

The Catholic Record.

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London, Saturday, May 19, 1894.

CORPUS CHRISTI.

The festival of Corpus Christi will be celebrated by the Catholic Church on Thursday, the 24th inst. The designation Corpus Christi signifies "Body of Christ," and this indicates the purpose of the festival, which is to express by external acts the intensity of our gratitude to God for the institution of the most holy Sacrament of the Eucharist.

"My flesh is meat indeed, and my blood is drink indeed." (St. John. vi., 56.)

In these words does our Blessed Lord announce the excellence of this sacrament. In the beginning of the chapter in which this declaration occurs it is related that when "the Pasch, the festival day of the Jews, was near at hand," a very great multitude came to him, their desire being to hear the life-giving words which issued from His sacred lips.

The Blessed Eucharist was instituted after our Lord's Last Supper, taken with His Apostles on the Thursday evening before He died upon the cross. This date is celebrated by the Church with much devotion, under the name of Maunday-Thursaday; and though Holy Week is especially devoted to the commemoration of the sufferings and death of our Lord, and is therefore not altogether an appropriate time for the manifestations of joy with which it is proper we should express our thanks to God for this banquet of love, the mournful ceremonies of Holy Week are so far interrupted by the Church on that day, that the Holy Sacrifice of the Mass is offered up in the vestments of the most joyful festivals, and the altar at which the Holy Sacrifice is offered is decorated as richly as possible to suggest to us the joyousness of the occasion.

Also when evening came they were in need of food, and the disciples came to Jesus asking Him to send the multitude away that they might buy themselves food; but Jesus said: "they have no need to go. Give you them to eat."

There was not food on hand, except five loaves and two fishes, which were carried in a basket by a boy, but Jesus commanded that the men should be seated on the grass, and He took the loaves and the fishes and distributed them among those who were seated, and after all had eaten as much as they required, "twelve baskets of fragments were taken up."

The number of persons who were thus fed amounted to five thousand men, besides women and children; and the astounding miracle thus performed by our Lord was a suitable prelude to another miracle which He on this occasion promises also to perform: that is to say, the institution of the Blessed Eucharist, the sacrament of His own Body and Blood. It is of this sacrament that Christ says: "He that eateth My flesh and drinketh My Blood hath everlasting life and I will raise him up on the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth Me, the same also shall live by Me."

One of the features in which this miracle of the loaves and fishes resembles that of the Blessed Eucharist is that in the former all ate and were filled, yet the food wherefrom they were nourished remained undiminished. So also Christ remains whole and entire in heaven, and in the tabernacles of our altars, even though thousands partake of the Holy Eucharist, in which all receive His Body and Blood, soul and divinity entire; and thousands will continue to receive Him hereafter in the same way.

The multitudes who were thus miraculously fed by Christ manifested to the best of their ability their thankfulness to Him, and it was owing to this feeling of gratitude, more perhaps than from any thought of personal profit, that we find them desirous of making Him their king. They could think of no higher expression of thanks than this towards one who had conferred upon them so great a boon as to furnish them with the food they needed at a moment of necessity.

They were subject, however, to the authority of the Roman Empire, and they could not of themselves appoint a king to reign over them; but they could devote all their substance and wealth towards maintaining His cause; they could offer themselves to be His body-guard to defend Him from all enemies; they could devote their lives and possessions to maintain His royal dignity, and this is what they were ready to do for Him when they proclaimed Him the King of His nation; and when they did this they proclaimed Him to be their Messiah and Master who had been promised as the divinely sent Prophet and Saviour of the descendants of Abraham, Isaac and Jacob, when Almighty God promised to these patriarchs that the One descended from them should be the Ruler of His people, through whom all nations of the earth should be blessed.

The Sacrament of the Most Blessed Eucharist is a gift by far more precious than the material food which our Blessed Lord furnished to the people of Bethsaida and Tiberias, as recorded in these chapters of the Gospel. The latter was a material food given for the nourishment of the body; the Blessed Eucharist is a spiritual food whereby every needful grace to lead our souls to the eternal haven of rest is imparted to the worthy communicant. Our gratitude to Christ for the institution of the Holy Eucharist should be greater in proportion than that of the Galileans who for a merely temporal benefit desired to make Christ their king, as spiritual and eternal life is of more importance than life of the body; and it is to give her children the opportunity to manifest their gratitude to God for this favor above all favors, that the Church has instituted the festival of Corpus Christi.

The Blessed Eucharist was instituted after our Lord's Last Supper, taken with His Apostles on the Thursday evening before He died upon the cross. This date is celebrated by the Church with much devotion, under the name of Maunday-Thursaday; and though Holy Week is especially devoted to the commemoration of the sufferings and death of our Lord, and is therefore not altogether an appropriate time for the manifestations of joy with which it is proper we should express our thanks to God for this banquet of love, the mournful ceremonies of Holy Week are so far interrupted by the Church on that day, that the Holy Sacrifice of the Mass is offered up in the vestments of the most joyful festivals, and the altar at which the Holy Sacrifice is offered is decorated as richly as possible to suggest to us the joyousness of the occasion.

But the Church is not satisfied with the celebration of Maunday-Thursaday. It has been deemed suitable to appoint a special feast for the purpose of manifesting our gratitude to God for this great mystery of love, without hindrance arising from the mournful considerations which necessarily obtrude themselves upon the Holy Week celebration, and therefore the festival of Corpus Christi has been instituted. This feast is celebrated throughout the Catholic world with great solemnity, and in Catholic countries the Corpus Christi procession, at which the most Blessed Sacrament is borne in triumph by the highest ecclesiastical dignity, under a rich canopy, every effort is made to make the occasion as brilliant and joyful as the means within reach are able to effect.

In this Province the solemnity of Corpus Christi is transferred to the Sunday following the feast, which is the Sunday within the octave; for, like most of the very important feasts of the Church, the ecclesiastical celebration of this festival continues during eight days, or an octave.

Of course a most appropriate way for Catholics to celebrate the feast, besides participating in the public procession which takes place on it, is to approach worthily the sacrament of the most Blessed Eucharist, either on the day itself of the festival or at least during the octave. By this means will be obtained the blessing which Christ promises to the worthy communicant: "As the living Father hath sent Me and I live by the Father, so he that eateth Me, the same shall live by Me."

STATISTICS prepared in Paris show that books on serious subjects are more in demand than novels. Of 1,583,000 volumes circulated from the district library rooms only \$17,000 were novels. Among the authors in popularity, Alexandre Dumas ranks first, and Emile Zola eleventh.

This notorious Abbe Laine, who seceded from the Church to ally himself with Father Hyacinth, has made a formal retraction of his errors. The

ceremony took place in the basilica of Notre Dame du Chene, in the diocese of Mans, France.

CURIOUS REASONS FOR A NEW CREED.

The movement in favor of the revision of the Westminster Confession appears to be making its way into Canada, as the Rev. D. J. Macdonell proposed at the last meeting of the Toronto Presbytery that an overture be made to the General Assembly to take such action as may be deemed wise for the shortening and simplifying of the Confession, "or the substitution of a shorter and simpler creed for the said Westminster Confession so far as its use as a test of admission to office in the Church is concerned."

Many reasons are given why this action should be taken. It is in the first place asserted that the creed should be "the actual expression of the living faith of the Church."

This would assuredly be correct if the meaning were that the living faith of the Church being undoubtedly the truth, the Creed of the Church should be unalterably true in conformity with it. But such is evidently not the meaning of the proposition in the present instance. The Rev. Mr. Macdonell's proposition is virtually to the effect that the Creed of Christians should be changed to suit the popular whims of each succeeding year.

It may be said that the proposition does not look to such frequent changes as this would imply, but only to changes after the lapse of long periods such as have passed since the adoption of the Westminster Confession; but the principle of mutability is there, and if once established, a reason for new changes will arise as soon as there will be a change in human opinion; and these changes will not even need to occur in the opinions of mankind in general but only inside of the limited circle within the jurisdiction of a local Church, and even then not of the whole population, but only the major part of the small minority of the population of the territory or nation in which some particular Presbyterian Church exists.

It is easily seen that thus there must necessarily be a different faith in each locality before long, if such a principle prevail—a thing quite at variance with the nature of the Christian religion as established by Christ, not for the purpose of changing its belief according to the notions of those taught, but to teach them His truth as revealed by Him.

We are forced to the reflection how grossly the religious revolution of the sixteenth century has perverted the idea of religious truth in the minds of men when such views can be entertained even for a moment. Yet we have no doubt that just such views are very generally entertained among Protestants at the present day. They are the views which are now almost universal outside the Catholic Church.

Another reason advanced by the Rev. Mr. Macdonell for the proposed revision is that at present private members of the Church are not held bound to believe in the Westminster Confession, though the clergy are obliged to profess their belief in it, and, before ordination, must promise to teach it to their flocks.

This taken in connection with what has been already said, is a plain admission that the Presbyterian clergy are at present obliged to profess belief in doctrines in which they have no faith, and that they must promise to teach what they do not believe it themselves.

All this is so astounding and so contrary to our conception of the obligations of a Christian clergyman, a minister of the Gospel of Truth, that it could scarcely be credited that the humiliating avowal had been made. We shall therefore quote the Rev. Mr. Macdonell's own words on this point.

The resolution or overture moved by him says:

"Whereas the Westminster Confession of Faith includes many statements on matters that are non-essential; whereas it is much to be desired that there should be one creed for office-bearers and private members of the Church; whereas there is at present no document subordinate to the Scriptures which can be appealed to as containing an authoritative statement of the faith of private members of the Presbyterian Church in Canada, etc."

In view of all this, what are we to think of the thorough godly Reformation effected in Scotland by John Knox and his co-laborers? These men professed to reform the doctrines of the Catholic Church; but it is now acknowledged that they substituted for them doctrines quite as fallacious

as those they rejected. They professed to lay down principles upon which a moral clergy would be assured, whose teachings might be relied on; but they founded a clergy bound to teach doctrines which they know to be not only human, but false, and the confession is now wrong from them that they are obliged by the circumstances of their position to practice an hypocrisy which we may suppose they detest in their hearts. If such be the state of the case, what benefit has been derived from the so much belauded Reformation?

Of course, it may be said that the Rev. Mr. Macdonell's views have not yet been adopted by the General Assembly. But the Canadian General Assembly has already practically acknowledged their accuracy. The Confession has already been revised in practice upon one point, marriage with a deceased wife's sister. The Confession says positively that such a marriage is forbidden by God's law. Surely it is an anomaly that the clergy should be obliged to promise to maintain this doctrine in view of the fact that the Canadian General Assembly has permitted such marriages. It is time, then, that the Confession should be revised; though it is difficult to see how even a revision now will make Presbyterianism a self-consistent system, the more especially as any decree of the Canadian Assembly will have no force with the Presbyterians of other countries.

The Rev. Mr. Macdonell's resolution gives another reason why revision should take place, viz., because "there is a growing desire in many branches of the Church of Christ for greater unity, which can hardly be hoped for, unless by a simplification of the distinctive creeds of the several Churches. To this it is added that invitations are often extended to ministers of other churches to occupy Presbyterian pulpits without any restriction being placed upon their teachings.

It would be impossible to imagine a more complete acknowledgment than Mr. Macdonell's resolution, that, from the Presbyterian point of view, Christian doctrine is altogether a matter of human whim, and not of Divine Revelation. The admission is extremely humiliating in view of all the rant which has been uttered during the last three centuries concerning "Romish darkness and error."

AN "EVANGELIST'S" EDUCATIONAL THEORY.

Referring to a recent article in the CATHOLIC RECORD in which we vindicated the inherent right of Catholics to give their children a religious education, the Canadian Evangelist of Hamilton admits that the Public schools of Ontario are not "non-sectarian," and adds that "under present circumstances in Ontario Public schools it (non-sectarianism) is altogether impossible." One would imagine that after such an admission, it would be acknowledged that Catholics are right in establishing schools to be conducted in accordance with their own religious convictions, instead of being obliged to accept the every changing beliefs of mixed school-boards, but the Evangelist draws a different conclusion. It maintains, or rather asserts without any valid reason, or any reason at all, that "All religious exercises should be abolished . . . the teaching of religion should have no place in the Public schools. The Church, the Sunday school, and more than all, the home, is the place for that. Here is where our Roman Catholic fellow citizens, and many Protestants too, make a great mistake."

We do not doubt that our Evangelical friend honestly states his sentiments, but we would call his attention to the fact that when he proclaims that religion ought to be excluded from the school room, the Evangel he teaches is quite a different one from that of the New Testament, wherein we are told to "seek first the kingdom of God and his justice;" and wherein also the Apostle of Christ commands the constant teaching of God's word: "Preach the word, be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine. . . . but be thou vigilant."

Similar to this was God's teaching under the Old Law. This religious instruction of children was not to be confined within the walls of home, or even of the temple; but: "Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up. . . . That thy days may be multiplied, and the days of thy chil-

dren in the land which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth." (Deut. xii. 11.)

As our contemporary makes great professions to teach only Gospel doctrine in its columns, we have some curiosity to know in what part of the gospel it is taught that education ought to be entirely godless; or is his Evangel a purely imaginary one? With the best good wishes to our neighbor we cannot trust to the infallibility of his teaching until it be backed up by some authority of yet more weight than he has adduced for it.

SIR OLIVER MOWAT AND THE HIGH SCHOOLS.

To the Editor of the Record:

Hamilton, Ont., May 10, 1894. Sir—Referring to your correspondent's "Fair Play" letter commenting on mine, so kindly published in your previous issue, I beg to say I have neither time nor inclination to enter into a newspaper controversy on a matter that must sooner or later be fought out in the courts. I have merely stated facts, which your correspondent has not related. By the statutes of Canada of the year 1863 every Roman Catholic who, before the first day of March in every year, gave to the clerk of the municipality a notice that he desired to be rated as a Separate School supporter, should be exempted from payment of all rates imposed for the support of Common schools, or for the purchase of land, or erection of buildings for Common school purposes within the city, town, incorporated village, or section in which he resided for the then current year, and every subsequent year thereafter as long as he should continue a supporter of Separate schools.

The obvious and only meaning of the words "Common schools" is schools common to all without distinction. They are so designated in order to distinguish them from Separate schools, i. e. schools of a particular class. Now, does not Collegiate Institutes come under the designation of Common schools? Are they not common to all children who can pass the necessary examinations to qualify themselves for admission to the said Institutes and High schools of the present time. Will your correspondent contend that he is exempted from the Separate School Act of 1863 and the year 1874, when I say Collegiate Institutes were de facto established, Roman Catholics were taxed for the support of those grammar schools, by paying Grammar school taxes in addition to the rate paid by them for Separate school taxes? I know I visited them in Toronto and I know that no such rate was levied for Grammar school taxes in those years.

The Act of 1863 says Roman Catholics shall be exempted from payment of all rates imposed. If they can be taxed legally for Collegiate Institutes as such they can be taxed for all schools and a thousand and one educational aids of the Mowat Government that have been foisted on the public in order to make place and power for that Government.

Roman Catholics are a long suffering race. They growl, they sulk, and they brew what they know to be their wrongs. What perhaps is every Catholic's business is treated by them as nobody's affair. Perhaps with some of them there is no wrong in it. With others there is a doubt of success, and they say "We only make enemies—what is the good?" And they continue to suffer in silence.

Still a day will come, as sure as the heavens are above us when some of us with more pluck than his neighbors is determined to stand it no longer. Up then will go the standard of indignation, and a whole army of Catholics will join hands in mutual resistance to their being taxed for Collegiate Institutes, and they will speak their minds in the Courts of this Province, and the day of retribution will then come, and municipal taxes will have to be returned to the Separate schools thousands and hundreds of thousands of dollars which they have illegally collected for Collegiate Institutes; and it will not be in the power of the Mowat Government, or any other Government, to pass whitewash legislation. To prevent the same, owing to the pusillanimous course, pursued by the Mowat Government in reference to Separate schools and other matters of vital importance to the Catholics of Ontario, a good many Catholics will at the ensuing election quietly sit down and take no part therein, and by so doing teach Mowat the lesson that the Catholics of this Province will support him only so long as he deserves that support by his actions towards them and their schools, but no longer.

MARTIN MALONE. Notwithstanding our unwillingness to allow the columns of the CATHOLIC RECORD to be used for merely political ends, we give insertion to the above letter of Mr. Martin Malone, in order that he may have the opportunity of explaining fully his views, which were inserted in a former issue, regarding the relations of Catholics to High schools and Collegiate Institutes. Mr. Malone is correct in asserting that the regular tax levied for the support of these institutions was imposed since Confederation, so that it is a matter to be looked into whether according to the Constitution Catholics are really subject to taxation for this purpose or not. Previously to the establishment of the regular system now existing for the support of High schools, etc., these institutions were aided by Government, and by the municipalities by special grants made to them. The High schools were at this time called Grammar schools.

wrong intention towards Catholics in its dealing with the subject of High schools, and the fact that there has been hitherto no general complaint on the subject from Catholics, proves that very little if any real injustice has been inflicted upon them, unless perhaps there be somewhat of a grievance, under exceptional circumstances, in some of the cities. If there is any real grievance let it be properly set forth, and we presume it will receive proper attention from the Government; but in spite of Mr. Malone's inuendoes, we feel bound to say that the Mowat Government has shown a disposition to deal fairly with Catholics in regard to the Separate School system, and has greatly improved the condition of the schools since it has been in existence. On the other hand, the fact must not be overlooked that all the attacks made upon Separate schools during the past eight years have come from the opponents of the Government, and there is much appearance that it may be our duty to ward off similar attacks from the same quarter during the coming electoral campaign. We are, therefore, not to be entrapped into playing into the hands of enemies to our school system at a critical moment like the present. —ED. CATHOLIC RECORD.

THE HIERARCHY'S PETITION.

Ottawa, May 9. (Special).—There was presented to-day simultaneously to both Houses of Parliament, as well as to His Excellency the Governor-General, for transmission to the Imperial Government, a petition signed by Cardinal Taschereau and the Roman Catholic hierarchy of Canada, praying for the repeal of the Manitoba School Act amendment of 1894, and for the amendment of the North-West Territories Ordinance of 1892, in such a manner as to remove the grievance complained of by the Roman Catholic minority.

The petition reviews the legislation of Manitoba abolishing Separate schools, and points out the disability under which the Roman Catholics of the province labored in the matter of the education of their children. "Protestant children," says the petition, "will be allowed to pray according to their parents' desire, while Catholic children are deprived of that liberty under penalty of forfeiting the legitimate share of their parents' money, because, in order to secure to his or her school the Government grant, the priest must declare under oath that no prayers or religious exercises, except those prescribed by the Advisory Board, have been used in the school. A school attended exclusively by Catholic children with the Catholic teacher would be deprived of the legislative grant should the pupils or teachers cross themselves or make use of the Hail Mary." The petitioners disclaim any desire to cavil at the constitution of the country, but rather rely upon the spirit of justice and conciliation which prevails among its inhabitants to remedy their grievances. This they are the more emboldened to urge in view of the devotion of the early pioneer missionaries to Canada, and the assistance which these lent to England in obtaining quiet possession of the colony which France had planted on the shores of the St. Lawrence. Nevertheless, the determination is expressed on the part of the petitioners and on behalf of their flock to insist upon their rights in this matter. The petition concludes: "The undersigned, while petitioning as they do, repudiate the idea of interference with political parties or with the direction of affairs purely political or temporal. Their sole object is to secure for Catholics the protection needed for the accomplishment of their religious obligations, and it is in that view, and in that view only, that they petition His Excellency the Governor-General and the Council and the hon. members of the Senate and House of Commons, to whatever party they may belong, to help in a fair settlement of the actual difficulties."

It will be a great satisfaction to our readers to find that the Catholic Hierarchy of Canada have taken the steps here announced to obtain a remedy for the intolerable grievances inflicted on the Catholics of Manitoba and the North-West Territory. The legislation which has taken from our co-religionists of the West the legal right to all Government aid to their Separate schools is not only contrary to every principle of distributive justice, but is likewise an infraction of the agreement made between the Dominion Government and the people of the entire territory when the latter agreed to enter into the Dominion. It is the duty of her Majesty and her advisers to see that justice be done in this matter; and we have every confidence that steps will be taken to this end, in the face of the most unaccountable decision arrived at by the Judicial Committee of the Privy Council, rendering it impossible to obtain justice by ordinary methods. —ED. CATHOLIC RECORD.

The Spanish pilgrimage to Rome was remarkable for its decorum and pious enthusiasm. The appearance of the Holy Father in St. Peter's was greeted with joyous cries of "Long live the Pope King," by nearly 45,000 pilgrims. One of the most touching incidents in connection with the pilgrimage was the visiting of the tomb of Pius IX. Nearly 5,000 received Holy Communion. All day long they might be seen kissing the tomb of the illustrious Pontiff. A ragged old veteran of the Garibaldian stripe watched the proceedings with intense interest and was, as he turned away, heard to remark: "He was a man." No disturbance occurred. The hoodlums of Rome were itching for a fray with the pilgrims, but were happily restrained by the Government.