THE CATHOLIC RECORD.

AN UNLOVELY WORK.

Last week London received a visit from Rev. J. H. Ritson, one of the general secretaries of the British and Foreign Bible Society. Pity it is that these gentlemen who come amongst us bring what might truly be character ized as one or more fairy tales concerning the Catholic Church. Here is one sentence from Rev. Mr. Ritson's address :

put a ban upon our work, and the people of that Church need the bible." Is not the gentleman aware that our late Holy Father, Pope Leo XIII., following the example of his predecessors, strongly recommended the faithful all over the world to study the Holy Scriptures ? Has the rev. gentleman ever opened a Catholic Bible? We think not, else he would have seen therein a letter from Pope Pius VI., wherein His Holiness states that the faithful should be excited to a study of the Holy Scriptures. Mr. Ritson's representation of the matter is therefore very much mistaken one. We put it in this way since we desire to be charitable. The rev. gentleman might wish to leave the impression that the Catholic Church has put a ban upon the circulation of the King James' edition of the Scripture. If such is the case he is quite correct, but why, may we ask, should this gentleman be so desirous of circulating the King James' version amongst the faithful when the Latin Vulgate edition is to be found in almost every Catholic home ? The reporter goes on to say : " Mr. Ritson instanced a case in Brussels where a woman knew it was

It is more than likely that the good Rev. Mr. Ritson, but he, being a very serious person, could not realize that to bring all the way from Brussels rocking their cradles : " Go to shleep, or the Pope will take ye." Would this be a fair illustration of the intelligence of the Protestants of the north of Ireland ?]

that the class to which the Rev. Mr. Ritson belongs is gradually dying out. The bitter and uncharitable and untruth ful word passed between Christians is not an evidence of Christianity, and the people who act in this wise not only give much scandal, but are warring against the teachings of Him Whom they claim to follow and adore.

A PROPOSED REFERENDUM IN FRANCE.

A despatch from Paris states that it is under consideration of the Govern ment to take a plebiscite of the people on the question of abolition of the budget of Public Worship. The presumption would naturally be that if a major ity of the people would vote for abolition, a law would be framed at once putting their expressed wish into operation.

Some doubt is thrown upon this inelligence by the fact that we are told

use of the union as a means of dechrishad undergone an ordeal similar to that

tianizing the nation. It is to be hoped that the present condition shall be only temporary, and with this hope, it is probable that in case of a plebiscite or referendum, the majority of really Catholic votes will be given in favor of the Budget of Worship, though possibly it may be divided between the two sides. The question will be whether the people of France are prepared to support religion by

free personal contributions, rather than by an appropriation from the Government as is the case at present.

It must be remarked that the money now paid by the Government for the support of religion is by no means a donation from the Government, but comes from the funds arising out of Church property confiscated at the time of the first revolution. It is about one-fourth of the income actually confiscated, so that it cannot be said with any truth that the Church is placed under any. obligation of gratitude on account of its reception.

The money is paid annually in the form of small salaries to Bishops and priests and repairs of church buildings. We have said the salaries are small, and that is truly the case, being some times very meagre, but they are

usually supplemented by voluntary offerings at christenings, marriages funerals, etc.

It is undoubtedly an unfavorable time for the maintenance of the union between Church and State that the Referendum should be made, if it is really to be made, now when the Church is under persecution on account of that union, as many votes will be cast against the continuance of the union which would be given for union under other circumstances; but it is certain that any present arrangement made under the Combes Government will be only

temporary. The last annual grant given to the Catholic Church under the Budget was 40,000,000 francs or \$8,000,000. A million and a half francs were given to the Protestant Churches, Lutheran and Calvinistic, and 1,600,000 to the Jews; for it must be borne in mind that all denominations participate therein. Only two classes of Protestants, howver, are recognized in this appropriation, as it was impossible to follow Protestants into all their subdivisions.

The grants are therefore made to the two principal Protestant sects, the Lutheran and Calvinistic.

A BEQUEST OF THE MARQUIS OF BUTE.

The late Marquis of Bute inserted in his will a clause whereby \$100,000 (£20,000) were bequeathed to the Cardiff Seamen's Hospital on condition that the nursing staff of the hospital should consist of members of a Roman Catholic Religious Community.

The managing directors of the Hospital refused to accept the legacy on this condition, as they were unwilling to place a Catholic Sisterhood practically in charge of the establishment, and thereupon the executors of the will determined to depart from the strict terms therein expressed, making the provision, however, that a percentage of Catholic nurses be appointed, that

there be a Catholic representation on with in the Board of Management, and that In general the unsectarian press claims Catholic patients shall be attended to by Catholic priests. These conditions have been insisted on, because in the past the wishes of Catholic patients to be attended by their clergy have frequently been disregarded. It is expected that under the new arrangement to which the directors have given their consent, there will not be such disagreeableness as has occurred at times. The readiness of the Catholic executors to accommodate the conditions of the legacy to meet the views of the Board of Management is highly appreciated, and it is hoped that there will not be in future any such friction on

OCTOBER 1, 1904.

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to which the Japanese soldiers have been subjected during the past few months, a pestilential epidemic would have been the result, and deaths would have occurred by the thousands Manchurian correspondent of Harper's Weekly thinks that the Japanese are less susceptible to the attacks of disease germs than are Caucasians, but is of the oninion that there are other reasons which explain their freedom from dis-ease. To begin with, their diet is extremely plain and simple, consisting chiefly of rice, salt fish and unsweetened Other civilized armies, on the tea. contrary, when on active service, eat highly concentrated and heating foods. drink large quantities of strong coffee, and gorge themselves with hard-tack, bacon, canned beef and jam, bringing on a whole train of stomachic and intestinal troubles, and lowering the system generally. The men thereby lay themselves open to the danger of contracting various diseases. Again, the Japanese soldier always drinks boiled water or a very weak concotion of plain hot green tea. Unlike American and British soldiers, upon taking possession of a town the Japan ese fighting man does not proceed to drink to excess; he is temperate to a degree, and indulges stimulant but his mildly alcoholic sake. Thus by careful diet his body is in good physical condition and fitted to resist the onslaughts of disease.

THE NEED OF CATHOLIC CHAM. PIONS

A splendid paper read at the recent conference of Catholic colleges at St. Louis was that of Father E. J. Gleason, J., of St. Ignatius' college, Chicago. The following extracts speaking of the necessity of organization to promote Catholic interests is especially timely In part Father Gleason said :

The world, absorbed in the temporal and ignoring the eternal, is mak-ing extraordinary efforts to promote the secular and eliminate the religious element of education. If we would live up to the spirit and be faithful to the traditions of the Church, if we would preserve ourselves, attract and retain even the pupils of our own faith, we must keep pace with, nay, be in ad-vance of, the world, not only in moral and religious education, but also in the teaching of secular branches. Our inferiority in material resources should not discourage us, for although neces sary to carry on educational work, they are not the measure of its success, and their attractions and advantages are overbalanced in the minds of the discriminating by evidences of superior mental and moral training. "State schools are so dereligionized,

ecularized, materialized, that even Protestants who once lauded them as the bulwark of our liberties now see in them the cause of their empty churches. To extend the secularization of educa-tion, there are unmistakable evidences of a tendency to make religious schools practically impossible and bring all education under State control. travagant and ever-increasing expenditures give secular schools such superior material advantages and attractions and so increase the tax burden of those who for conscience sake maintain Separate schools as to make the latter financially almost impossible. There have been covert attempts to make attendance at State schools a qualification for eligibil-Recent ity to public employment. proposed State have witnessed vears legislation to monopolize the control of all education in the hands of the State or drive opponents from the field.

"Not only Catholic education, but Catholic interests in general need champions. One of the principal agents in the formation of public opinion is the press, including under that term, newspapers, magazines, books, encyclope text books used in state lias, schools and paid for in part by Catholic taxes

" Are Catholic interests fairly dealt his vast and importat to wish to treat us fairly, notwithstanding the frequent grounds of complaint we have, even without being too sens', tive. I believe most of them would be fair if it paid. Well, Catholics must make it pay, or at least make it unprofitable for them to misrepresent ignore our rights. Again, there is occasional legislation which is not purely civil, but intimately affects natural and religious rights. Without defendand religious rights. ers, these will be ignored or trampled on by the secularist. "To all this it is sometimes answered that the American people are fair mind Granting this to the fullest extent of its truth, let us remember that fairmindedness does not require our non-Catholic fellow citizens to devote their time to study out our claims, or incon venience themselves to defend our rights. It only means that they are ready to give us a fair hearing and would not consciously do us a manifest injustice. But they are unacquainted with our position, and from childhood have been accustomed to misrepresentations of it. They expect us to forward and manfully present and de-fend our rights, but have no sympathy with tardy grumblers. "Besides our fair-minded countrymen, there are bigots and enemies wit whem we must reckon ; men who would outdo French infidelity in this country if they could. To assume such a secur ity or confidence in our own superior ity, or in the fair-mindedness of some of our fellow countrymen, as to ignore this hostile element, would be folly deserving persecution. "There is still another class, and a large one it is; a class indifferent to the intrinsic merits of religious quesie intrinsic meries of any action t ons, but prepared for any action t action that will further their social, political interests. Our action will de termine whether they will be fair to us or not. Our Lord foretold that world would be opposed to us. With it there can be neither conciliation nor compromise. Perhaps it is better so. It keeps our faith alive and active. must fight the world, be assimilated to it or crushed by it. "It has often been remarked that pub-

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 19 0. ditor of THE CATHOLIC RECORD

London, Ont: Dear Sir: For some time past I have read ar estimable paper, The CATHOLIC RECORD. Dear Sir: For some time past have read your estimable paper. The CATHOLIC RECK RD. and congratulate you upon the manner in which it is published. It is published. Therefore with pleasure, I can recommend it to the faithful. Bleesing you and wishing you success, Believe me, to remain.

Believe me to remain, Believe me to remain, Yours faithfully in Jesus Christ, Y D FALCONIO Arch, of Larissa Apost, Deleg.

LONDON, SATURDAY, OCT. 1, 1904.

"THE UNION IN THE AIR."

The address of the Rev. Dr. Caven delivered early in May, before the delegates of four Churches who were assembled for the purpose of taking into consideration the question of union, is well worth serious consideration, as it not only puts forward the Presbyterian view, in the name of which body Dr. Caven spoke, but it seemed to meet the complete approval of the delegates of nearly all the Churches represented.

Professor Clark of Trinity University ity, on behalf of the Church of England, dec ared at this meeting that he recog nized the difficulties of bringing about a union between the Church of England and the other Churches to be greater than were presented between the other Churches represented at the gathering. Yet "he was personally desirous to see Christian union effected and was ready to make any personal sacrifice to bring it about." He realized that union "is in the air": but if they cannot effect the union sought, they could at least preserve the sentiment of brotherhood which reminds them that they are children of the same Father, and have the same work to

do. It thus appears that there is no im mediate prospect that the Church of England will take part in the proposed union, but it does appear that the other bodies represented at the meeting will in the not distant future enter into some sort of union, either what is called federal or, more probably, organic. The latter, which means a complete amalgamation, is the more popular, whereas by a federal union would be meant that each body would retain its independent discipline and doctrinal differences, while they would seek not to overlap each other by working over the same field. The words of Principal Caven were enthusiastically received by Methodist, Presbyterian and Congre gationalist representatives, whereby we may justly infer that his proposal is the one which represents the general opinion of all these denominations. The principal said that "The most difficult thing (to be actiled) will be Christian doctrine. They do not want to construct an invertebrate animal out of this union. There is another matter closely allied which he would speak of almost in a which he would speak of almost in a whisper. Is it not possible that the Churches have been covering the dog-matic ground in their standard books just a little too fully? Have they not go; too far adeld in deductions, and in that way made it difficult for the Chris-tian people to pulte? He does not tian people to unite? He does not despair of seeing the wise and despair of sceing the wise and good men in the Churches, if they should commit themselves fully good men to divine guidance, draw up a state ment of Christian doctrine which could be sincerely subscribed to by all, and which, at the same time, would be dequate as a basis of Christian union. d no doubt that if the Presbyter ians, Methodists, and Congregational-ists came together, they would find their views not very different. . . What is needed to bring this union to a sucagree. What cessful issue is that it be taken into consideration in an atmosphere o prayer. We have no doubt at all that these denominations have greatly assimilated during the last fifty years, as Dr. Caven here indicates to have been the he has been victimized. A new weekly case ; but we fear it is too true that magazine is now on the market, and the assimilation has been effected the postollice people are kept basy de- God in His great mercy will shorten through an indifference to Christian livering circulars to every person whose doctrine or dogma. We are, indeed, certain that such is the case. When John Wesley first began to

us that they have paid their money doctrines. He was a minister of the and now find the magazine no good Church of England, and he wished to revive the zeal of the people of that Our advice to all is not to pay any Church in the practice of their religion. He believed in the necessity of a ministry ordained by Bishops who full value on the spot. The agent may could trace their succession to the Apostles through the Bishops of the Catholic Church, as the Church of England still believes. It is well known that neither Presbyterians nor Congregationalists had any such belief as this, notwithstanding that it was St. gets your money in his pocket and Paul's clear teaching that " neither doth any man take the honor to himself, but he that is called by God as Aaron was." (Heb. v. 4.)

Aaron certainly had a mission from God to teach, being called and chosen specially by God for this purpose under the Old Law, and the mode by which fraudulent. We have in mind now the Aaron's successors should be appointed being marked out by God Himself from the beginning of Aaron's priesthood.

On this point Presbyterians and Congregationalists differed entirely from both the Church of England, and from the early Methodists; but later, when the Methodists discovered that in their new ministry, the Apostolic succession which they at first supposed they possessed, had been lost, they changed their views, and, to justify their position, declared that A postolic succession

does not exist anywhere, and is not necessary in the Christian dispensation. In regard to the doctrine of election,

as found in the Westminster Confession, it will be seen by another article in last week's RECORD, that a Hamilton Presbyterian divine declared openly a few days ago that Presbyterians have

abandoned it as befouling the nature of God. It has been abandoned by the United Free Kirk of Scotland which has thus been enabled to amalgamate one-half of all the Presbyterians of the country in one body: the United States Presbyterians have also abandoned it; and now we are informed by competent authority that though Canadian Presbyterians have abandoned it in fact, their creed still contains it; and this has become the case while there has not been any talk of revision of the Confession The Confession of Faith has been left untouched to keep up the delusion among the people that the Church has

not changed its belief, and the avowal of such a change is concealed under the form of dark words given out by Rev. Dr. Caven to the effect that " the Churches had been covering the dogmatic ground in their standard books just a little too fully. Had they not got too far afield in deductions, and in

that way made it difficult for the Chris tian people everywhere to unite ?" If it is lawful for a Christian body thus to change its creed at will, or to explain it away under a deceptive for nula of words as the American Presbyterians have done, it will become an

easy matter for sects to unite under one creed which tells no truth plainly, but uses formulas which every one may interpret as he pleases, and there will be no trouble for Unitarians, Universal ists, Quakers, Seventh Day Baptists, Theosophists, and perhaps even Eddy ites and Dowieites, to unite into one happy family religion where every one can find his own belief in a creed universally accepted for the reason that it

money whatever to any of those travelers unless they are sure they receive assume the role of a very charming person and one may not feel inclined to think that such an individual could possibly bring himself to do an injustice. Experience, however, teaches us that this sweet-faced individual, once he turns his back upon you, will smile at your credulity, and you may never hear from him again. In all such cases as this we would advise a trial of the book before price of subscription is

paid. Have a care, too, of printed testimonials - oftentimes these are picture of and a testimonial from a Sister of Charity who never existed, recommending a patent nostrum which contains 40 per cent. of alcohol and which is becoming a very favorite remedy because of that ingredient, people not seeming to realize the fact that they can purchase a very much better article in any liquor store for about one-fourth the price charged for this ridiculous cure-all.

FREE THOUGHT IN ITALY.

A despatch from Rome states that on Tuesday, Sept. 20, a Congress of Freethinkers assembled in that city at the Roman College erected by Pope Gregory XIII. in 1574. The despatch says that 5,000 delegates were present, of whom 1,000 were from France, 300 from Spain and 10 from America.

Professor Sergn presided at this gathering and delivered an address which was studiously insulting to religion, glorifying the triumphs of science 55.2 over superstition.

We are informed that he hailed the fall of the Pope's temporal power, condemned Catholicism as prehistoric, protested against war, and advocated an indissoluble alliance of nations and a universal brotherhood of peoples. An address was read from Professor Berthelet, a French infidel, who was too ill to be present. This address was greeted by the band playing Garibaldi's March and the Marseillaise, and the Socialists singing the workman's hymn

and waving flags. It was a characteristic assemblage, for in Europe Socialism means Anarchy, though on this continent the two terms are not necessarily identical in mean ing. But Freethought, which means the denial of God, must necessarily result in Anarchy. There is no foundation for law and order outside of our obligation to obey God, and, therefore, where the belief in God is set aside, there is no room for law and order, but Anarchy takes their place.

Thus a generation has sufficed to com plete the transformation of Italy from a religious ration into one over which Anarchy dominates without restraint. The beginning of the Roman College goes back as far as the year 1550, when St. Ignatius, the founder of the Jesuits, started a seminary with 13 pupils. In 1557 the number of students reached 200, and it soon sent forth learned graduates of all nationalities, and branches were established in all parts of Italy

" The Roman Catholic Church has

not the right bible upon opening it at the parable of the wise and foolish virgins, as there was only one virgin."

woman in Brussels was making fun of such was the case. However, were it true, is it not a pitiably silly little yarn Some Orange women in the north of Ireland are in the habit of saying when

We are glad to be able to say

preach greater zeal in the practice of

says nothing definite on the subject of what is Christian doctrine.

Professor Caven might easily say, under such circumstances, what he said at the May meeting :

"I do not despair of seeing the will do not despair of seeing the wise and good men in the Churches, if they should commit themselves fully to divine guidance, draw up a statement of Christian doctrine which could be sincerely subscribed to by all, and which, at the same time would be adcounted as a basis for Christ would be adequate as a basis for Chris tian union.'

Would such a Church be the Church of Christ, of which St. Paul says that " it is the Church of the Living God, the pillar and ground of truth," and to which our divine Saviour promised " to send the Holy Ghost, the Spirit of Truth to teach it all truth and to abide with it forever ?'']

The Apostle of Christ commands us to cling to "the faith once delivered to the saints," but this new theology of the Presbyterians, Methodists, Congregationalists, etc., teaches us to cast aside as worthless metal the truths which Christ has taught, for the sake of having a creed from which truth has been eliminated for the sake of effecting a unity on which all the sects may



There are book agents and book agents. At times one gets a fair value for his money, but it more frequently happens that the purchaser finds that

name the publishers can find in the know that they will not last, because directory. Traveling agents are on our Lord Himself has promised that disadvantage rather than a benefit, and the road too, and with a glib tongue against His Church the gates of hell

succeed in persuading many a one to shall not prevail. By this confidence preach greater zear in the plateater is become a subscriber. Many complaints good Christians are sustained even in lish a new religion with distinctive have come to us from people who tells the darkest hour.

France and Germany.

It was greatly enlarged and its operations extended under Gregory XIII. who is, therefore, generally regarded

as the founder of the establishment. It is not to be supposed, however, that Italy has really become an anti-Catholic or anti-Christian nation, though it is governed as such. The recent census has shown that the people are Catholic at heart, though owing to the policy of the Pope, which forbids

Catholics to take part in the national elections, the country is governed by the anti-Catholic faction, and hence it is readily understood how the Government has permitted the Roman College, which was instituted to be essentially a house of Catholic education, to become the meeting place of the enemies of religion.

We can, indeed, agree with Profication of the people. lessor Sergn that war is an evil greatly to be deplored, but it does not appear that the time has yet arrived when the disputes of nations can be settled without war. Infidels have not the mono ooly of a desire for peace. All Christians will unite in entertaining this desire; yet, when the cause is just, Christians admit that a nation has the right to defend the national honor and territory by waging war.

But when this atheistic professor expresses his hope that superstition shall give way to science, we are aware that his meaning is that religion shall be overthrown by unbelief, and for the present we can only hope and pay that free.

the days of trial for His Church. We

that Premier Combes is opposed to this mode of settling the present trouble between Church and State ; but if it be true, it is hard to foretell what may be the result. It is held for certain by theologians that to a reasonable extent, a Catholic State should assist the Church and her pastors in the fulfilment of their duties. The Church, however, must not be the slave of the State, though she should inculcate the duty of loyalty to the civil government. She is not to be a slave, receiving from the State mandates in regard to what doctrines she should teach, for the dogmas of the Church are revealed by God and cannot be changed by any power. These dogmas the Church itthe score of religion as there has been self has no power or authority to several times. change. Neither may the State dictate what pious practices the Church should recommend or command for the sancti-

The appointment of Bishops to the various sees of a country also belongs olely to the highest authority in the Church, which is, of course, the Pope, nevertheless the Popes have at times made agreement with the civil author ity whereby it has been arranged that Bishops shall be selected who are acceptable to the State, and thus species of veto has been practically granted to the State, but the right of free communication between the -----

Pope and the Bishops should never be interfered with, so that the Pope's rule of the Church should be complete and

Under these respects it has often occurred in practice that a union between Church and State has been a such seems to be the case in France at the present moment, not that this is essentially 'so, but because an infidel essentially 'so, but because an infidel nothing of sanitation, and care less; "It has often been remarked that pub-Government has endeavored to wake and it is certain that if Caucasian troops lie men can with impunity be indifferent

A report in another column in regard to Irish affairs is of more than ordinary moment. The Dunraven commission recommends the establishment of a financial council to administer the expenditure of public money in Ireland. It likewise suggests the formation of a body to whom may be entrusted the enactment of laws of a local character. Some of the London papers are up in arms against the report of the commis sion. This was to be expected. bad conscience makes great cowards of many persons in England.

THE JAPANESE TEMPERATE SOLDIER.

It is a remarkable circumstance that the Japanese troops in the field have not yet been attacked by an epidemic of typhoid fever, cholera, or plague, considering the conditions under which they live The Japanese soldiers are crowded into the houses of the country, which are small and ill - ventilated. The Koreans and Manchurians know