The Catholic Record Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of Subscription-\$2.00 per annum.

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LONDON, SATURDAY, APRIL 14, 1906.

THE RE UNION OF CHRISTENDOM.

The general intention for which the Holy Father Pope Pius X. desires the League of the Sacred Heart to pray unitedly during the month of April is the "Re-union of Christendom," but this is an intention for which not only the League should offer its heartfelt prayers, but all Catholics, and indeed all who claim to be Christians.

Christ Jesus established but one church, and to that church only His promises of permanency and stability were given. He revealed but one faith, and established one hierarchy in His church, in which are Apostles, some prophets, and other evangelists, and others pastors and teachers for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ, till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: that we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive : but performing the truth in charity, we may in all things grow up in Him Who is the Head, Christ." (Eph. iv., 11 15.)

secution of the church, the government It was the intention and will of affects to ignore the loss of prestige Christ from the beginning that His which will be incurred by the transfer church should be one, one in Faith of the protectorate to the various above all things, as the above passage governments whose subjects have misof Holy Scripture attests, and it is to sions in the East, a result which must preserve this unity of Faith that a come should the persecution of the hierarchy was instituted in the church by our Lord Himself, Who prayed to church be continued. the Father for His disciples : tion will have great influence at the

" Sanctify them in truth. Thy word poils at the next general election which is truth . . . and not for them only do I pray, but for those also who must be held within a few weeks of the through their word shall believe in Me; through their word shart cone, as Thou that they all may be one, as Thou Father in Me, and I in Thee, that they have been deeply stirred up by the re-Father in Me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent Me. And the glory which Thou hast given Me, I have given to them that they may be one as We also are one. I in them, and Thou in Me, that they may be mede profession and that they cent sacrileges perpetrated in the taking of the inventories of all church be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast a different result from the last, and also loved Me.

We have it from the very beginning of the existence of the church of Christ on earth that " the Lord added daily to their society (the church) such as should be saved; and so St. Paul condemned unequivocally those who created schisms or sects, for

"God hath tempered the body to gether giving the more abundant honor to that which wanted it. That there might be no schism in the body, but the members might be mutually careful, e for another. And if one memb suffer any thing, all the members suffer with it, or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of (1 Cor. xii., 24-27)

Hence the raising of the standard of revolt by Luther in the sixteenth cen

THE CATHOLIC RECORD.

THE PROSPECTS OF IRELAND. Mr. John Redmond, in a recent speech delivered at Manchester, England, made a very hopeful reference to the prospects of Ireland to gain Home Rule. It was, indeed, the most hopeful expression of expectation which has ever yet been heard from a leader

schism which was accomplished nine

THE CHURCH IN FRANCE.

As a direct result of the French

policy of annulling the Concordat, and

eparating the church from the State,

the religious institutions of Italian

nationality in Constantinople have been

formally placed under the protection of

the Italian embassy instead of the

1854 England and France joined in the

conflict, taking the part of Tarkey.

Peace was proclaimed in April, 1856,

after the capture of Sebastopol, which

her exorbitant claims.

was the signal for Russia to give up

The protectorate is fully as import-

ant to France now as it was fifty years

ago, and the French Government is

well aware of the fact; but, in the per-

It may be expected that this ques-

present date; and as it is confidently

asserted that the Catholics of France

property, it may be reasonably hoped

that the impending elections will have

that at least a moderate government

may be put into office to follow out a

new policy which will satisfy the re-

There is little doubt that a large

majority of the French people are

really religious, but they are apathetic

in political matters, especially in the

rural districts, and thus they allow

most violent red Republicans and Ra-

tion. We can only hope, therefore,

that the next election will fill the

chamber of Deputies with a different

class of men from those who are now in

The grand encyclical letter recently

addressed by the Holy Father to the

hierarchy and people of France should

ight at the coming ele

The raising of the Italian flag over

the missionary institutions in Con

stantinople would appear to indicate

that friendly feelings are being culti-

vited between the church and the

Italian government, and the result may

be that before long the differences be-

factorily adjusted.

tween the two authorities will be satis-

WE HAVE reason to be grateful to our

subscribers for the very prompt manner

in which they settle their accounts

when the agents call upon them.

There are a few, however, we regret to

say, who give them unnecessary work

by asking them to call a second and

even a third time for the amount of

subscription. This is, indeed, very in-

considerate, and the time thus lost and

control.

ligion."

ligious feeling of the nation.

centuries ago.

tent.

of the Irish Nationalist Party. He said he believed that Ireland had turned the corner, and is now near the goal to which she aspires.

French, as formerly. The movement He added that " according to his be began toward the close of the year 1904, lief, the records of the last elections and by New Year's day of 1906 it had will never be reversed, and that the become so general that every Italian England of the future will give to Irefoundation of any importance in the land all that she can reasonably excity raised the Italian instead of the pect or demand. The government will French flag. It has been already felt require some time to fulfil the pledges that this transfer of allegiance has incontained in the King's speech, these creased the influence of the Italian pledges pronising that the needs of government in Tarkey, and it must Ireland will be duly considered by the essen that of France to the same exgovernment. The Irish people are quite willing to concede a reasonable So important was this right of protime for their fulfilment, and to put tectorate of the Eastern Christians full confidence in the honesty of these

considered to be that the claims of promises. The Nationalists," he said, Russia to the protectorate of the Greek do not imagine that it will ever be Christians in Palestine, without regard ecessary for them to have recourse to to France, was the cause of the Russosuch weapons as they have used on Turkish war lasting from 1853 to 1856. previous governments to force their This war began between Turkey and attention to Irish affairs." Russia by Turkey declaring war against Russia in October 1853, and in March

Such remarks, as well as the cordial support which was given by the Irish lectors throughout England to the Liberal and Laborite candidates at the elections, justify the general belief that there is an understanding between the leaders of the Liberal and Nationalist parties that a large measure of Home Rule will be given to Ireland at a not distant period, and will be accepted as an instalment of the autonomy which Ireland demands, and which will be given more completely at a later time when the English people shall be fully impressed with the necessity of granting it.

A REMARKABLE INVITATION. The University of Aberdeen, in Presbyterian Scotland, has sent an in vitation to the Right Rev. Monsignor Mathieu, of Laval University, to com or send a representative of this Catho lic University to take part in the cele bration of the fiftieth anniversary of the foundation of the Aberdeen institution. The invitation has been ac cepted, and it is probable that Mr. Hubert C. Cabana, President of the Medical students of Laval, will be the delegate.

CHURCH UNIONS.

The Western Association of Congresational churches, at a meeting held in Guelph on April 4th, discussed at some length the question of two unions of churches which for some time past have been under consideration. The first of these is a union of Congregationalists with the United Brethren themselves to be overpowered by the churches, and the second a union of the Congregationalists with the Methoddicals of the large centres of populaists and Presbyterians.

The most popular of these proposed unions, which are now being discussed, seemed to be that with the United Brethren, who do not differ materially from the Congregationalists. Of these the Congregationalists of Canada, according to the cersus of 1901, num. bered 28,283, and the United Brethren

but not by the whole body of the three or rather four denominations con as we feel certain that there will be not an inconsiderable minority, especially among the Presbyterians, will not give up the articles of their creed which have been bartered a way by the agreement which has been reached by the preliminary committees. These non contents will form, in our opinion, one or more new, and not inconsiderable, denomi ations, apart from the united body.

THE COLLAPSE OF A HUGE FRAUD.

That colossal fraud which is known as the Dowieite church at Zion City eems to have at length completely collapsed by the formal deposition of John Alexander Dowie, who styled him self the prophet Elijah, from its leader. ship, and his suspension from membership in the church of his own founding under the name of "the Christian Catholic Church in Zion." The Zion property, which was entirely in possession of Dowie, has also been taken por session of by Trustee Alexander Gran ger for the benefit of Zion city and the followers of Dowie in general.

Overseer Voliva had been put in charge of the church when Dowie sought to improve his health by a trip to Jamaica and Mexico. To manage the church efficiently he received from Dowie a power of attorney. On April 1, Voliva, in company with several other officers of the church, went from Zion to Waukegan, the county town of Lake county in which Zion city is situated, and there filed a warranty deed transferring to Deacon Alexander Granger all the real estate held by Dowie in Zion city, and executed a bill of sale to the same Granger putting him in possession of all John Alexander Dowie's personal property, inclad ing horses and carriages, books, and even

his hed. The reason assigned for doing this is that Dowie has grossly and culpably mismanaged the affairs of the church for his own purposes, whereas the people of the church are the real owners in equity of the property, as nearly all their means are invested therein, though it is all in Dowie's name. Mrs. Dowie and their son agreed with the church members to the new conditions and declared they would abide by them.

Dowie was informed by telegram of what had been done. The telegram protested plainly against " his extravagance, hypocrisy, misrepresentations, exaggerations, tyranny and injus

tice." He was told to see a letter which was mailed to him relating further details. The advice was given him, " Quietly retire. Further interference will precipitate comnlete exposure, rebellion, legal proceedings. Your statement of stupendously magnificent financial outlook is ex tremely foolish, in view of thousands suffering through your shameful mismanagement. Zion and creditors will will be protected at all costs." In the telegram the prophet was also informed that the reason for his suspension from office and membership is " polygamous

teaching and other grave charges.' Overseer Voliva declared to a press eporter : "I have acted in this matter

ARCEDEACON KER AND INVALID SACRAMENTS.

We have received from a highly re pected clergyman of the Church of England the following letter in reference to our remarks on a sermon delivered by Archdeacon Ker of Montreal on March 11, in Grace Church, Point St. Charles: RCHDEACON KER AND THE CATHOLIC RECORD

Charles: ARCHDEACON KER AND THE CATHOLIC RECORD. To the & Kitor. Bit-I am very far from supposing you to be intonitonally unfair in your editorial comments on the remarks made by Archdescon Ker, but you will pardon me, if I say that you are very far alike from courtesy and charity when you accose bim of "apeaking to the galleries." I feel absolutely certain that there is not a Ro-man Catholic who knows bim in the city of Moniresl, and he is known personally to many would hesitate to affirm that there was no one in the city less given to the very unworthy warnees of appaling to the galleries. That he exer-cised a right in speaking in his own puipit and to his own people on a subject that was en-gaing public attention. I am sure you will not veakness of appaling to the gallery than the Arcndeescon of St. Andrews. That he exer-cised a right in speaking in his own puipit and to his own people on a subject that was en-gaing public attention. I am sure you will not veaknes of appaling to the gallerice. Somone are reported consantly in the Montreal papers. and I prevume to the gallerice. The setting reply from some period in the susal way, and called for the scaleries." The Arch-descon is reply to "Neuro" is a model of cour-teous controversy, and if you will permit me to quote the concluding part of the Arahascon's ietter I think it will puzzle you to find anything less likely to appeal to "he galleries." Sway the Arch-des man Callodic church is concerned than the following: - T am perconally acquainted" says the Archtoman Catholic Church and a says the Arch-ollowing': am personally acquainted' says the Arch-am personally acquainted and a says the Arch-

eiter I think it will puzzle you to f..d. anythink less likely to appear to "the galleries" where the Roman Catholic burch is concerned than "- I am personality acquainted" says the Arch. deacon "with ascore of Roman Catholic laynen. The concluding paragraph of his interesting the there in Mooreal, any of whom could have reported the proceedings in a way that would have irritation on the or saying that the conclusion of the interesting is to the yor reported the proceedings in a way that would have irritation of the interesting is to they array reph of his interesting is to they array is proceeded to ber new and exalted fistion without appearing to slight the mysterits of her earlier fait, no irritating question people are in no way jasious of the whole kingdom of well we are midful of the debt the world ow wheth the Romah church well we are midful of the debt the world ow we wich the Romah church at more the axil of and preserver of learning, and undivided church. Jealous of the early and and worder they all of the circy and devoted for hings and ever increasing her unswerving and ever increasing her unswerving and individed church. Jealous of her early and undivided church. Jealous of her early and undivided church. Jealous of her early and undivided church. Jealous of the say of orders, and even increasing her unswerving and undivide they well constrain her to an attitude less contemptuous towards orders, which we hold with a tenacity quite equal to her ower her with a sea of the circy is and they well constrain her to an attitude less contemptuous towards orders, and which we hold with a tenacity quite equal to her would as the make and ordinances the validity of her here and as and the dest there is always dange the such and state they and they are the concludes

Yours very sincerely

March 26th, 1906.

We must premise that it was not our intention to cast any slur personally on Archdeacon Ker in our comments on his sermon, but we did show that he wrongfully accused the Catholic church of affronting the church of England by not admitting that all the sacraments of the Christian church are as valid when administered by a clergyman of the church of England as if a Catholic priest were the officiating minister.

'the Archdeacon knew very well that the Catholic church cannot make any such admission, and we pointed out that neither would the church of England make any such admission in regard APRIL 14, 1906.

expression "speaking for the galleries." which, after all, is not in any sense abusive. Still, it expresses the truth. The Archdeacon, we do not doubt, is personally an amiable gentleman. We have not a word to say against him in this respect ; but what else can we call 'speaking for the galleries ' it but " when he flatters the Presbyterians, etc., by practically telling them that they are true ministers of the church of Christ, and that the Anglican church regards them as such, when he knows well that this is not the case. And he does this evidently to gain their applause while accusing the Catholic church of affronting Anglicans by doing nothing harsher that what Anglicans do in their treatment of other Protest-

ant denominations. We agree with our correspondent " Clericus " that the whole fuss made about the Princess Ena's conversion is a case of " much ado about nothing." The Princess acted on her own convictions without consulting the extreme Protestants of England, and she was perfectly within her rights in doing this-even if she had not consulted King Edward VII., her uncle. Prince Louis of Battenberg is the head of her house, and if she had to consult any one in the matter it should be Prince Louis, a foreign prince.

But who has made the "much ado" about her conversion ? Certainly we did not do so, nor any other Catholic that we know of. We merely defended the princess against unseemly aggressions on her good name, and the Catho lic church against attacks upon her doctrine and discipline, by the persons who make " much ado about nothing. " It must be remembered that the

Catholic church does not regard Anglican ordinations as valid whether to the Episcopate or the priesthood. We are therefore compelled to regard Anglican bishops and priests, so called, as lay. men, so styled, indeed, by the law of England, but a law which has no force in the church of God, as it is a matter which concerns conscience and the regulation of church matters over which the civil laws have no jurisdiction. Being laymen, they are not " the stewards of the mysteries of God. " (1 Cor. iv. i.). We have no intention of affronting

Anglicans in making this plain statement, but we desire, merely to inform our correspondent of our attitude on the question which he and Archdeacon Ker have raised.

It is proper we should here call attention to a fact mentioned by a Methodist correspondent of the Montreal Star, of 24th March, that

"At the hour when Rev. Archdeacon Ker was entering his protest against the affront to the church of against the affront to the church of England bythe re-baptism of Princess Ena by the Roman Catholic church, the (Anglicae) Bishop of New Bruns-wick, in Trinity church, St. John, was re ordalning a minister of the Method-ist church. What does the Venerable Archdeacon think of that ?'

TO GUIDE CHILDREN IN THEIR READING.

GOOD PLAN ADOPTED BY NEW YORK

In some of the parish schools, says the New York correspondent of the Catholic Union and Times, the Sisters in charge of the various classes have begun to give to the pupils lists to read. It is recognized that in their reading outside of the school hours the little ones have been feeding their minds from the public libraries with much that is not fit for the purpose. The Sisters, as a result of much parish work, have made the list available for use in these libraries, separ-ating the desirable volumes from those that are worthless or harmin. The ages of the pupils are considered of course in making the recomendations to the several classes. All branches of literature are repre All branches of interature are repre-sented in the lists so that the pupils with a natural taste in one direction or another may follow their bent. The Catholic writers are justly represented, but not to the exclusion of others but not to the exclusion of others whose works are of the right spirit. In the field of modern fiction the books of well known Catholic authors are natur ally quite a feature. Some of the books in the lists are not in the libraries, but if the patient schools pupils keep asking for them they will ia due time be added. In this way the work will encourage the purchase of books that will be an honor to the shelves on which they are played. The influence of the children reading the better class of books will naturally be felt by those parents who have been careless or indifferent who have been careless or indifferent as to what is read in their homes. So it is expected that the elders as well as little people will be led by easy natur-al steps into the habit of reading literaat steps into the habit of reading litera-ture of real merit. This, and other instances of similar activity, show the increasing apprecia-tion on the part of the Catholic population of the power of the press. Not in-frequently it has been said that our people have been lacking in the sup-port that they should give to papers and books issued by Catholic publishers, but there are many indications in the metropolis of a tendency to make amends. APEI

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ollowing st position in en issued In view the present Catholic Ed representat dioceses of their duty statement the Cathol guided in the rinciples these : 1. That octor in E 2. That therefore hildren i believe to 2. That not by th not be tak 4. That system of system m inalienab! allow chill ing to the parents ; 5. Tha object to desire it i inational conscienc receive based or testant ;

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The Pope informs them that as God our tury was an attempt at the destruction Creator "is the Founder of human so of Christ's work. Christ left in His cieties we owe Him the church a tribunal and a supreme authhonor, not only of private, but ority to decide all matters of contro also of public and social worship ;" troversy, as the controversy on the need of circumcision was decided by and "there should necessarily be a wise union which be may justly compared to the council of pastors of the church union, (between church and state) a which assembled at Jerusalem, being in that between soul and body." And reality the first general council which " if in separating itself from the church, was held by the church of God. (Acts a Christian state of whatever kind comxv) In the same way should Luther, mits an act eminently baneful and blam-Calvin, Zwingle, and their colleagues a sle, how much is it to be deplored that in the rebellion against church author-France has entered on this path, when ity, have submitted to the authority of all nations it ought to be the last to which Christ instituted in His church, do so-France which, in the course of and especially to the authority of St. ages has been the object of such a great Peter's successor, to whom was comand special predilection on the part of mitted the care of Christ's whole flock, this Apostolic See-France, whose for His lambs and His sheep. In like mantune and glory have always been intim ner, at the present day, the only way ately associated with the practice of to restore the unity of Christendom is Christian morals and respect for refor those in revolt to submit to the authority of Christ's church and its supreme head and pastor, and it is in cumbent on all to pray that unity be restored, that unity for which our Lord prayed, that His disciples should be

and the second

' perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast Me." It is clear from this that it is not

by such compromises of Faith as are agreed upon from time to time by Protestant sects that this unity is to be attained, but by submission to the authority of the Catholic church which Christ has established, for the desired unity is to be a complished by sanctification in the truth, and not by the sacrifice or suppression of truth whereby the sects which are to-day proposing union hope to attain the proposed

the labor uselessly spent renders the The united prayers of the faithful subscriber's business of little or no during this month will do much towards value. We trust those to whom this the re-attainment of that unity which rafers will give it their kind consideraexisted before the Western heresy of the sixteenth century, and the Eastern ! tion.

8.071 : so that the union would make church of 36,354 members.

The United Brethren are themselves divided at present into two distinct denominations, one of which is called of the New Constitution, and the other, in which Germans predominate, of the Old Constitution. The former has 28 and the latter 10 ministers in Ontario. Each has also one Bishop resident in the United States. The Bishop of the New Constitutionalists lives at Annville, Pennsylvania, while the Bishop of the Old Constitutionalists resides a Grand Rapids, Michigan.

The church of the United Brethree is unique among the Protestant sects in this respect, that it did not spring out of the Protestant Reformation, but preceded it by nearly a century, and at the time of the Reformation it numbared about 200,000 members in Bohemia, Moravia and Poland. When the Reformation was fairly well established, it formed a union with the Lutherans in 1570, and has since that time been identified with Protestantism, and later on, through its peculiar mode of church government, it became an organization similiar to the Congregationalists, except that it retained the Episcopal form of government. It seems likely that the Canadian Brethren will be absorbed into the Congregationalists before the larger union between the latter and the Methodists and Presby. terians will take place. The larger union was also discussed

and found fairly general favor, but a considerable number of those present were strongly of the opinion that the dogmatic part of the agreement is too stringent. These want a simpler creed by which is to be understood a creed with fewer dogmas.

We deem it probable that in the course of a not very long time both the great, nor our abandonment thereto be unions herein spoken of will be effected, too absolute.

under the power of attorney which I possess. What has been done I believe to be for the good of the church in Zion city, and for its creditors." He added : " Dowie will not be received in Zion city as a leader. He must behave himself if he comes back, or he will have to look out for himself."

It is admitted, however, by the officers of the church who have assumed control, that John Alexander will make a determined fight to resume the authority he has hitherto wielded. But they assert, that should he attempt this, the whole question will be brought into the courts, and in this case they feel confident of victory, as they have abund ance of evidence to maintain their

cause. The extent of the credulity of the multitude who allowed themselves to become Dowie's victims is beyond comprehension. The population of Zion city is now estimated to be about 10,000 persons. It was built by the voluntary offerings of the people, who trusted their prophet implicitly, believing that he was inspired by God to lead them to happiness; but it now appears that their eyes are opened to the fact that they have been the victims of a cunning deceiver whose word was sufficient to draw from them all the money he demanded to enable him to carry out his gigantic enterprises. It remains to be seen whether on his return he will be able to carry on his plans further ; but the probability is that the fraud is now entirely exploded. But the men who have been victims may perhaps be ready again to put themselves under his power, as they did before.

terian, Baptist, or Methodist clergymen, who, as is well known, are not recognized by the church of England as clergymen at all, as they were not ordained by Bishops.

It was when the Archdeacon declared that the Catholic usage is an act of intolerance, and an affront to Anglicanism, that we used the words that he was " speaking for the galleries, " an expression which appears to have given great offence to our respected correspondent " Clericus."

We called attention to the fact that Anglican clergymen would regard Nonconformist sacraments as invalid, certainly in the case of confirmation, and, as we understand, in that of baptism

also. Why does the Archdeacon declare that he would not offer such an affront to Presbyterianism, etc., as the Catholic church offered to Anglicanism when he knows that in reality every Anglican clergyman would act as we indicated ? It is this line of conduct that we called "speaking to the gal leries." and this is exactly what is usually meant by this expression. The Archdeacon was evidently seeking for Presbyterian, Methodist, and Baptist applause while accusing the Catholic church of affronting Anglicanism by a mode of conduct which Anglicanism would not employ in dealing with other denominations.

A well-known case in point is the primation of the Rev. Dr. Briggs, of New York, by Bishop Potter. If Anglicanism is so generous to other denominations as the Archdeacon would have us believe, why should Bishop

In return for sacrifices made for ministry a minister who was already ordained after the Presbyterian fashion? Under these circumstances we cannot see why "Clericus" should be so offended with our application of the

The will of God has only consolations graces, treasures, for submissive souls; our confidence in it can not be too