay school rates, making a total of thirty-three thousand since the passive resistance movement began under Rev. Dr. Clifford's leadership, nearly two years ago.

The Rev. Mr. Campbell, pastor of London City Temple, is one of the law-breakers "for conscience sake," and throughout England non-Conformist ministers are setting an example of defiance to the law, so far as the school rates are concerned, when the tax is supposed to be for the maintenance of voluntary schools in which, being controlled by the Church of England, the doctrines of that Church are taught.

Lord Roseberry has said that the Government has arrayed English non-Conformity against it by passing the Education Acts; but in Wales the situation is more critical, as there the whole principality is up in arms in a systematic attempt, under guidance of Lloyd George, to render the present law inoperative by wholesale dismissal of teachers employed by the County Councils, withdrawals of non-Conformist children from Church schools, and the opening of new schools and chapels where they will not be dependent upon rates or grants. It is said that an endeavor is being made to have the whole of Wales brought into this movement, as most of them have been already; and for this purpose the matter will be brought before the approaching County Council's Conference to be held at Cardiff.

It will be remarked that the pretext upon which the non-Conformists base their opposition to the payment of school rates is that they would be applied for the support of a religious teaching of which they disapprove. But this is not actually the case. The majority of the people of England favor the voluntary schools, it is true, and a considerable majority of the children attend them; but it is for the secular principally and not for the religious teaching that the taxes are levied. Religious teaching is given in those schools, but secular teaching in the Board Schools, in which no religion is taught. Surely it would be a great injustice to deprive the children of the majority of the people of the religious instruction they desire for the sake of pleasing the non-Conformist minority; and it is for this reason that the Government pushed through the Educational bills to remedy a grievance under which suffered the great majority, composed chiefly of the Church of England section of the people, but including Catholics and Methodists, who still make use of the voluntary school system.

The voluntary school system was the first in existence when the Educational Act of 1870 was passed creating the Board Schools, in which there was no provision for religious education. As might have been easily foreseen,

the establishment as a state-supported Board School system at once very greatly handicapped the voluntary schools where religion was taught, according to the creed of those controlling them, namely, Anglicans, Catholics and Methodists. The Board Schools were at once taken up by all the non-Conformists, except the Methodists, who still cling to the voluntary system.

Since 1870 acts were passed by doles, improving the status of the voluntary schools, until, at last, the Government last year determined to set the voluntary schools on an equality with the Board schools. Herein we find the cause of the Passive Resistance movement. It is a movement on the part of a minority of the people to have the godless school system which suits them forced upon the majority. They expect to gain the sympathy of the people by having their belongings sold by the bailiffs that the taxes may be collected. In many cases they themselves buy in the property thus set up at auction, and in other instances a good price is obtained for the goods so that they very rarely lose much more than the costs of the proceedings, while they pose as martyrs for conscience sake! It is a much cheaper martyrdom than the early Christians earned. Nevertheless they find imitators who wish also to become martyrs in the eyes of the public, whereas they may procure the glory of martyrdom at so cheap a rate. The plan is astute enough, but is not likely to throw dust into the eyes of the Government, nor is it likely that the Government, will swerve from its course under terror lest the supposed martyrs may become heroes in the estimation of the public, and may be marked out as so many men ready to suffer for conscience sake.

It will be noticed that even if the number 33,000 recalcitrants who have part in the Resistance movement has not been exaggerated, it is but a small fraction of the ratepayers of England. A large number of these are Nonconformist clergymen, who are leading the movement; and yet, all told the number of the dissatisfied do not exceed the number of Anglican clergymen in England. Could we, for a moment, suppose that a demonstration of such petty dimensions would have the influence to change the settled policy of the Government on a great question?

AN ORANGE MOB IN LIVERPOOL.

It will be remembered by our readers that after the solemn consecration of the new and great Cathedral of Armagh, at which ceremony Cardinal Vannutelli assisted as the Pope's representative, an Orange mob assembled and tore down the decorations and damaged the building, after which they amused themselves by making a round of the city, breaking the windows of Catholic houses, and assailing Catholics whom they met on the street, as well as those whom they found in their homes.

In Belfast and Armagh such things are to be expected betimes, as it is the favorite amusement of the Orangemen of these cities to do periodically all the injury they can to their Catholic neighbors. But while the Orangemen are in a majority in these two cities of the North, this is not the case in Liverpool, where Catholics are numerous, especially around St. Francis Xavier, and most of the Protestants are a quiet and law-abiding population who would not on any consideration injure their Catholic neighbors. Nevertheless, we are informed by a recent number of the Liverpool Times and other papers that whilst the Catholics of that city were frequenting St. Francis Xavier's church, a party of Orangemen passed the sacred building raising their well known hostile cries, such as "to hell with the Pope," "Croppies lie down," mingled with obscene language. They also marched up and down in front of the priest's residence, several times, shouting and using threats and imprecations.

We are in favor of using physical force to put down such wickedness and malice where the law of the land is in force and is likely to be of effect when appealed to; but there is a limit to endurance, and it is often no easy matter to bring to justice the leaders and perpetrators of such vile acts, we think the Catholic people of that neighborhood would have been fully justified to turn out en masse to punish the guilty on the spot by giving them a sound thrashing as they are well able to do on such occasions in that neighborhood. Self protection against violence is justified by the laws of God and man, and if some heads of the vulgar assailants had been badly hurt, they might show better manners when they next want to pay a visit with hostile intent to that quarter of the city.

Strange that so many sweet feasts of the Blessed Virgin should come in the month dedicated to her sorrows! Perhaps we do not always know what things are truly sorrows, and what are joys. And, anyway, Scripture says, "Your sorrow shall be turned into joy." Happy those who have sorrows, then! May all your sorrows bring you great joy.—Spiritual Letters.

AN ANTI-RITUALISTIC MOB.

A disgraceful scene which occurred in Liverpool on October 4th shows that the trouble between High and Low Church which within the last few years, it was feared, might culminate in the disestablishment and perhaps even the disruption of the Church of England is far from being settled yet.

The annual Church of England Congress was being held at which the Bishops were in attendance, as well as the leading clergy of the Church from the three kingdoms, and in connection therewith, the Lord Mayor presided at a reception in the town hall. Then the whole body of the Bishops and clergy formed in procession going to the Cathedral, and a dense multitude thronged the streets to witness the proceedings. Among the crowd were distinguished a body of prominent Low Churchmen, together with many followers of the late John Kensit, and an organization known as the Wycliffe proschers, which was founded by Kensit for the avowed purpose of interrupting Church services which disagree with their notions of sound Protestantism, and particularly such services as they deem to be tainted with a tendency toward Rome.

Pamphlets condemnatory of Ritualistic practices had previously been circulated among the crowd to incite them to participate in interrupting and hissing the processions, and when the procession headed by the Mayor and Corporation in their regalia and followed by the Bishops and clergy in their robes, approached the Cathedral, the Low Church demonstrators began to shout "Down with Popery," "Oh for another Luther," and similar cries.

The Archbishop of Canterbury, being now in America, was of course, not present, but when the venerable Archbishop of York reached the point of attack with his silver cross of office borne before him by a cleric, the mob shrieked "Traitors! It is Popery in the streets! Send them to Rome!" etc.

The Archbishop passed quietly into the Cathedral without paying attention to the demonstrators, notwithstanding the raging storm of hissing and hootings.

A strong force of police was stationed around the building to keep order, but they were powerless to prevent the manifestations of the mob. It was feared that further acts of violence would be indulged in, but there was no further interruption; though what actually occurred was sufficient to disgrace Liverpool.

It is worthy of remark in this connection, that the Bishop of Liverpool is perhaps the most decidedly Low Church prelate in the Church of England, so that we must in all reason infer that within his immediate jurisdiction there should not appear to be anything offensive to the most ultra among the Low Church section of the Church, but there is no accounting for what may be the preferences of a thorough godly reformation mob. The appearance of the Archbishop with a cross seems to have been peculiarly offensive to such a crowd and to have excited their ire beyond control.

The great Apostle St. Paul was affected by very different sentiments toward the cross of Christ when he said in his epistle to the Galatians, vi., 11-16, "written with his own hand." "But God forbid that I should glory but in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world . . . and whosoever shall follow this rule, peace be upon them, and mercy, and upon the Israel of God."

The Archbishop of York also who joined with the Archbishop of Canterbury in issuing some years ago a decree forbidding the use of incense and lights and other like usages in churches for purposes of ceremonial, can scarcely be said to be an ultra-Ritualist, so that the disgraceful conduct at Liverpool cannot be palliated without acknowledging that the Church of England itself is at fault, and has been so ever since its establishment three and a half centuries ago. If this be the case, how can it maintain the claim that it is or ever was the Church which Christ the wise Builder established on a rock, and against which the "gates of hell," by which are signified all the powers of darkness, "shall not prevail."

Religion has surely come to a pretty pass if it is to be moulded to suit the whims of the late John Kensit—martyr forsooth! Nothing can hide the fact that during life this martyr to Low-Churchism, who is the originator of the present agitation, was the vendor of obscene books, and that his crusade was undertaken to promote his trade, and he boasted openly of his success in this line.

A good heart is always strong; it suffers, but it hides its tears, and seeks consolation by devoting itself to others.—Golden Sands.
A well-governed mind learns in time to find pleasure in nothing but the true and the just.—Amiel's Journal.