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THE FEAST OF THE SACRED HEART OF JESUS.

The Church celebrates the feast of the Sacred Heart of Jesus on the Friday immediately following the octave of Corpus Christi, which will occur this year on June 1.

The object of this devotion to the most Sacred Heart of Jesus is the Adorable Heart of our divine Saviour, and His infinite love for mankind; and its purpose is to return the love of Jesus, and to make reparation for all injuries committed against Him. The injuries thus to be atoned for include unbelief in Him as our Redeemer, blasphemies of all kinds uttered against His holy name, and against the most holy sacrament of His body and blood, and all sins committed against the three divine virtues of Faith Hope and Charity, especially inasmuch as these virtues regard the person of our Blessed Lord, the second person of the most Adorable Trinity.

We have said that the object of this devotion is the Heart of Jesus. By this is to be understood the living Heart of Jesus as the God-man, His heart of flesh which is the principal portion of His body, united with His whole Body and Blood, Soul and Divinity to form one person who is both God and Man.

The Heart of Jesus is that from which flowed the blood by the shedding of which the world is redeemed and saved from eternal destruction, and heaven opened to mankind. Symbolically, the heart is the seat of the affections, and it is in accordance with this symbolism that the devotion of the Sacred Heart of Jesus has been established; but this symbolism is not a mere arbitrary thought. It is a fact in physical nature that the emotions of affection have a peculiar effect upon the heart, and the circulation of the blood through the heart. Hence, just as the blood is the symbolical seat of life, the heart is the seat of love, and the devotion which has for its object the love of Jesus for mankind is naturally directed towards his Sacred Heart.

This reference to the Heart as the seat of love is sustained by innumerable passages of holy Scripture, as when God requires our love, with our whole heart, and our whole soul. (Deut. x. 10; St. Matt. xxii. 37.) And again: "Now, therefore, fear the Lord and serve Him with a perfect and most sincere heart." (Jos. xxiv. 14.) So even the love of God the Father is represented as emanating from His heart, incorporeal though He is. Thus the prophet Samuel when informing Saul that the choice of a successor to the kingdom of Israel would go outside of his house, said: "The Lord hath sought a man according to His own heart, and him hath the Lord commanded to be prince over His people, because thou hast not observed that which the Lord commanded." (1 Kings xiii. 14.) If it were possible to make a distinction between the propriety of one passage and another in the word of God, we might say that with still greater propriety we may speak of the Heart of Jesus as the fountain of God's love for man, for Jesus has in His incarnate person truly a corporeal heart, of which He Himself speaks as the seat of His affections and emotions: "Learn of me, because I am meek and humble of heart, and you shall find rest for your souls." (St. Matt. xi. 29.) When also Jesus conversed with some of His disciples, after His resurrection, they declared that even though they knew Him not, "their hearts burned within them while He spoke in the way and opened to them the Scriptures." (St. Luke, xxiv. 32.)

But the Heart of Jesus is in itself a proper object of devotion altogether independently of its being symbolically the seat and centre of divine love. It is an essential organ of the sacred body of our Lord, and is hypostatically united with His divinity. It is, therefore, properly, on account of this union with God, an object of our adoration;

and in a hymn in the office of the Sacred Heart as used in some countries the words occur, "Come let us adore the Heart of Jesus, the victim of charity." In the celebrated Pontifical Bull *Auctorem Fidei*, those are condemned who assert that the Sacred flesh of Christ, or any part thereof, or His whole humanity are not to be adored." It is then explained that the union between Christ's body and His divinity is inseparable. On the other hand, devotion to the Sacred Heart of Jesus is a powerful incentive to us to love God, even as He has loved us. This devotion to the Heart of Jesus is based on the same foundation as devotion to the Body and Blood of Christ in the Holy Eucharist, and as devotion to the Blessed Eucharist is the very soul of Catholic devotion, so also is the devotion of the Sacred Heart of Jesus admirably calculated to increase our love for God. This is expressed in several hymns of the Church which have special reference to this devotion, as:

O Jesus, Victim blest,
What else but love divine
Could Thee constrain to open thus
That Sacred Heart of Thine?
Light immortal! Light divine!
Visit thou these hearts of thine
And our inmost being fill.

The Feast of the Sacred Heart of Jesus was at first instituted in the year 1686, and was permitted to be celebrated by degrees in various countries according as this special devotion was spread, until it was made a feast for the whole Catholic world by Pope Clement XII. The feast was instituted on the solicitation of Blessed and Venerable Margaret Mary Alacoque, a nun of the Order of the Visitation of the Blessed, to whom the duty of propagating this devotion was committed by Christ in a revelation made to her in the year 1675.

THE COMING CONTEST.

The Ontario Legislature has been dissolved, and the 26th of June has been appointed as the day of polling for the ensuing election. The date is probably as convenient a one for the generality of the electors as could have been selected, and the few weeks that are to elapse before polling day will be employed by all the parties interested in preparation for the contest.

The writs for the new election have not yet been issued up to the time of our going to press, as the law does not permit this to be done earlier than twenty-seven days before polling day, but they will undoubtedly be issued within a few days.

Already nearly all the constituencies are furnished with candidates, and there are more varieties of parties represented than have ever before presented themselves to ask the suffrages of the electorate at a general election. Besides the usual parties, the Conservative, Liberal and Independent, we find the Patrons of Industry and the Protestant Protective Association having candidates in many constituencies, so that votes will be divided to a greater extent than has ever occurred in the history of the Province, or of the Dominion.

We do not find that in any case so far the Liberals have accepted the candidature of a P. P. A. man to contest a constituency in their name. During the last eight years, while there were two general contests, at which the no Popery cry defined the main issue, the anti-Catholic element appears to have gravitated towards the support of Mr. Meredith's followers to such an extent that it is now a unit against Mr. Mowat's Government.

In the present contest, though as yet the party of Mr. Meredith have not so openly as heretofore declared their animosity to Catholics, enough was done in the way of anti-Catholic speeches during the recent debates in the House on the question of a compulsory ballot for Separate schools to convince the P. P. A. Aists that the regular Opposition is composed of men after their own heart, and hence there seems to be generally a thorough understanding between the pronounced P. P. A. Aists and the Conservatives not to oppose each other, and in many instances the same candidate openly professes to run on both these tickets. This is the case in West Durham, South Essex, Centre Grey, East Hamilton, West Hamilton, Lincoln, Muskoka, North Norfolk, Peel, West Simcoe, East Toronto, and North Wentworth, while even in London, the most prominent parties who figured at the nomination of Mr. Meredith himself, were the most noisy P. P. A. men of the city. There are a few constituencies, also, where a Conservative candidate and a P. P. A. Aist are opposed to each other; but it always occurs that local circumstances bring out candidates

of the same party to oppose one another in a few places. The number of places in the present contest in which such opposition between the Conservatives and the P. P. A. Aists occurs is not more than might be expected under ordinary circumstances, if the two formed but one party; and as a general rule there is little attempt made to conceal the fact that these two parties are playing into each other's hands.

In next issue we will deal with Mr. Meredith's reference to Separate schools, made in his address in the London Opera House on Monday, 21st instant.

TWIN DISTURBERS OF THE PEACE.

Kate Field, who is one of the most witty and observant among the writers of the press in the United States, has an article in the last issue of her review, *Washington*, published in the city of the same name, wherein she solemnly warns all patriotic people of the United States against the danger which threatens the country from the workings of that secret association "the aim of which is to array Protestantism against Roman Catholicism."

It is, of course, readily understood that the organization of which she speaks is the A. P. A., which she declares to be "unconstitutional, un-American, and which would defeat its own object, as it would solidify the opposition, and possibly lead to a conflict of religions, than which nothing can be more deplorable."

Among the evils which have already resulted from the organization, she makes special reference to the bloody riots of which it has already been the cause, and to the municipal elections which took place on May 2nd, at St. Paul, Minnesota.

Miss Field is a thorough Republican, and she regards the Democratic party as the source of almost all the evils which can menace the well-being of the State, and as being a party of very "bad odor." Hence she regards any triumph of that party as a great evil; nevertheless she acknowledges that the recent sweeping victory achieved by the Democrats of St. Paul was a direct consequence of the support given by the A. P. A. to the Republicans. Yet she acknowledges honestly that the Catholics of St. Paul did just what was to be expected from the hostility shown towards them by Republicans, who coquetted with the anti-American organization.

Two years ago the Republican candidate for the mayoralty of the city was elected by a majority of 3,800; and on the present occasion the members of the A. P. A. openly boasted that the seven thousand members of their association would defeat the Democrats for allowing any Catholic names on their ticket as candidates for municipal offices, and that the Catholic candidates especially would be overwhelmed. The effect of this boast was to unite the Catholic vote in favor of the Democrats, and Miss Field adds that it solidified on the same side "all personal liberty votes." Mr. Robert A. Smith, the Democratic candidate, was elected Mayor by a majority of 1,003, a Democratic Treasurer and judge, and fourteen Democrats out of twenty members of the Council being also successful.

Miss Field declares that "this is no time for religious dissensions. The life of the nation is in danger, not from Roman Catholics, whose Church teaches respect for law and property, but from imported and home-made anarchists and half-educated or utterly illiterate cranks and adventures whose demands upon the Government are little less than insane." She then points out that "the Coxseys, the Brownes, and Kellys, and Fries, and Swifts are not Roman Catholics."

She admits that a large proportion of the immigrant vote of the United States is Catholic, and a large proportion Democratic, but adds that Protestants, and not Catholics, are responsible for what she calls "the abominable naturalization laws that allow these aliens to vote before they are naturalized." She adds, in reference to those of the aliens who are Catholics, that the influence of the Church upon them is always for good, and instances the deplorable riot which recently occurred in Detroit through the thoughtlessness of a mob of foreigners, who were, however, brought to their senses by a proclamation issued to them by Bishop Foley.

She remarks also that Irish and German Catholics formed a large proportion of the rank and file of the Union Army, so that the union is greatly indebted to them. It is not against them, but against demagogues, the arch-enemies of the country, that true patriots should combine. In conclusion, she says:

"God, and home, and national honor are arrayed against anarchy, ruin and bloodshed. Shoulder to shoulder, let patriots of all creeds and no creeds consolidate to wage war against the red flag and its mad army."

Miss Field's remarks might well be taken into thoughtful consideration by those in Canada, and especially Ontario, who are endeavoring to raise dissensions under pretext of zeal for

religion. It is well known that the bulk of those who have raised the religious cry that Protestantism is in danger from aggressions on the part of Catholics, are those who have but little religion of any kind. They are swayed only by hatred.

It is much to the credit of a large section of the most independent and influential Protestant journals of the United States, both secular and religious, as well as of the Protestant clergy, that they have uttered no uncertain sound on the un-Americanism of the A. P. A., yet it has been very truly stated by Mr. George Parsons Lathrop in the *North American Review* for May, that by far the greater number both of the clergy and the papers have remained silent, and have thus given a tacit approval to a "religious proscription which if attempted against any Protestant denomination would arouse a din of remonstrance from every leading journal."

We cannot but remark that in our own Province of Ontario the situation is very similar to that which exists on the other side of the boundary line.

Many Protestant ministers have denounced the bigotry of the P. P. A. as it deserves, but many others have either encouraged it by their silence, or by actively joining in the cry that there have been aggressions against Protestantism on the part of Catholics. A certain section of the press have also joined in the crusade. Thus we have been told over and over again by the *Mail* and those who follow the lead of that journal that Catholic aggressions are the cause why P. P. A. Aism has been started in this Province; though it is notorious that this is not the case.

Two events especially have been assigned as the aggressions which have been the cause of the anti-Catholic agitation: one, the amendments made to the Separate School Act since Confederation, and the other, the passage of the Jesuit Estates Act in Quebec. This is a mere pretext. The Jesuit Estates Act did not concern Ontario at all. It was a settlement of a real claim which the Jesuits had against the Government, and the settlement was a most advantageous one to the State, and especially to the Protestants of Quebec, who, having no claim whatsoever, were nevertheless recompensed by being paid for their educational purposes the full amount they would be entitled to if the sum appropriated for the purpose of making a settlement were merely an appropriation made for ordinary educational purposes. In fact a settlement under such circumstances can scarcely be regarded as a settlement at all, only that it was accepted as such by those who were chiefly concerned; but nothing is more unjust than the representation of the matter as an aggression by Catholics.

It is equally unjust to regard the Separate school amendments as an aggression. The pretence of the *Mail* repeated to nausea, day after day, that they are "coercive," is simply an impudent misstatement—neither more nor less. Their only effect was to give Catholics who wish to support Separate schools, the opportunity of so doing with less trouble than was needed before they were passed. They merely assimilated the Public and Separate school laws, and simplified the operation of the Separate school laws already existing, and the Government of Mr. Mowat deserves credit for having had the courage and honesty to introduce them into the Legislature, and secure their passage.

There is every appearance that the P. P. A. will be an important factor in the approaching provincial elections. What Kate Field says of the A. P. A. in the United States is applicable to the P. P. A. with equal force. Its triumph would be a misfortune to the country. In many constituencies it has its own candidates; and it is remarkable that in every instance these candidates have the support of Mr. Meredith's Protestant supporters, just as the A. P. A. and the Republicans worked in harness together in Minnesota.

We would be pleased if we were able to carry out the plan we always laid down for ourselves for the conducting of the CATHOLIC RECORD, to abstain from interfering between the two political parties of the Province, but we cannot close our eyes to this practical alliance which has apparently been effected between the promoters of fanaticism and Mr. Meredith's followers; for not only do the latter support the P. P. A. candidates, but in other constituencies where the P. P. A. Aists do not feel themselves strong enough to bring forward candidates of their own, they are doing their best to secure the triumph of the Conservative nominees. The two parties seem to understand each other perfectly well, and to be quite satisfied with each other's policy. It remains to be seen whether the result in Minnesota is an indication of what is going to happen in Ontario under circumstances so very similar. Will "the personal liberty votes" of Ontario—the votes of those who have so loudly proclaimed themselves friends of Equal Rights to all—be cast in favor of the proscription and persecution of Catholics? We shall see.

Mr. Pringle Nichol, a graduate of Oxford, who has just been received into the Catholic Church, is the son of John Nichol for many years professor of English literature at Glasgow University, and author of "Byron" in the "English Men of Letters" series.

The Chapter of the Carmelites of Canada and the United States meets at New Baltimore, Penn., on May 25. The Monastery at Niagara Falls will be represented by Reverend Fathers A. J. Kreidt, Dominic O'Malley and Philip A. Best.

GENERAL HERBERT AND THE ZOUAVES.

In the eagerness of a portion of the Canadian press to inflame the animosity of that very considerable section of the Protestant population of the Dominion which is always disposed to raise a cry of indignation against Roman Catholic aggression, there are many newspapers which are always disposed to make the most of very trivial circumstances which will afford any kind of a pretext to increase the ill-feeling entertained against Catholics.

An occasion of this kind has recently presented itself, and as usual it has been commented on with all the vigorous denunciation which hatred can inspire.

Major-General Herbert, in addressing the Sixty-fifth French Canadian Battalion, gave them some words of praise, and at the same time congratulated them on having in their ranks some veterans who had proved themselves brave and courageous heroes on the field of battle in another land.

It is certain that if these words had been pronounced in praise of men who had fought under any foreign flag, except the one under which Captain Lerocque and the other soldiers referred to had fought, the General's words would have been regarded as a graceful compliment both to the battalion itself and to the nation in whose army they had been enlisted; but in this instance the army referred to was that of the Pope; and this was sufficient reason why the *Toronto Mail* and *Evening News*, the *Quebec Chronicle* and the *Montreal Witness* should find fault.

Captain Lerocque and many other French-Canadians enlisted as Zouaves in the Pope's army in 1861, and served the Holy Father till 1870, and of course resisted the invasion of the Pope's territory by Victor Emmanuel's army in the latter year, and it was to the battles then fought that Major-General Herbert referred. He said that these men, "justly called the crusaders of the nineteenth century, performed at one and the same time a military and a religious duty on the battlefields of Mentana and Monte Rotondo, and at the very gates of the Eternal City. It is therefore your duty to be at the front and to display the military qualities of your race and its hereditary devotion to your native land."

Certainly there was nothing in all this of which the most fastidious should complain. It is true the General is a Catholic, but he does not necessarily speak here as a Catholic, for the same words might justly have been used by any General, even though he were a Protestant.

Could not a Protestant officer assume that these Zouaves had entered the Pope's army, conscientiously believing that they were engaged in a good cause, and in the performance of a religious duty? Having once enlisted, it was their military, equally with their religious, duty to fight for their sovereign, all the more especially because if ever there was a just cause, that of the defence of the Pope's territorial rights was so, founded as they are on a title which goes back for at least nearly twelve hundred years. We say, then, that any General, however firm he might be in his Protestantism, might very fairly have used General Herbert's words, and have congratulated the battalion for having such heroes in their ranks. Heroes the Zouaves really were, for it was attested that they fought nobly, though they were defeated by numbers, inasmuch as the army which King Victor Emmanuel led against the Pope consisted of 70,000 men.

But these journals tell us that King Victor Emmanuel was friendly to Great Britain, and some have even called him Great Britain's ally, and, therefore, they say, the General was not justified in praising the courage of those who fought against him. Victor Emmanuel may have been friendly to Great Britain, but we are not aware that he ever manifested any peculiar friendship in that direction; but he certainly was not her ally, and at all events, at the time the Zouaves enlisted, there was no question of Victor Emmanuel's marching upon Rome. The enlistment was, therefore, against the Garibaldian freebooters, and not against any power, whether friendly or unfriendly to Great Britain. Still, once enlisted, the soldiers were bound to fight the Pope's enemies from whatsoever quarter they came. This was their military duty, and any General of any country, whether Protestant or Catholic, would freely commend them for fulfilling it. It is only because these journals are anxious to find some fault with General Herbert

and the French Canadians that any complaint has been made. The General, however, stands too high in character for manliness and integrity to be injured by those who have criticised him.

These French-Canadian Zouaves, after having acquired the experience which actual warfare gave them, returned to their homes and gave their services to their own country and flag, and many of them fought in the North-West troubles, where they gained the praise of their superior officers for their courage and soldierly conduct. But such facts as these are not palatable to the Ontario Francophobists, who cannot imagine that a French Canadian deserves anything but abuse.

We may add that even if the cause in which the Zouaves had fought had been a strong one, it would not have been desirable that General Herbert should criticise it, as his closing words turned the matter in such a way as to lead the soldiers to be more than ever devoted to Canada. Patriotic intentions would have been sufficient to excuse him for putting forward the best possible construction on their conduct.

THE DARK AGES AND THE NINETEENTH CENTURY.

It has been long fashionable to speak with thorough contempt of the ignorance and superstition of the dark ages, and of course it must be acknowledged that education was not diffused then as it is now; and even those who were learned for the age in which they lived had not the accuracy of scientific knowledge which modern discoveries have made characteristic of the nineteenth century.

The discoveries of one age became a basis for those of succeeding times; and, furthermore, the increase of population in later ages sets more brains at work for the making of new discoveries at the very time when knowledge is greater and more widely diffused.

The progress of knowledge, in fact, might be estimated on the principle of the barley-corn and the chess-board. Many of our readers will remember that in some old arithmetics it was stated that the inventor of the chess-board demanded for his reward a single barley-corn for the first square, two for the next, and so on, doubling the payment for each square till the sixty-fourth was reached. The total number of barley-corns received in payment would need twenty figures to express it, being nearly eighteen and a half quintillions, the value of which would be many times all the gold which has ever been taken from the earth.

It will be understood from this that there is less reason for surprise that the progress of this century has been so great, than for the fact that during the dark ages there were so many truly learned men whose knowledge might be envied at the present day, even by the most erudite.

But it does not appear that in morals, or in the science of spiritual things, the same progress has been made as in other departments of learning. The reason for this undoubtedly is that this is a sphere which belongs peculiarly to revelation. The human intellect by itself cannot make new discoveries here, nor is it capable of correcting the errors of fantastical dreamers. Hence superstition is at least as rampant as it was during the darkest of the dark ages, and it is at the same time less amenable to correction. In the so-called "dark ages" the authority of the Catholic Church was recognized; and thus all dealings and communications with devils were forbidden, and inquiries after things lost, hidden, or to come, through fortune-tellers, wizards, or the summoning of the spirits of the dead.

The doctrine of the existence of a spiritual world is not a superstition; it is a revealed truth, and reason cannot refute it. Yet it was at one time the fashion of those who dabbled in superficial learning to deny all spiritual things. Later on, it appears that a series of inexplicable facts brought back to these same people the conviction that there is a spiritual world, and, after a time, ghosts seemed to have become the playthings of the very class who before denied their existence altogether, and there are actually now several religions existing which are based upon pseudo-revelations given by supposed dancing or tambourine playing spirits who have habitually shown the most utter ignorance of the first principles of religion and morality! Among these religions may be numbered modern Spiritism Theosophy.

The latest fake in this line is to be found in an announcement made in a