

THE CATHOLIC RECORD

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont.

A GOOD MOVEMENT.

The Irish Nationalist members of Parliament met recently in caucus in London for the purpose of making permanent the union which has been effected between the sections of the Irish party.

DEWEY AND THE PRESIDENCY.

The Buffalo Commercial practically admits that the secret cause of the sudden opposition which cropped up against Admiral Dewey was his marriage to a Catholic lady.

THE POPE AND THE PEACE CONFERENCE.

"Innocent," the well informed correspondent of the New York Sun, virtually declares that the reason which operated upon the principle powers which took part in the Peace Conference of the Hague, leading them to exclude the Pope's representative from the Conference, was that the proposals which the Holy Father intended to bring forward before the assembly for adoption were too practical to suit some of the powers concerned, which had not so much the desire to take means to secure the peace of the world, as to leave the way open for their own aggrandizement.

IMPARTIAL ADMINISTRATION OF THE LAW.

The United States Government is showing of late a laudable desire to cause its army and naval officers to respect the rights of Catholics, whether in the United States themselves or in the newly acquired territories.

An investigation has been ordered by the Secretary of War into the charge that Major John D. Knight, who commands the Engineers' school at Willer's Point, N. Y., interfered with the Rev. Father Tierney in the fulfilment of his pastoral duties at the army post in that locality.

Representative Fitzgerald of Massachusetts introduced into Congress a resolution to the effect that proper facilities should be given to clergymen to attend to their spiritual duties at army posts, in regard to members of their flocks, whatever might be their religion, and called attention especially to the case in point where a Catholic priest had been unduly interfered with by an army officer.

On assurances being given by the Secretary of War that the rights of the clergy would be carefully guarded by the War Department, and that the present instance would be investigated, and the officer removed if it was found that he exceeded his duty, the resolution was not pressed.

Another instance of the determination of the Government to grant equal rights to Catholics, is the action taken in regard to Captain O'Leary, who has been making himself peculiarly obnoxious in Guam, which is one of the Ladrones Islands, and was captured from Spain by the first American expedition which went to the Philippines to make permanent the conquest of Manila by Admiral Dewey.

Captain O'Leary was made Governor of the territory thus acquired, and one of the first acts of his administration was to banish all the priests on the island except one, under pretence that they were interfering with his government of the island.

But though the Government deferred action in Governor Captain O'Leary's case, justice has overtaken him and he has recently been quietly superseded, and his successor has been appointed.

BISHOP POTTER ON THE PHILIPPINE ISLANDS

Bishop Potter of the Protestant Episcopal Church in New York city made recently a trip to the Philippine Islands for the purpose of taking notes on the religious condition of the natives, and of preparing the way for the sending of missionaries of his Church to the islands to convert the natives to Episcopalianism.

Having returned home he has made a report on the increased responsibilities of the Protestant Episcopal Church in consequence of the acquisition of the territory by the United States, and in his report he takes occasion to make many charges against the Friars who have had care of most of the parishes on the islands.

Some people may suppose that the pseudo Bishop had ample opportunity during his visit to Manila to see for himself all that of which he speaks, and so may argue that he is a competent witness on the subject; but the fact is that he stayed but three or four days in Manila, and did not even visit the rest of the island of Luzon.

A MUTABLE CHURCH.

The heresy trial of which we spoke in last week's issue of this journal, as being a likelihood of the near future, has probably been averted by the decisive action of the Chicago Presbytery.

We stated that the Rev. Dr. Newell Dwight Hillis of Brooklyn had come out very plainly in condemnation of the Presbyterian doctrine of reprobation and preterition, or the predestination of the wicked angels and men to eternal torments.

We had not learned that Dr. Hillis had tendered his resignation as a member of the Chicago Presbytery, though we mentioned that he had stated his readiness to do so if it were desired by the Presbytery.

In fact, in the main, the Presbytery appears to be quite of one mind with Dr. Hillis, at least in regard to the doctrine of reprobation, for it did not rest content with accepting the resignation simply. It took the opportunity to declare in language as unmistakable as that of Dr. Hillis himself, that it strongly dissents from certain doctrines of the Westminster Confession, which it did not specify.

The Bishop draws the following inferences from his statements: "An ecclesiastical discipline which permits such wrongs, not unreasonably permits others of even larger proportions." "It is no wonder that at last an outraged people revolted, and that, having appealed in vain to their own civil Government for protection or redress, they should have risen against their oppressors."

There is indeed, in this resolution a well devised attempt to conceal its real purport by means of such terms as "widespread misunderstanding, archaic forms and misrepresentations," but the purpose is manifest notwithstanding these euphemistic expressions which are intended to convey the idea that the Westminster teachings are absolutely correct, though expressed somewhat obscurely and archaically.

But we all know that in common with thousands of Presbyterians, the Chicago divines are heartily tired of the very doctrines which the Rev. Mr. Hillis denounced as destroying the attributes of justice and mercy in God, and they wish these doctrines to be eliminated from the Confession of Faith.

THE CHURCH AND SPIRITUALISTIC SEANCES.

The Spiritualistic fraud is reported to be making great progress in Germany. In Berlin and most of the large cities there are seances every night, and the questions of the lawfulness or unlawfulness of attending them is vigorously discussed in the papers, and also of the reliability of the pretended spiritualistic revelations made.

Learned and pious Presbyterians are heartily sick of these doctrines, and we are not surprised that they should make the determined efforts to get rid of them which have hitherto failed. No doubt by such changes as we have indicated the Westminster Confession would be made less repulsive; but when we reflect that Christ Himself was the founder of His own Church, and that He commanded all believers in Him to hear it unreservedly, we cannot conceive that a Church which needs to change its teachings can be the one which He has established and preserved to the present day.

THE ONE TRUE FAITH.

It is a strange phenomenon that Anglican divines persist in maintaining that the Church of England of the present day is one with the Catholic Church of the world in communion with and subject to the Pope, notwithstanding that it has been for three centuries and a half entirely separated from the Catholic or universal Church both in doctrine and obedience to one supreme authority.

The (Anglican) Bishop of Ottawa, in one of his Lenten sermons, a short synopsis of which appeared in an Ottawa paper, preaching from the text, "There is one body and one spirit . . . one Lord, one faith, one baptism," (Eph. iv. 4-5) admitted that there is "one visible body of our Lord in the world which all men are constrained to reckon with, and that is the Holy Catholic and Apostolic Church."

With due respect to the sincerity of the Bishop, and to his well known estimable personal qualities, we are compelled to point out the incongruity of his teachings as above expressed.

While we do not doubt that he believed he was setting forth the true theory of the Christian faith, we are obliged to say that his theory is quite irreconcilable either with itself or with the teachings of the Bible or of the Christian Church itself.

Let us begin with the last paragraph. A moment's reflection will show that it is but a play upon words merely to tickle the ear. We must, indeed, be true members of the Church in order to be saved. As the Bishop asserts, quoting St. Matt. xiii, 30: "the wheat and the tares grow together until the harvest." But it is also true that we must be members of the true Church, to which "the Lord added daily such as should be saved" (Acts ii, 47); and in which alone the true faith is to be found without which "it is impossible to please God." Heb. xi, 6.

It is clear that he here means to include Catholics, Greek Schismatics and Anglicans within this one fold, otherwise we cannot have a Church agreeing with his figures even remotely. But the Church of England rejected the headship of the Pope, which is essential to the unity of the universal Church, and substituted a national or local monarchical headship, which is of a character to destroy the unity of the Church which he admits to be one of its essential characteristics.

A society which does this comes under the Bishop's own category of "societies which wilfully separated themselves from the faith and practice of the Apostolic Church" three hundred years ago, and which, therefore, "cannot be members of the one true body . . . because they have lost their continuity with the original Church."

Here is the evidence of the true faith and the true Church as it has always been held in the Church of Christ.

DO THE DEAD COME BACK?

The New York World on Easter Sunday published a symposium on "The Open Door of Immortality," which was contributed to by theologians of various denominations. Right Rev. Thomas J. Conaty, D. D., rector of the Catholic University, was the Catholic representative. He wrote as follows:

There is much current discussion of the question, "Do the Living Ever Hear from the Dead?" and I have been asked by the World to state the views commonly admitted among Catholics with regard to it. It may be well to preface what I have to say by calling attention to some general facts that will enable us to reach a better understanding of the question.

I suppose that all are agreed in acknowledging that the human race has always inclined to the belief that communications either in the nature of apparitions or warnings are not only possible between the dead and living, but that such communications have actually taken place. If we consult the well-known works of Maipero, Lenormant and Döllinger we will see that this was the thought of the pagans, notably the Egyptians, the Chaldeans, the Greeks and the Romans. This was also the belief of the Jews under the Old Law, as we may conclude from many texts of the Mosaic legislation, as also from many passages in their historical and prophetic books.

Everyone knows the narrative of the apparition of Samuel to Saul, which has been the occasion of so many commentaries. There is also the apparition of Othias and Jeremiah to Judas Maccabeus in a dream which is said by the writer to be worthy of belief. If we turn to the gospels we will see in Matthew viii, 3, that at the death of our Saviour many bodies of the saints that had slept arose, and coming out of the tombs came into the city and appeared to many.

St. Jerome speaks of it in his writings against Vigilantius, and St. Augustine, in his book on the "Care of the Dead," relates that the martyr St. Felix appeared to the inhabitants while the city was suffering from the attack of barbarians. St. Augustine himself says that the apparition is based not on uncertain rumors but on testimony which he considered worthy of belief. St. Thomas and St. Bonaventure, in the Middle Ages, gave expression also to the same belief. Even in our own days, so filled with tendencies toward materialism, men seem quite generally to incline to accept such manifestations as within the realms of probability. A very striking evidence of this may be gathered from the establishment of societies in England and other countries with the object of critically studying psychical phenomena.

Although Catholic theologians have admitted the possibility of communications from the dead and have conceded that some such communications have really taken place, nevertheless they are far from encouraging too great a credulity, in such manifestations. On the contrary, they take particular pains in giving the characteristics which distinguish true apparitions from imaginary ones, explaining fully the nature of hallucinations which deceive overcredulous minds, and they are also careful to discern between good spirits and evil ones in communications which are possible.

Theologians, however, have no accepted system as to the manner in which communications from beyond the grave, and especially corporeal apparitions, take place. There is nothing but conjecture among them on this subject, as we may see from the discussions that are raised as to whether the dead appear with their real bodies or with borrowed ones, or by what power such apparitions take place. Although it may be easy to understand the general reason for which Divine Providence, within limits known and determined by itself though unknown to us, permits communications from the dead to the living, it is well understood that the church has always condemned the calling up of the dead for purposes of curiosity as to knowledge of the past or future. She has always condemned necromancy, as in our days she condemns the practice of spiritism. She has nothing in common either as to doctrine or morals with the superstitions and wicked curiosity of divination. Such, as I understand it, is a Catholic view of the question. "Do the Living ever hear from the Dead?"

HI EXCELLENCY MGR. FALCONIO VISITS LONDON

Before this issue of the Catholic Record shall have reached the majority of its readers, His Excellency Mgr. Diomedo Falconio, Bishop of Lodi and Apostolic Delegate to Canada, will have arrived in the Imperial city of London, which is a pious event will, it is expected, take place on Thursday, the 26th inst. His Lordship, Bishop Falconio, as soon as he was apprised of the precise date of the visit of the Delegate issued invitations to all the priests in the diocese to assist at his reception into the Cathedral and to be present at the banquet to be tendered in "Mount Hope." Reference to the event, the importance of which may be gauged from the fact that it is nearly twenty five years since a representative (Bishop Conroy) visited our city, was made in the Catholic pulpit by the Rector, Rev. J. T. Ward, at all the Masses on last Sunday and invitations extended to Catholics and non-Catholics alike to participate in the cordial reception to be tendered in the Cathedral on Thursday next. His Excellency on Thursday next also to witness the ceremony of blessing, on Sunday, the 1st of the property lately acquired by the Sisters of St. Joseph, formerly known as "Hell College," but which name will be dedicated to be changed to the best and appropriate title of "Mount Joseph." His Excellency has obviously consented to remain over day and assist in the blessing of a new institution. The impressive ceremony will commence at 3 p. m. The St. Vincent de Paul Society, the C. M. B. A., and St. Joseph's Court of the Catholic Order of Fore will take part in the procession. It is arranged, will leave the St. Palace at 2:30. The distinguished guest, accompanied by our Bishop and clergy, will be escorted by representative citizens of London, as well as a large number of nuns, on horseback, in carriages on bicycles.

The Institution to be inaugurated under such favorable auspices will be open all day and visitors are invited to inspect the building, which has been completely renovated and remodeled since it came into possession of the St. Joseph's.

It is to be hoped that a general tribulation will be given on this occasion, apart from the cost of the property, a large amount necessarily be expended in rendering the building suitable for the purpose to which it will hence be devoted.

Mgr. Falconio is still in the month of his journey, having been born 20th September, 1842, at Piacenza, a parish of the diocese of Parma, Italy. At the age of eight he entered the Society of St. Joseph, completing his studies under the direction of the learned religious of the Province of that Order, which he was sent to the United States, being ordained priest on the 4th of 1866, by Mgr. Timon, Bishop of Erie. He was for a time Professor and Vice President of Franciscan College at Allegany, Pa. The following year, he became Professor of Theology at the Franciscan Seminary of the Immaculate Conception, 1868. He was elected President of the same year of St. Joseph's College and St. Mary's of Erie, and the same year Mgr. Falconio was elected to the position of Administrator of the parish of Harbor Grace.

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MOST REV. D. FALCONIO.

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