

The Catholic Record.

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RIGHT REV. WM. MACDONELL, BISHOP OF ALEXANDRIA.

We are happy to learn that the vacancy in the Diocese of Alexandria caused by the death of the late Bishop, the Right Rev. Alexander MacDonell, D. D., has been filled by the appointment of the Rev. William MacDonnell to be Bishop of Alexandria, the announcement of his appointment being made after we had gone to press with last week's issue of the CATHOLIC RECORD.

The Bishop elect, Right Rev. Wm. MacDonnell, is a native of the Diocese over which he has been placed by the Holy Father, Pope Pius X., as chief pastor. He was born in the Township of Charlottetown, in the county of Glengarry a little over fifty years ago, his father being Donald Archibald MacDonnell, a well known, highly respected and prosperous resident of Glengarry county. He was educated in the schools of the county of Glengarry, and after attending St. Joseph's College, Ottawa, he made his theological course at the Grand Seminary of Montreal, which has been the nursery of many distinguished priests and bishops both for Canada and the United States.

Father MacDonnell was ordained priest at St. Raphael's, Glengarry, in Sept., 1881, by the late Archbishop Cleary of Kingston, and was appointed pastor of Gananoque where he remained for five years. He was thence transferred to Glen Nevis, where he remained until 1890. At that date he was removed to St. Andrew's as successor to the Very Rev. Vicar General Corbett, who went to Cornwall.

The Bishop-elect is distinguished for his zeal, eloquence and administrative ability, and we have no doubt religion will progress rapidly in the diocese of Alexandria under his wise administration.

The announcement of his appointment as Bishop of the Diocese of Alexandria in succession to the late lamented Bishop MacDonnell, was received, says the Kingston Freeman, with much favor by the Catholic people of Eastern Ontario.

Alexandria was at one time a portion of the Diocese of Kingston, therefore congratulations to His Lordship from this section appear as coming from an old friend. The Diocese of Alexandria has many very gifted and scholarly priests, and has sent forth some of the most brilliant theologians and pulpit orators of the past and present. His Grace Archbishop Gauthier of Kingston is a son of the Glengarry section of this country, and the older he grows the more he is endeared in the hearts of the people of the Archdiocese.

The new Bishop of Alexandria is young and active, of splendid physique, a clever financier, and a preacher of first-class merit. May a kind Providence give him a long life to guide the destinies of his good Glengarry people!

CATHOLIC TEACHERS AND HISTORY OF EDUCATION.

In the Catholic World, April 1, Rev. Dr. E. A. Pace has a suggestive article on Catholic Teachers and History of Education. The Catholic church, he says, has definite ideas about the meaning and aim of education. These ideas are the warrant and inspiration of the Catholic school. They are the criteria by which the ultimate value of any educational theory is to be determined. The specific function of the Catholic school is to impart a training in morality and religion along with the knowledge of secular subjects. The teacher does his work not merely as an individual nor as a state official, but as a co-operator in the work of the church. He teaches truth not new, not to be cast aside tomorrow, but truth which has lived through centuries of change and which is to-day a vital, uplifting force. The history of education furnishes us with proofs of this vitality. For when we view the record largely two great facts confront us. One is that the Catholic church has maintained throughout the course of her existence the self same ideal of education. The other is that in striving for the attainment of this ideal she has invariably adapted her action to the changing conditions of humanity. What the church considers as the ideal of education may be easily ascertained and as easily understood. Whoever realizes, on one hand, the purpose of education, and on the other, the import of education, cannot fail to see what the church aims at in all her teaching. From the day that the church opened her schools in the cata-

combs, the Christian ideal of education has been held up before the eyes of her teachers. This ideal was as a light to the feet of the early Christians, to the great schoolmen, and it is cherished now by those who are cutting down the thickets of ignorance and blazing a way through the forests of antipathy and ignorance. Had the church, Dr. Pace remarks, surrendered her ideal she would have fared better, or at any rate would have suffered less. And yet with a fine appreciation of the consequences she clung to her traditional view of education as she maintained her traditional belief. As a result she was obliged to reconstruct in large part her educational system. The fact that it was done is distinct evidence of vitality.

NOT ANTAGONISTIC TO MODERN METHODS.

Dr. Pace goes on to show the attitude of the church towards the revolution in philosophy which necessarily affected men's views of education. To philosophy simply as philosophy she was not averse. Any contributor to the cause of truth has, and must ever receive, her commendation. But when conclusions are advanced which tend to undermine the philosophical truths which are the centre and source of Christian education she must raise her voice in protest. Had the Christian world been united the Christian ideal might have won an easy triumph over the forces of materialism and rationalism. But though Luther, etc., planned in behalf of the school, their successors were unable to cope with the systems of philosophy which diverged from the line of Christian thought. And we know that the rationalist bent upon the secularization of the school dismisses the sects as inconsequential factors in the fight against him, and concentrates his powers on the destruction of the church. Again, by the way we have heard from non-Catholics the confession that our holy faith is the only efficient barrier to anarchy—the one heaven, wherein men, buffeted by doubt and despair, can find rest. And so the church maintains that the question: What shall be the ideal of education? must be answered in accordance with the teachings of Christianity.

THE FRIEND OF PROGRESS.

The church is not indifferent to genuine advances in methods which may render education more fruitful; but she insists upon having education that brings home to the mind the truth of its destiny and enables it to hold more firmly upon everlasting life. This does not mean that the church takes no thought for the present. On the contrary, all life, viewed by the light of eternity, has a greater value than life that does not look over the rim of the planet. And hence the church insists that religion and morality shall have in the school a prominence in keeping with their importance, and, moreover, that they shall permeate the entire work of education. Continuing, Dr. Pace says when life becomes so busy that there is no time to think of its final purpose, and when a curriculum of study leaves no place for religious instruction, there is something wrong in our estimate of values.

STIMULATES THE MIND.

Again, Dr. Pace points out that if we give religion a place in the curriculum we stimulate the growth of scientific habits. Our study of the laws of nature cannot be hampered by the knowledge that the existence of law denotes a law-giving power. In striving to account for natural phenomena—the why and wherefore of things—we are not less efficient if we refer all these to a First Cause. And religious instruction is not to deaden the perceptive faculties; it is to secure for the higher faculties the power of grasp and penetration, which they naturally demand. The ideas of God, soul, creation, immortality, represent objects that are beyond the range of experience. An effort is required to form them even vaguely. The intellect must exert itself; but the exertion is helpful, and its results beneficial. Dr. Pace goes on to say that not to separate the natural from the supernatural, and not to reverse the order of their importance, but to secure through their co-operation the highest educational efficiency, is, on logical and historical grounds, the one adequate solution of the problem.

ONCE AGAIN we are called upon to make reference to the fake chain prayer. It is now in circulation in St. John, Newfoundland. We are loath to believe that this ridiculous fad is the work of a Catholic. It is certainly not that of one properly instructed in the faith. We would advise all who receive it to pay no attention to it and to destroy it. If any one feels that he or she is under obligation to fulfil the conditions imposed, the proper course is to consult their Bishop, or their confessor.

THE NEED OF A TEMPERANCE MOVEMENT.

Our readers are aware that his Grace the Archbishop of Montreal has inaugurated a Temperance Crusade on a large scale throughout his diocese, and that the movement has been attended with great success.

The following incident which occurred a few days ago and which has been widely circulated by the press will show how resolutely His Grace is conducting the war against the evil of intemperance.

Last Sunday afternoon Archbishop Bruchet held a confirmation service at Viarville. When His Grace was returning to Montreal accompanied by the parish priest, he noticed a large gathering in front of one of the hotels in Maisonneuve. Upon inquiry he found that the cause was a fight between two partially drunken men. The attention of His Grace was called to the fact that the proprietor of the hotel was standing near by.

His Grace stopped his carriage and made a sign to the proprietor to approach. The man came up, and on being questioned by His Grace, admitted that liquor was being sold in his premises. The Archbishop then asked him what he intended to do next Sunday. Not receiving a satisfactory reply, he frankly warned the hotel keeper that he could rely on his part for the future.

His Grace then telephoned to the Mayor of Maisonneuve, and rumor says that his remarks to the chief magistrate were not of a very complimentary nature. As a result, the police at once paid a visit to the hotel in question and the proprietor has since been fined \$30 for Sunday liquor selling.

When speaking to the parishioners of Viarville, from the altar, on Sunday last, the Archbishop referred to the evils of drink and openly declared that twenty five liquor licenses in Maisonneuve were entirely out of proportion to its population of ten thousand inhabitants.

While mentioning this occurrence, we may add to the narrative another incident which occurred also in the neighborhood of Montreal within a day or two of the above recorded.

Three men, who were all in a state between half and full intoxication, were observed making a great noise, and playing senseless pranks on the banks of the St. Lawrence near the Verdun Asylum, and on the very brink of the river.

One of these, being scarcely able to stand, fell into the river. He would surely have been drowned were it not for the timely help and heroic efforts made by Mr. Edwin Clift to save him, as his companions were utterly unable to render him any assistance. Mr. Clift is a night watchman in the employ of the Montreal Street Railway Company. After very hard work for about half an hour, Mr. Clift brought the half drowned man out of the water. Instead of going home to thank God for his delivery from an unprovoked death the rescued man went with his two companions to a secluded spot where they spent the rest of the night, or a great portion thereof, in celebrating the rescue by a glorious spree, as one of the men happened to have still a goodly measure of whisky in his possession.

THE PRINCESS ENA.

The following letter in regard to the conversion of the Princess Ena, coming from a rector of the church of England, is one of the most, if not absolutely the most sensible and rational we have seen on the subject from the Protestant (Anglican) point of view, and for this reason, at the risk of tiring our readers somewhat, we venture to publish it for their consideration.

We must, at the same time, say that the theory on which the writer bases part of his thesis, "the Anglican theory of National Churches" is one that cannot be maintained, being not founded either on Holy Scripture or reason, and being certainly contrary to all the traditions of the church of God. Nevertheless, it is a favorite theory with Anglicans, and should therefore have great weight with them in the forming of a judgment on the case of the future Queen of Spain.

Outside of this part of the Rev. Mr. Cole's letter and the statement that the faith of the Catholic, Anglican and Greek churches is identical, the Rev. gentleman's reasoning is irrefragable. Altogether, there is a striking contrast between Rev. Mr. Cole's argument and the fanaticism which has been displayed by the Protestant religious and irreligious press of Canada, and some ministers of Protestant churches. We recommend Rev. Mr. Cole's letter to the careful consideration of the Canadian fanatics who have endeavored to excite the anti-Catholic prejudices of many Canadians by representing the conversion of the Princess as an insult to all true Britons.

It will be remarked as something highly creditable to Rev. Mr. Cole, that he was not afraid to sign his name to his timely and logical communication to the Guardian:—

THE SPANISH MARRIAGE.

Sir—In the absence of a reply from a weightier pen, may a country parson be allowed to express the opinions of

many who stigmatise comments that have been made on the Spanish marriage as illogical, uncharitable, and unchristianous?

In the first place, is it not an Anglican principle that any one leaving England to become naturalised as a Spaniard passes from under the jurisdiction of the English to that of the Spanish church? For, on the Anglican theory of national churches, the church of Spain, in assuming subject to the Latin which exercised in repudiating the same. Therefore, seeing that the present church in that country holds canonical jurisdiction, the same principle which led many of us to discountenance the Cabrera schism would naturally involve the view that an Englishman permanently domiciled in Spain might not unreasonably consider the possibility of submission to the Roman church. After all, the teaching of the three branches of the church Catholic is, in all things essential, identical; and the mutual divergences of the Roman, Greek and Anglican communions can be more than matched by the discrepant interpretations of our formularies which obtain in almost any three contiguous parishes throughout the two provinces of the church in England. The being so, why should not the future Queen of Spain adopt that form of our common Christianity which is the faith of her husband and country to which she has been called, which might now be her own, save for the geographical accident of a birthplace on our side of the Channel?

May I point out that Royal alliances, accompanied by a change of a moderate creed, arousing little or no criticism, have already been made, which are equally repugnant to Anglican principles than submission to the church of Rome. For instance, to join the Greek church on the occasion of marriage by a member of our Royal family would arouse little comment, but in reality all objections which can be urged against secession to Rome—both those which concern themselves to extreme Protestants and reasons, which would weigh still more with enlightened churchmen, such as the fact that Rome unchurches us and compels her converts to repudiate the communion through which they were baptised—are equally true of the Eastern church. And in the case of marriage with a German Lutheran this step, in the eyes even of a moderate churchman, must be far more objectionable than submission to the Apostolic church of Rome, for it is a change from a true branch of the Catholic church to a schismatic body without orders or sacraments.

These considerations may seem to some to bear but little on the point at issue, and I am aware myself of the great difficulties which arise in any attempt to translate into practice the Anglican theory of churchmen would do well in refusing to echo the uncharitable expression "conversion to order." To attribute insincerity to a lady because of the coincidence of her marriage with a change in her mode of expressing Christian devotion—and that, too, in the absence of a knowledge of all the facts of the case—is an impertinent intrusion into the sacred domain of another's conscience, and totally at variance with the possession of that charity which "believeth all things, hopeth all things," and which "doth not behave itself unseemly."

F. G. COLE, The Vicarage, Bilton-in-Holderness, Feb. 26, 1906.

THE SITUATION IN FRANCE.

90 North Street, Halifax, Apr. 24. EDITOR OF THE CATHOLIC RECORD:

The Congregation of the Propaganda estimate the Catholic population of France at 38,000,000.

The "faithful" are largely represented in Parliament and the municipal Councils by Huguenots, Hebrews and Agnostics.

Catholic journalists tell their readers that a small coterie of Free Masons dominate the body politic, which assiduously means that they possess the necessary brains and capacity for statecraft. Why are there so few public spirited men amongst the laity, outside of the depleted ranks of the shora aristocracy?

Is there no influential middle class to mould sane opinion in statesmanship, as in English speaking lands?

Can it be true that the Bourgeois are deeply engrossed in pleasures on Sunday and business on Monday?

Cannot an artisan be a yearly communicant and a republican simultaneously?

Are the peasantry illiterate and generally unfit for universal suffrage?

Is Catholicity linked with the fortunes of the Bourbons and the Gallian church wrapped up with the misfortunes of the Bonapartes?

Gambetta's pithy phrase seems to be more in favor with the electorate than when it was coined.

Protestant tourists tell us that the masculine adults hear Mass very irregularly and that the bulk of the male population enter cathedral, or chapel only on ceremonial occasions.

Archbishop Ireland certifies that pastoral visitation and a cordial co-operation between church and state, without social and humanitarian movements are sadly lacking.

All foreign observers are unanimous in stating that the Bishop and his pastoral or the cure and his sermons are clean forgotten and ignored whenever the parishioner visits the precincts of the polling booth.

Canadian laymen want to know the inner meaning of the interminable conflict between church and state, without swallowing the verbiage and verdict readily propounded by a cynical and pagan press.

As politicians the world over do not usually ride for a fall, will you considerately inform one subscriber, at least, why successive French ministries appeal to the people repeatedly on a platform of anti-clericalism.

Respectfully yours,

THOMAS WALLACE.

We admit fully that our correspond-

ent, Mr. Wallace, has asked a series of questions which are quite as perplexing to us as they are to himself. Most of these very questions, and we may say all, have occurred to ourselves, and we have not been able to discover a solution which satisfies us fully. We are satisfied, however, that the cause is not to be entirely found with the present or even the past generation, but that it must be attributed to a much earlier date—even before the Reign of Terror.

So far back as the last quarter of the eighteenth century, the writings of Voltaire, J. J. Rousseau, de L'Ambert and other infidels who wielded facile pens, and attacked all religion, had a great influence on the minds of the French people, and served to sap respect for religion. These writings had much to do with the overthrow of the French monarchy and the triumph of the Jacobin, or extreme revolutionary party which was effected in 1789 or at all events in 1790, though the barbarity of this party did not culminate until 1793 when King Louis XVI and his Queen, Marie Antoinette, were executed.

The clergy were included in the scope of the hatred of the maddened populace because they would not side with them in their riot of anarchy and bloodshed, to which the name of the "Reign of Terror" has been given.

There were undoubtedly real grievances under which the people suffered, and discontent with the government was universal, but even real grievances did not justify the horrible excesses into which the country was plunged.

Religion was re-established by Napoleon Bonaparte in 1802, and since that date down to the Republic of 1870, though the country was nominally Catholic, there always remained in the breasts of many of the people, especially of the men, an inexplicable indifference to religion which all the efforts of the clergy have not been able to overcome.

In every country there is always a certain class who are opposed to the exercise of authority, and this class seems to be of wide extent in France, and is easily worked upon by indefatigable leaders who have been found in the Masonic body. The Masons of France are not numerous, but since 1870 they have been successful in gradually extending their sway, till they now actually rule the country.

We believe that a free election will emancipate the country from their rule, as was the case in Belgium in 1834, since which time that country has enjoyed good government, the anti-Catholic legislation of previous years having been repealed.

At the moment of this writing, an election is pending in France. We will not venture to predict how it may result, but we believe that if the people have an opportunity to record a free vote, it will result favorably to religion, though the government will no doubt use all its power to bring about a result favorable to itself and the principles it advocates.

The government is at the present moment endeavoring to alarm the people by reports of plots by an impossible combination of clericals and Anarchists to overthrow the Republic.

We do not believe in any such combination, but we do regret that the times have not so far produced an active leader for the Catholic party in France, who can lead that party to victory. We are convinced, however, that sooner or later this will be the case; but from present appearances, it would seem that the country needs to be reconverted, and we have no doubt that the clergy will redouble their efforts to effect this re-conversion as soon as they are convinced that such a step has become necessary.

To Mr. Wallace's question: "Is Catholicity linked with the fortunes of the Bourbons, and the French church wrapped up with the misfortunes of the Bonapartes?" we answer: "decidedly not."

The Catholic church cannot be inseparably linked with the fortunes of any particular political party or form of government. It has happened, owing to the force of circumstances that a large percentage of the Catholic population have clung to the traditions of these defunct monarchies, but there is nothing in the Catholic faith to constitute any indissoluble bond between them and the church.

Mgr. Lacroix, Bishop of Tarentaise, in a recent pastoral, plainly advises Catholics not to oppose the will of the nation which has now many times been expressed as in favor of the Republican form of Government. Pope Leo XIII, gave the Catholics of France a similar advice. But it does not follow from this that they should submit to unjust laws. Let them take proper legal steps to have such laws repealed.

We may add here that the pretended fears of the French Government lest there may be a coalition of Clericals and Anarchists are a mere mask to enable them to influence the popular

vote in their favor. The Anarchists are the creation of the present irreligious regime in France, and they are much more likely to be found on the side of the Government than of the Clerical or Catholic Party.

POLYGAMY IN THE UNITED STATES.

It is now stated that the proceedings before the United States Senate Committee on Privileges and Elections which has been for over two years investigating the question whether Senator-elect Reed Smoot of Utah should be deprived of his seat in the Senate is approaching its termination, and that a majority of the committee will favor his expulsion. The Democrats are said to be unanimous for expulsion, whereas a majority of the Republicans are in favor of his retention of the seat. But as a considerable minority of the Republicans will vote with the Democrats, a decisive majority will be in favor of expulsion.

In 1904 disclosures were made in the Senate Committee to the effect that polygamy was still practiced, in spite of the United States law against it, in spite also of the previous assurances of the Mormon leaders that the law would be obeyed, and no more polygamous marriages would be contracted. It was then deemed necessary that the Mormon church authorities should take action in order to moderate or divert the blow which it was now almost certain would fall upon them, and for the second time in the history of Mormonism, the practice of polygamy was denounced by the church rules.

President Joseph F. Smith declared in an edict that "any person solemnizing, authorizing, or contracting a plural marriage will be liable to excommunication."

This is of itself an admission that the previous prohibition issued in 1900 by President Woodruff was not intended seriously, and was not expected to be obeyed. It was, in fact, merely a blind thrown out in order to secure statehood for Utah.

The objection to Reid-Smoot lies in the fact that he is an apostle in the Mormon church, and that he owes his supreme allegiance to that organization, and cannot obey the laws of the country or support the Constitution of the United States if they conflict with the will of the quorum of Apostles. According to the complaint against him, "he must of necessity be under the control, and subject to the dictation of his associate apostles and prophets in his official acts, wherever he may be, so that in the United States Senate he would not be the representative of the Legislature which elected him, nor of the people of Utah, but the mouthpiece of the despotic hierarchy which, having dictated his election, will dictate also his vote as Senator."

THE EX EMPRESS EUGENIE.

A despatch from Milan is published by the Eclair of Paris to the effect that the Vicar General of the Jesuits has induced the ex-Empress Eugenie to place her whole fortune, amounting to \$30,000,000, at the disposal of the church.

It would not be very surprising should the ex-Empress do something of this kind, as she is without any direct heir to whom she might leave her property, and she is known to be a fervent Catholic. Nevertheless, implicit confidence cannot be placed in the authority which is given for the supposed fact, which comes in a very roundabout way, making the statement doubtful.

We have frequently pointed out the unreliability of the reporters who send out news for the press from continental cities regarding Catholic church matters, and we cannot but doubt the accuracy of the present cablegram. If it be true, however, the Holy Father will, no doubt find plenty of opportunities to place even so large a sum to advantageous uses for the propagation of the faith. But it is not easy to see why the Vicar General of the Jesuits should be named in connection with the matter, as the ex-Empress is in full possession of her faculties and quite able to dispose of her property in accordance with her own desires.

WE REGRET exceedingly an error occurred in the last number of the Canadian, the official organ of the C. M. B. A. We were asked to publish, in connection with an account of the death of the late lamented Archbishop of Halifax, a half tone cut, which was to be forwarded from another newspaper establishment. Instead of a cut of Archbishop O'Brien there was sent one of the late Bishop Sweeney of St. John. Not having had acquaintance with either prelate, the mistake was not detected before the Canadian of last month was mailed to the members.

Men are apt to mistake the strength of their feeling for the strength of their argument. The heated mind resents the chill touch and relentless scrutiny of logic.—W. E. Gladstone.