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London, Saturday, March 12, 1898

THE OLD ENEMY AT WORK.

A story was sent recently from Rome by Reuter's telegraph to the following effect:

"It is estimated that the value of the presents received by the Pope on the occasion of the sixtieth anniversary of his first Mass amounted to \$200,000. Among the more valuable gifts were a check from the Duke of Norfolk for \$25,000, a diamond cross from the Spanish Bishops and \$10,000 from the German Bishops, while a diamond cross from the Catholic of the United States is valued at \$20,000."

Tals has been officially denied by the Osservatore Romano, which states that it is an absolutely false and malicious fabrication. Being false, the originator of the story could not have known it to be true, and it was therefore maliciously invented to make it appear that the Pope is receiving large sums of money from all parts of the world, whereas his receipts are actually small in comparison with the large expenses which are necessary for the administration of Church affairs throughout the world.

HERESY AGAIN.

The Union (Presbyterian) Theological college of New York, so famous for the heresy trial of its Biblical exegesis Professor, Dr. Briggs, has produced a new heretic in another professor, the Rev. Dr. McGiffert, who declares that the Lord's supper is not a sacrament, but that it was merely a social meal, unpremeditated, and without anything in the nature of an abstruse and subtle doctrine. All the circumstances of the case give a contradiction to Mr. McGiffert's teaching. In the sixth chapter of St. John's gospel Christ promised to give His flesh and blood to bring us to eternal life. At His last supper He fulfils the promise, and commands that the mystery be perpetuated as a remembrance of His death, and from St. Paul's first epistle to the Corinthians (chap. xii) we learn that it was so perpetuated, and that Christians are bound therein to "discern the body of the Lord." Surely, then, the whole Christian Church for nineteen centuries has not been in error in receiving the institution of the Eucharist as a solemn mystery of religion, having sacramental efficacy. It remains to be seen whether there will be a heresy trial held over this new doctrine.

THE FUNERAL OF ARCH-BISHOP CLEARY.

As we announced in last week's issue of the CATHOLIC RECORD, the funeral of the Most Rev. James Vincent Cleary, Archbishop of Kingston, took place on March 1, in that city.

The Pontifical High Mass for the repose of the soul of the late Archbishop was sung by the Right Rev. R. O'Connor, Bishop of Peterborough, and an eloquent and touching sermon was preached by the Right Rev. Bishop McGuire of Rochester. The priests and the people present were much affected, and exhibited every mark of affection for the deceased prelate, and sorrow for his departure from amongst them. They all felt that they were deprived of a good father and a great defender of our faith. It is the universal judgment of the clergy that they have lost a superior who was as just and charitable in his judgments and dealings with them, as he was an able administrator.

We insert in another column from the Globe a full account of the funeral ceremonies.

We pray earnestly that the deceased Archbishop may rest in peace.

A CASE OF BIGOTRY.

Notwithstanding the fact that the United States Constitution was intended to put all religions on an equality before the law, the Congressional Committee on Military Affairs has rejected a Bill authorizing religious denominations to erect buildings for divine worship on national military reservations. The purpose of this is to prevent Catholics from having a

chapel at West Point, N. Y., where there are 500 Catholics, including 5 officers, 6 officers' families, 38 cadets, and two-thirds of the enlisted men. The Protestants have two chapels there—one for officers and their families, and the other for privates, servants, etc. The Catholics have, likewise, a chaplain paid by Government, and all the furnishings of their two chapels is supplied by the Government. Surely the Catholics might have been allowed to have a chapel also, which they proposed to erect at their own expense. It is evident the Military Committee of the House has yet to learn the true principles of religious equality.

GLOOMY MEN.

Bishop Sullivan of the Anglican Cathedral of Toronto in a Lenten sermon preached a few days ago, pointed out that gloom is one of the most palpable characteristics of unbelief. He said, according to the short report given in the Toronto Mail and Empire:

"An unbeliever boasts of freedom of thought; he rejects Church creeds and dogmas, and declares that he can seek truth untrammelled by any tenets. For intellectual tastes there is much fascination in the search for truth. A man, however, is not more intelligent. He has a heart which aches for nourishment. Take his faith away from him and he is unable to answer any of the great questions of life. He looks for truth, and makes but guesses. Unbelievers have frequently confessed to the dissatisfaction arising from their tenets. Professor Tyndal declared that unbelief furnished no solution of the mystery of life. Coleridge and Carlyle, who drifted away from their simple faith, lived a wretched gloom."

This is much to the point. It is the comfort which St. Paul offers to the Christians of Thessalonica that their brethren who are asleep in death will rise again in glory: "And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again; even so them who have slept through Jesus will God bring with Him." For the unbeliever in a future life there is no such hope as this. There is only the gloomy prospect and expectation of annihilation.

ARE THEY CATHOLICS?

The mythical meaning given by modern sectaries to the characteristic title of Catholic given to the Church of Christ in the Apostles' and Nicene creeds, has had some queer results. It is an undeniable fact that notwithstanding all efforts of sects to claim the title, it has remained the distinctive name of the one Church which has existed without change throughout all the ages since it was originally instituted by Christ Himself.

The attempts to steal the name Catholic from the one Church to which it belongs, usually take some such form as one of these. Sometimes when a Catholic has been asked concerning his religion, and has answered "I am a Catholic," he will be told: "Oh we are all Catholics: perhaps you mean that you are a Roman Catholic." Or, as we have sometimes heard it said, especially by Anglicans, "We are Catholics: you are Roman Catholics."

These and similar assertions are absurd. The word Catholic, meaning universal, implies the threefold universality which Christ promised to His Church—universality of time, place, and doctrine. The Church must exist for all time, must be spread throughout all nations, and must teach unswervingly and without change all Christ's doctrine. There is, and there can be, only one Church possessing these qualifications, and that one is the Catholic Church, presided over by the successor of St. Peter.

It is, therefore, with some amusement that our readers will learn that a section of the so-called "faith healers" of Chicago, under the leadership of the Rev. John Alexander Dowie, have organized themselves into a Church to which they have given the high sounding name of "the Christian Catholic Church," as if there were no Christians or Catholics in the world until this sect was organized a few days ago. It appears that this new claimant to be the only universal Church has about fifteen hundred members, including seven ministers of the denomination. It would thus appear to be a very easy matter to construct a Catholic or Universal Church at the will of a few fanatics or mountebanks. But why should these sectaries be so anxious to take the name Catholic? If the reason is because that name is given to the Church of Christ in the Apostles' and Nicene creeds, is it not evident that the Catholic Church in which we profess our belief should be always in existence, instead of suddenly emerging out of nothingness on or about the 1st of January 1898?

It would be more consistent for these

sectaries to reject both creeds entirely to that to pervert them as they are doing.

A STILL-BORN SCHISM.

Our American exchanges mention the total collapse of the attempt of a pretended "Old Catholic" Archbishop to establish a schismatical Polish Church in the United States under the name of the Old Catholic Church of America.

The pseudo-Archbishop Vilatte is a French Canadian, who before going to the States appears to have tried several different religions with the object in view to become a minister in one or other of them, but after several religious transformations he entered St. Viateur's College, Chicago, as a Brother on trial. He next fell in with the notorious ex-priest Chiniquy, and became a Presbyterian minister and preached for a time in Green Bay. There he became an Episcopalian and received some sort of ordination from Bishop Brown of the Protestant Episcopal church of Fond du Lac, after which a charge was given to him to preach among some Belgians in that diocese.

He was not content with Bishop Brown's orders, but went to Switzerland, where he asserts he obtained priest's orders from the "Old Catholic" priest Herzog. Returning to America, he again attempted to obtain employment in the Protestant Episcopal Church, but Bishop Grafton, who succeeded Bishop Brown, of Fond du Lac, would not come to terms satisfactory to the applicant, and the latter, after trying to find an appointment under a Schismatical Greek Bishop in San Francisco, went to Asia, where he claims to have been made a Bishop by the Nestorian patriarch of Malabar, and later he is said to have been made an Archbishop by the Schismatical patriarch of Antioch.

Some few years ago Vilatte returned to America claiming to be authorized to establish the "Old Catholic" Church on this continent, himself being its Primate. He actually blessed a church which had been built in Detroit as a Polish Catholic church, but which, owing to trouble between the pastor and the Bishop of Detroit, was then for a time in a state of schism.

It has since become known that the pretence that Vilatte had been made a Bishop by the Nestorian Metropolitan of Malabar was a falsehood, as a sufficient price was not offered to the Malabar Primate. Nevertheless Vilatte has been operating under the title of Archbishop, and in this character he built a church at Green Bay which he called his cathedral. He had also a Church at Duval, in Keweenaw county, in which he officiated. His cathedral has now been sold for \$1,025 under a mortgage. It was purchased by the Catholics, and was blessed as a Catholic church last week. The "Old Catholic" congregation at Duval has also deserted the pseudo-Archbishop, and he is now without a flock, the whole attempt at constituting a schismatical Church having collapsed.

THE PROVINCIAL ELECTIONS.

The elections of members for the Ontario Legislature took place on Tuesday, March 1, as already announced. When the results are so evenly balanced, it is often difficult to say where the victory rests, as there are usually a few of those elected who do not announce clearly which party they will support, and this is the case at present. There are, besides, one or two constituencies with a scattered population, so that the present estimate must be based upon somewhat incomplete returns. From the returns now in it would appear that Mr. Hardy's Government is sustained by a majority of four. As there are a few seats in which the majorities are small, a recount may change this result, and as there will probably be a considerable number of protests entered, the result may be further changed by the courts.

Among the members elected there are eight Catholics. On the Conservative side, Messrs. J. J. Foy, St. Toronto; T. A. Wardell, N. Wentworth; O. R. McDonald, Glenora; J. McLaughlin, Stormont. On the Liberal side, Hon. W. Hart, Kingston; A. Evan-turel, Prescott; Jas. Connors, W. Algonia; J. Loughlin, Nipissing. The election returns are not in from Russell as we go to press, but both candidates are Catholics in this case, O. Guibord, Liberal, and H. Robillard, Conservative. Of the other members 34 are Methodists, 20 Anglicans, 22 Presbyterians, 8 Baptists, and 6 of other denominations.

It is somewhat amusing to find the Evening News of Toronto accusing the Globe of having raised a religious issue in the effort to defeat Mr. J. J. Foy. We must give the Globe the credit due

to it by saying that the accusation is unjust. On the other hand, it cannot be forgotten that four years ago the News was full of the religious issue, the theme being the abolition or at least the crippling of the Catholic Separate school system of Ontario.

During the recent contest religious issues were kept well out of the arena of discussion, and the result was a contest without the bitterness which marked the three previous general elections. The single exception to this was in the elections for the County of Lambton. Mr. N. Clarke Wallace went to Sarnia in the hope of influencing the result there, by an appeal to old prejudices, but the two candidates for whom he spoke were defeated by majorities of 48 and 300 in the East and West ridings respectively. Messrs. P. D. McCallum and A. T. Gard, defeated candidates, were elected four years ago as P. P. A. candidates, with majorities of 184 and 88 respectively. On this occasion they raised the combined standard of Conservatism and P. P. Aism. As they were the only P. P. A. standard bearers in the last Legislature, their defeat now may be regarded as the last nail in the coffin of the dark lantern organization.

WHAT ARE EVANGELICAL CHURCHES AND DOCTRINES.

It has grown to be a custom with many Protestants to speak of some of the sects as the Evangelicals and of their Churches as "the Evangelical Churches."

The expression thus applied is evidently as much a misnomer as it is also to call certain sects exclusively by the names they arrogate to themselves, as Disciples, Disciples of Christ, Christians, and the like, as if each of them alone, having sprung up within but a few years during the present century, were the one true Church of Christ which must date back nearly nineteen centuries.

It is a matter of surprise that people generally have practically conceded these absurd claims, rather as a matter of courtesy, owing chiefly to the persistence of the claimants in taking to themselves these names, to which all Christians consider themselves as much entitled as those who have ostentatiously assumed them. It is, however, well understood by the public, especially when outsiders to these sects use these designations, that it is done under an implied protest that the sects so designated cannot reasonably claim to be in reality and exclusively what they are called.

The word Evangelical as applied to a church denotes that its teachings are in accord with the Gospel of Christ, and it is evidently improperly applied to any agglomeration of churches which teach contradictory doctrines. Yet this is just how it is commonly used when the Evangelical Churches are now spoken of. Christ does not and cannot contradict Himself.

When the word is used in reference to a number of churches it is difficult to define exactly how it is to be applied. But there seems to be an understanding among those Protestant denominations which are furthest from the Catholic Church to call themselves by this name, provided they teach the principal mysteries of religion, the Unity and Trinity of God, the divinity of Christ, His Incarnation, death, and resurrection. By this means those sects which usurp the title exclude the Unitarians, Universalists, and other Free-thinking associations which profess more or less of Christianity. On the other hand, they will not include the Church of England as a whole under this designation, though Low Churchmen, as a party within that Church, are commonly called the Evangelical party. To High Churchmen or Ritualists, however, the name is denied.

From this it may be seen that the use commonly made of this designation is a mere usurpation. But we are somewhat surprised at a new use of the term in a recent issue of the Presbyterian Review of Toronto. In its Book Review column, while treating of a new work entitled "The Significance of the Westminster Standard as a Creed," that journal says:

"It is written in good style, and vindicates the evangelical character of the Standards as opposed to Sacramentalism on the one hand, and Arminianism on the other."

This use of the word evangelical, whereby all the anti-predestinarian or Arminian-inclined sects are excluded from the catalogue of Evangelicals, and Presbyterians or Calvinists alone included, will, assuredly, be regarded by the Methodists, Free-Will Baptists and similar denominations as a piece of unpardonable arrogance—

all the more unpardonable, as it is now admitted that the majority of Presbyterians themselves are heartily sick of the predestination and eternal reprobation doctrines which distinguish Calvinism from Arminianism. We are familiar with the statement which has been frequently made by Presbyterian journals during the last few years to the effect that it is not obligatory on members of that Church now to believe these exploded doctrines. Why, then, should they exclude from the Evangelical fold those sects which do not accept them?

The circumstance well illustrates the absurdity of the sense in which the term "Evangelical Churches" has been habitually employed.

THE ANTI-SEMITIC AGITATION IN FRANCE.

The trial of Emile Zola for slandering members of the French government and the military officials who presided as judges at the courts martial which were held over Captain Dreyfus and Major Esterhazy for alleged treason in betraying military secrets to a foreign power, has been made by enemies of the Church the occasion for calumniating it. The evil-tongued persons who have promulgated these calumnies have not hesitated to say even that the Holy Father Pope Leo XIII. exerted his influence to create the anti-Semitic sentiment which has appeared in several European countries, especially in Austria, Germany and France.

The London Saturday Review has been specially forward in representing that Catholics as particularly apt to indulge in attacks upon the Jewish people, and that the Protestant Churches are quite free from this form of bigotry. Dr. Max Nordau has also brought the accusation against Pope Leo that he has been the moving cause of the whole anti-Jewish agitation.

Nothing could be more absurd and false than these statements. It cannot be denied that France is just now greatly agitated against the Jews, but it must be remembered that there are other influences powerful with the French people besides that of religion, and it is rather to the un-Catholic and worldly influences that the present agitation is to be attributed.

There have been frequent betrayals of military secrets to foreign governments in all countries, and strict military discipline requires that such betrayals be severely punished when the perpetrators are discovered, and in proportion to the importance of the secrets thus made known to an actual or possible enemy, the countrymen of the traitor are very apt to be worked up to a high pitch of indignation. It was for this cause that Benedict Arnold's name has been and is to this day held in execration by Americans, and it is not an extraordinary circumstance that the people of France should be indignant against Captain Dreyfus who has been found guilty of the same crime by a properly organized court. The popular indignation has been further increased by the efforts which have been made to reverse the verdict against Dreyfus.

We do not desire to pronounce on the question of Dreyfus' guilt or innocence. On this point we have only to say that the presumption is against him, as he was found guilty by a court which examined the evidence carefully. We cannot readily believe that this court was prejudiced against the accused, or had any desire to convict him unjustly, and the French people evidently believe that the sentence was a just one. In their detestation of the treason their anger has been turned against those who have ostentatiously endeavored to set Dreyfus at liberty, and as it is known that a Jewish syndicate is working for his acquittal, their anger has been, for the time being, turned against the Jews as a body. This is, of course, unjust and deplorable, but the fact is not to be attributed to the Catholicity of the people. On the contrary, the Parisians generally are known to be more influenced by anti-religious than by religious sentiments. The rule of the Commune in Paris in 1871 is sufficient to show this, and even the present government of France has shown more sympathy with Judaism and even Atheism than with the Catholic religion. It cannot be said, therefore, by any stretch of the imagination that the punishment of Dreyfus is the consequence of government ill-will toward the Jews, nor could that ill-will, if it existed, be attributed to Catholic leanings.

On the other hand, there has not been even as yet more hatred of the Jews manifested at Paris than was shown at Berlin under the leadership

of the Lutheran pastor, Herr Stocker, when there was much less provocation than the French have had. We do not however attribute the anti-Jewish outbursts at Berlin to the Protestantism of the German capital, though they came mainly from Protestants; so neither should the outbursts at Paris be attributed to Catholicity, whereas we know that the whole influence of the Catholic Church has been employed to mitigate their violence.

We do not consider it incumbent on us to defend the manner in which the French Government has conducted the Zola trial. But in speaking of this it should be remembered that Zola's counsel practically endeavored to make the trial of Zola a new trial for Dreyfus. The judge properly would not allow this to be done. Zola was not allowed to bring up evidence which belonged only to the trial of Dreyfus. Again it was not allowed to bring up matters which pertained to the secret service of France. To do this would have complicated the relations of France and Germany. Hence evidence which solely concerned the trial of Dreyfus was excluded. It does not appear that either the judge or the Government should be blamed for this.

In regard to Mr. Nordau's accusations against Pope Leo XIII., we must say that they are entirely without foundation. The Holy Father has taken some interest in the case of Captain Dreyfus, and has gone so far as to express unofficially the desire that his case should be duly re-enquired into, to give him the opportunity to prove his innocence. He could not do more than this, as the French Government as now constituted is not disposed to take the Pope's official interference amicably. But Leo has several times shown himself to be a true friend to the Jews when they were threatened with violence in Austria and Germany, and when they were actually suffering under persecution in Russia. In this Pope Leo has only repeated what his predecessors have been accustomed to do. They have many times protected the Jews in Rome against the anger of the populace, and have frequently prevented the Jewish quarter of the city from being sacked.

As far as Zola himself is concerned, we cannot help admiring the courage he has shown in standing up for the cause of Dreyfus in the face of an angry multitude, but we do not admire his general course on other matters; and even on the present occasion there is room for the suspicion that he is in a measure influenced by the desire for notoriety, that he may be well advertised for the future novels which it is his declared intention to publish.

AMERICAN JINGOSISM.

We can easily understand the grief of the people of the United States at the loss of the man of war steam ship Maine which was blown up in Havana harbor, but it is unworthy of the people of a great nation to throw the blame of this disaster either upon the Spanish officials or the Spanish Government, without a particle of evidence showing that they had anything to do with the matter. There are, nevertheless, jingoes who throw the blame of the disaster upon the Spaniards, taking it for granted that the Spaniards desire to avenge themselves on the United States for the aid and countenance given to the Cuban insurgents by Americans, ever since the struggle for Cuban independence began.

It is barely among the possibilities that some Spanish fanatics, goaded to vengeance by the frequent demands made by a large party in the United States, that Cuban belligerency should be recognized by the American Government, concerted a plan for the destruction of the American warship, but so far is this supposition from even a probability, that there is not the least foundation for a suspicion of this kind. On the contrary, the United States authorities, and especially Secretary Long, have expressed their belief that the disaster was accidental, having been caused by some mishap on board the steamer itself.

The affair is at present being investigated by a special commission sent by the United States government for the purpose. If any discoveries of foul play have been made by the commission, they have not been made known, and it is most unjust to presume that such foul play occurred.

A ship-of-war is always exposed to accidents from explosives, and it is only by constant vigilance that they are avoided. In the case of the Maine, nearly all the officers had absented themselves for the purpose of attending a merry-making on board the Washington, and it is not at all un-

likely that on the ill-fated vessel vigilance was somewhat relaxed while inferior officers were in charge, and possibly among those who lost their lives in the explosion there may have been some who could have given an account of such relaxation of discipline, only that they do not survive to tell the tale.

Notwithstanding the fact that all the probabilities point the other way, there are newspapers and politicians who are endeavoring to arouse a sentiment of hostility to Spain by a session of the disaster. It counts for nothing with these stirrers up of strife that the Spanish Government has expressed condolence for the accident, and that the Spanish sailors at Havana risked their lives in rescuing the drowning men from the wreck, and that even a manifestation of sympathy was shown by the Spanish population at Havana. All these facts are overlooked by the jingo party who wish to war with Spain at any hazard. The fact is the jingo press want to stir their papers, and so they must have sensation, and stories are invented and retailed as truth to show that the explosion was caused by Spanish officials by means of torpedoes. The story makers, however, are not agreed whether it was a torpedo which exploded in the harbor was purposely exploded by electricity, or that a torpedo boat was sent out to strike the Maine. This disagreement by itself is enough to show how unfounded these stories are, yet they are all eagerly devoured by all who wish for war at any price.

Captain Sigbee publicly thanked the Bishop of Havana for the kindness the latter showed in having a funeral service of the most solemn character for the dead sailors, and declared that the personal courtesies shown to himself by the Bishop and clergy a people of Havana could not be surpassed. All this goes to show that the sympathy of the Spaniards was real, and it is scarcely reconcilable with supposition that they perpetrated crime attributed to them by the jingoes. At all events, Americans should await the investigation which is now going on before assuming that Spain is guilty in this matter.

The most regrettable part of jingo agitation is that even ministers of the gospel of peace are exciting their flocks from pulpits. The chaplain of the Illinois Legislature in his opening prayer the senseless hardness to ask mighty God, amid applause, that barbarous, bloodthirsty nation, "may Spain, 'shall be wiped from map of the world.' Another minister the Rev. Thomas Dixon, of New York, abused the recent Spanish Minister Lome as a colossal and masterful and a cunning hypocrite, and roused his audience to cry out in their church, "Let us get at the Spaniards. There is war," etc.

As war with Spain would necessarily take place by sea, and not by land, might very easily happen that the goes who are so anxious to have it gun may come off only second best; they would probably escape, for jingoes would be the very men who would remain beyond the sphere of danger.

SCANDALS AT YALE AND OTHER AMERICAN COLLEGES.

For those Catholics who imagine their sons will enjoy greater educational and social advantages at testant colleges and universities in Catholic institutions, the revelation made about a month ago in the York Voice, in regard to the doings of the students of Yale College, Haven, will be somewhat astounding. There are at Yale, according to authority, somewhat over two thousand five hundred students, and this number about eight hundred members of various social clubs and secret societies.

The social clubs are admitted organized for the purpose of amusement, and the form which this amusement takes is of the most demoralizing character, as it consists of drinks and banquets in which tipsy is carried on without restraint, from the professors, who connive at them in order to make themselves popular with the students. The secret societies, ever may have been their objects first started, have now become more numerous than clubs wherein of drunkenness are carried on in the other college clubs, the principal of which have regular licenses. The Voice declares

"The college periodicals are well supplied with advertisements of runshops at pictured performances of drunken stu-