

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS:

REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidelity."

THOMAS COFFEY,

Publisher and Proprietor, THOMAS COFFEY,
Messrs. LUKO KING, JOHN NICH, P.J.
NEVES and Wm. A. NEVIN, are fully author-
ized to receive subscriptions and transact all
other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each
insertion, acute measurement.

Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of Hamilton and
Peterboro, and the clergy throughout the
Dominion.

Correspondence intended for publication, as
well as that having reference to business, should
be directed to the proprietor, and must reach
London not later than Tuesday morning.

Arrears must be paid in full before the paper
can be stopped.

London, Saturday, Nov. 10, 1894.

AMERICAN EPISCOPACY AND RUSSIAN ORTHODOXY.

Simultaneously with a despatch from St. Petersburg to the effect that the German Princess Alix attended a Requiem Mass celebrated a few days ago at Livadia for the repose of the soul of the Czar's uncle, Constantine, who died in 1892, comes a despatch from Hartford, Connecticut, to the effect that the Bishops and the Missionary Council of the Protestant Episcopal Church of the United States, assembled in council, offered public prayers "for the Russian Emperor, the Imperial family, the Russian people and the Russian Church."

The fact of this offering up prayer was telegraphed by Bishop Hale of Illinois, to Livadia, to his old friend Archbishop Yanyeshoff, Chaplain of the Czar, now in attendance on him, "in the name of the American Bishops in Council."

We already made some comments in our columns on the fact of the readiness of the Princess Alix to renounce her form of Protestantism in order to embrace the Eastern Schismatical belief, which is as different from Protestantism as the latter is from the Catholic Church. The act, endorsed by the German Emperor and his Court, was an acknowledgment that the Protestant Reformation in Germany was an unnecessary act of schism, or that one religion is just as good as another, and so all that we have heard during the last three hundred years concerning the superstitions and the damnable idolatry of the Catholic Church is but empty bombast, inasmuch as the same alleged errors and idolatry are found in the Russian Church; and now we find the American Protestant Bishops admitting the same thing as the Emperor William has done.

There was this palliation in the case of the Princess, that she thought the title Empress of more value than the Prussian State religion; and the heads and authorities of the Prussian Church were evidently of the same opinion, since their consent was given to what they could not but regard as an act of apostasy. We did not expect, however, a similar admission on the part of the American Protestant Episcopate, who are supposed to be of the same faith with the Anglican Church, notwithstanding that the two Churches are now independent bodies.

The difference between Anglicanism and Russian Orthodoxy is emphasized by the statement that a Requiem Mass was offered for the repose of the soul of the Grand Duke. This shows that the Russians believe as Catholics do in the Sacrifice of the Mass, and its efficacy to relieve the souls of those who are dead. They believe, in fact, that prayers for the dead are useful, or that "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." It is this doctrine which is referred to along with Purgatory in the twenty-second Article of the English Church as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." At least, according to the Low Church view, this doctrine is signified; and yet it appears that the act of the Bishops was fully agreed to by the Low Church Bishops, of whom, we believe, Bishop Hale, the spokesman of the whole body, is one. The probability is that the chief promoters of the telegram were the Low Church party—the very men who disclaim most against the "superstitions of Rome."

The facts are a curious commentary on the consistency of the American Protestant Episcopate, and of Protestantism generally. Christian charity is, of course, something very commendable, but it is not Christian charity to encourage idolatry and superstition, if it be true that Catholic and Russian doctrines are idolatrous and superstitious, as the Low Church party have hitherto so constantly asserted. On the other hand, if the Russian Church can be properly prayed for by Protestant Episcopacy, why should Catholicity be ex-

cluded from their kind offices? This is a problem which we leave others to solve.

THE CANADA REVUE CASE.

The celebrated case of the *Canada Revue* versus His Grace Mgr. Fabre, Archbishop of Montreal, has been at length decided by Judge Doherty after five months' deliberation. The greatest interest has been taken in this suit, as it involved not only the right of the Catholic hierarchy before the law, to pronounce judgment against books and newspapers, and in fact literature of any description, which they might deem unfit for Catholic readers, and to warn their flocks against such reading, but also the right of every individual to criticize the conduct of the press, just as the press sets itself up as a universal critic on the conduct of individuals, and especially of those who occupy any public position.

The decision on all points has been favorable to the Archbishop, and so the demand for compensation to the amount of \$50,000 has been dismissed.

It will be remembered by our readers that in 1892 the *Canada Revue* took occasion to speak against the clergy of the Diocese of Montreal especially, and indeed of the Catholic clergy generally, as if they were a body of men of depraved morals, the occasion of these attacks being a deplorable case of one priest who had proved himself unworthy of his sacred office.

The *Revue* was duly warned by His Grace the Archbishop that its course was unworthy of a journal issued by a Catholic publisher, or one supposed to be a Catholic, and read by Catholic subscribers; but, notwithstanding this warning, its proprietors persisted in their course, claiming the liberty of the press to criticize as they thought proper, wherever, in their opinion, there was anything to be condemned.

We offer no justification for the unfortunate priest who did the evil which was the occasion of the *Canada Revue's* strictures; but we unhesitatingly declare it to be our conviction that the journal in question was not authorized by such a fact to draw its unjust and sweeping inferences against any considerable body of the clergy, and still less against the clergy in general; and whatever might have been the decision of the court on the question, we hold that the Archbishop was justified before God, and that he fulfilled a duty in condemning the *Revue* for endeavoring to undermine the spiritual authority and influence of the clergy.

In consequence of what we believe to have been the contumacious persistence of the *Canada Revue*, and another paper which followed a similar course, the *Echo of the Two Mountains* (called in French "*L'Echo des Deux Montagnes*"), the Archbishop caused a circular to be read in all the churches of the diocese prohibiting Catholics from reading the two journals in question, under penalty of refusal of the sacraments; and it was stated to be forbidden under a similar penalty, "to print, to place, or keep on deposit, to sell, distribute, read, receive, or keep in possession these two dangerous and unhealthy sheets or encourage them in any manner whatsoever."

There is no doubt that in his official character as Archbishop of the diocese, Mgr. Fabre had a perfect right by the laws of the Church to guard his flock against pernicious and dangerous reading; but it might have been among the possibilities that in the exercise of this duty as a dignitary of the Church, he would transgress the civil laws, or that there might be a conflict of authority; and this was the question with which, of course, Judge Doherty had to deal. The pronouncement is to the effect that his Grace did not in any way transgress the law. It is satisfactory to know that the Bishops can fulfil their duty without subjecting themselves to legal penalties.

It will be observed that his Grace forbade the reading of the journals in question only to Catholics, who are his spiritual children, and who are entitled by divine law to know from the lawful ecclesiastical authorities what reading is useful to them, and what is dangerous, that they may avoid the latter, and confine their reading to the former.

Of the two papers, the *Echo des Deux Montagnes* changed its name, to escape the consequences of the denunciation. It is now published under the title the *Libre de St. Scholastique*. The *Revue* continued publication until its circulation sunk so low that only a few hundred copies were issued. It was at first a weekly. It was next published every fortnight, and at length was obliged to discontinue publication

entirely. This fact demonstrates that good Catholics were obedient to the voice of their venerated chief pastor; and it was on account of the loss incurred that the present suit for libel was entered by the proprietors to reimburse them.

The Archbishop maintained that, as a Catholic Bishop, guarding the faith and morals of his people, he has the right to pronounce upon what is fit reading for them. The question of the rights of the Episcopate, however, was not decided by the judge, who came to the conclusion that it is the right of any society, or of any individual member of the community, to criticize a publication, provided the criticism is fair and honest, for it is an acknowledged principle in law that "fair criticism of matters of public interest, including public works, is not the privilege of public journals, but the common right of every subject."

The court, therefore, decided that such was the right of the Archbishop as a citizen; and as it was not proved that his criticism of the *Revue* was either unfair or dishonest, the decision was in his favor on every point. The points thus decided were: 1, that the circular was not libellous; 2, that the Archbishop had the right to deal with the matter; 3, that he had the legal right to publish his estimate of the character of the journal; 4, that no right of the proprietors was violated by the Archbishop.

The reason given by the judge for not entering upon the question of any special rights of Catholic Bishops was thus stated:

"In disposing of this case, the Court has proceeded upon principles which would be equally applicable to societies having purely temporal objects. As the application of these principles has been sufficient to dispose of plaintiff's action, it has not been necessary to consider whether the spiritual character of defendant's functions would enable him in the performance of them to take any wider liberty than the functionaries of any lay society, and the court refrains from expressing any opinion thereon."

The Judge declared that he did not come to his decision through any religious motive, or any desire to favor the Archbishop, but "purely and simply as the mouthpiece of the State, the creation of the State—or, perhaps, more correctly, as the State itself, interpreting and applying the law which the State, acting through the Legislature, has made. As such, it knows the Catholic Church, as it knows any other religious body, or any other association to which persons belong in the State, and coming under the jurisdiction of the Court may be long, just to the extent which the State, through the Legislature, recognizes or permits the existence of such bodies or associations."

It is supposed that possibly the *Canada Revue* may not be content with the decision rendered, but may appeal to a higher court. We cannot say what the plaintiffs may do in the premises, but we do say that as professing Catholics, in a matter relating to ecclesiastical discipline, if the proprietors of that journal felt aggrieved, their proper appeal would have been made to the ecclesiastical and not to the civil tribunal. This is what they would have done if they had wished to act as consistent Catholics.

It is to be noticed that the Archbishop's condemnation of the two journals referred solely to their spiritual effect upon the people, and the penalty attached to disobedience of his mandate was purely a spiritual one. It was, therefore, perfectly within his duty to take such cognizance of the matter, if the authority of Bishops, as defined by the Church, be considered. Good Catholics should be content with the authority of the Church in regard to such matters.

A STRICT LAW FOR TRUANTS.

The New York State Legislature has passed a truant law whereby any child between six and sixteen years of age who habitually plays truant from school which he is bound to attend, may be arrested and sent to a special truant school which is to be established, and in which he will be confined, fed and lodged under surveillance of a teacher.

The temptation to boys to play truant, especially in the city, are so numerous in the shape of dime museums, shooting galleries, base-ball games, and the like, that there are estimated to be no fewer than six thousand truant boys every day in summer, in the city alone, and it has been deemed necessary to meet the evil by this severe measure which will make them virtually prisoners until their truant habits are corrected.

The regular police are not success-

ful in catching truants, because the boys can recognize them from a distance by their uniforms, and they are therefore on the alert to keep out of the way of the officers. But it is proposed to have a body of special police without uniforms who will be enabled to get near the truant boys, and arrest them before the officers can be recognized.

Boys who have been suspended from the Public schools on account of insubordination will also be sent to these truant schools during the time for which they will be suspended; and as for some time it may be supposed that some school districts will be unprovided with these truant schools, the law enacts that a municipality thus unprovided may contract with another having such schools, to receive truants at a reasonable rate per head as long as it may be deemed necessary to detain them.

It is expected that these measures will crush out the evil of truancy, or at least reduce it to a minimum.

Protestant children who play truant may be sent under the old law to the Asylum for Juvenile Delinquents, and Catholic children to the Catholic Protector; but under the new law, those who are guilty of no other fault than truancy will not be sent to these institutions, but to the truant schools.

The law also provides that not only truant children shall be sent to these schools, but also those children who are obliged by their parents to work at an improper age, the object being to oblige parents to give an education to their children.

The truant schools will not be conducted as prisons or penal institutions, but merely as schools, so as not to throw any unnecessary slur upon the children attending them, as if they had been inmates of a prison, and not to bring them into contact with children who have been committed to prison on account of any crime.

THE LORDS AND HOME RULE.

Lord Rosebery, the British Premier, delivered a speech at Bradford a few days ago in which he foreshadowed for the first time the policy which the Government intends to pursue in reference to the House of Lords. From his long silence in regard to that House there has been considerable doubt as to the course the Government intended to pursue. It has been suspected that as the Premier is himself a Peer, he would be slow to adopt the policy which undoubtedly a majority of the Liberals would wish, but the recent deliverance makes it clear that the Government will now bring forward some practical measure to curtail the veto power of the Lords.

Lord Rosebery announces that the next election will be fought on the question of the continued existence of the second chamber. He stated that the continuous opposition of that House to measures passed by the Commons has so impeded useful legislation, that the present parliament must soon be dissolved in order that a mandate from the people may be obtained to reform the Lords. "At present the House of Commons might vote bills till they are black in the face; but they must go up at hand to the Lords to ask them to pass such bills. The veto power as now exercised makes the House of Lords a mockery and an invitation to revolution."

His Lordship stated that he is not disposed to abolish entirely a second chamber, for he is of opinion that the temptation of absolute power is too great for any single person or body. When he added that he believes the feeling of the country to be in accord with his own on this point, the announcement was met with loud cries of "No; no," from his audience. He said, however, that the Government must walk warily on this new ground, but they are prepared to submit to Parliament a resolution of which he cannot now give the exact terms, but which will affirm unmistakably the principle that, in the partnership with the Lords, the Commons is the dominant partner.

A despatch to the New York *Sun*, giving further details, states that the Government's intention is that the House of Commons shall pass, at the next session, a couple of good Radical measures, probably one for the disestablishment of the Church in Wales, and the other a Land Bill for Ireland. These measures will invite a new veto from the Lords, but as soon as they are either mutilated or rejected, the House of Commons will pass a resolution declaring itself supreme in legislative matters, and calling for the attention of the Lords and the people to the assumption of despotic power by the

Peers. A general election will then take place on the understood issue of diminishing the power of the Peers, and if the result be a strong Liberal majority, it is believed that the Lords will not have the courage to resist even a very drastic measure restricting their powers within more narrow limits than have hitherto been deemed practicable.

Home rule for Ireland will probably be deferred as an issue until the question of limiting the power of the Lords be settled, but though deferred it will come up again, and be finally passed.

This programme will not entirely satisfy the people of Ireland, as they cannot be expected to consent to an indefinite postponement of a question so deeply concerning their interests; but as present appearances indicate that the Irish question cannot be settled peaceably in any other way, it may be that it will be accepted by them as the best course to be pursued.

Lord Salisbury spoke at Edinburgh a few days after Lord Rosebery made his important announcement; but the speech of the Conservative leader was chiefly remarkable for its vagueness. There was no suggestion in it of any policy which the Conservatives mean to adopt in opposition to that foreshadowed by his keen adversary. It is probable that Lord Salisbury and his followers are plunged too deeply into consternation by the programme indicated, to form a settled policy to avert the catastrophe by which they are likely to be overwhelmed. The Liberals generally will follow with enthusiasm the course indicated by their leader, which is sure, in the end, to be crowned with success.

AN INFIDEL PROPAGANDISM.

The American Secular Union and the Free Thought Federation of America held their annual convention in Chicago a few days ago. The president of the Convention was Mr. Samuel B. Putnam, who was at one time a Congregational minister, who built a church of his denomination on De Kalb street. The Secular Union and its sister association are the central body of the Infidel Propagandism of the United States, and the notorious Colonel Bob Ingersoll was at one time President of the combination. We presume that the Colonel is relegated now to the lecture field, to which he has recently devoted himself again after a comparative silence of some years.

The conference consisted of about two hundred delegates, from many parts of the United States, but especially from New York, Kansas, Kentucky, Michigan, Wisconsin, Ohio, Indiana and Illinois.

Mr. Putnam accused Catholics and Protestants of being engaged in promoting "a religious conspiracy in the American Republic," and this was the theme of his opening address to the assembled delegates.

The association has not now as much energy as it possessed in former years, nevertheless it makes a very sweeping demand for the total elimination of the idea of God from the belief and constitution of the United States.

The combined association has issued a programme of principles which demands the taxation of all church property, the abolition of all State appropriations for institutions which are under the management of any religious body, the substitution of an imaginary natural code of morals for Christian morality, and the dechristianizing of the laws of the United States in every respect.

Among the measures by means of which this purpose is to be effected, the abolition of oaths and of all laws securing the observance of Sunday as a day of rest is demanded. The programme says:

"We demand that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made."

The editor of the New York *Truth-Seeker*, the chief infidel organ in America, and a most scurrilous sheet, said in an address to the conference:

"I knew one of Chicago's most prominent lawyers at a time when he contemplated assassinating Bob. He read his works, however, gave up the idea, and joined our society."

We do not wonder that such should be the case. Men whose ideas of religion are bound up with the desire of assassinating their adversaries, are just the kind of religious people whom we might expect to become the most earnest propagators of the gospel of Infidelity, and we may be sure that they carry into Infidelity their peculiar notions of how their belief should be propagated. In Infidelity these notions can have full play, since no

responsibility to God is recognized; but Christianity, even in its most imperfect form, is at least some restraint upon the vindictiveness of such people.

EDITORIAL NOTES.

The American pilgrims who recently visited the shrine of Our Lady at Lourdes have undertaken to complete the unfinished Chapel of the Crucifixion in the Church of the Holy Rosary there. The cost will be about \$20,000, and subscriptions are now being taken up to do the work. Among the pilgrims there was one Protestant gentleman who accompanied his wife, who is a Catholic. This gentleman, deeply touched by the number of miraculous cures which have occurred at the sacred spot, and moved by the earnest piety of the multitudes of visitors, has become a Catholic.

The Canton of Geneva, Switzerland, cannot any longer be numbered among the Protestant cantons of that active Republic. It was in former times ruled by John Calvin, and down to a recent period the Protestants largely outnumbered Catholics in it. In 1822 there were 31,000 Protestants and 19,000 Catholics in the canton; but the most recent census, that taken in 1888, showed that the Protestants numbered 51,000, and the Catholics 52,000. The Protestant increase in the 66 years was 64½ per cent, and the Catholic increase 178.7 per cent. In the other cantons the Catholic increase is also very large, so that several of the Protestant cantons are gradually but surely ceasing to be distinctively Protestant.

The news comes from Rome that the Conference called by the Holy Father for the purpose of considering the question of reunion with the Eastern Churches is now in session. It is composed of a number of Western Cardinals and Eastern Patriarchs. The Easterns are, of course, the Patriarchs in communion with the Catholic Church, but as they are fully cognizant of the state of religion among the Schismatics of the East, great hope may be entertained that the Conference will result in something practical. In fact much progress has been made by the Catholic Church among the Eastern schismatics during recent years, but this progress was only local. The present movement has a more general purpose.

We desire to call the attention of our readers to the advertisement on the eighth page. We have secured the earliest issue of the Catholic Home Annual for 1895. It is a book that every Catholic family should have. Every member will find something interesting in it. The Annual can be read and re-read. It is a mine of information for Catholics, and no family should be without it.

The death of the Czar of Russia, Alexander III., has plunged Russia into affliction, with the exception of the Nihilists, who recently issued a circular calling upon all to rejoice and hurrah because the absolute ruler of one hundred millions of oppressed subjects was near his end. The Czar was a devout believer in the Greek faith, and appeared to be convinced that he was by divine right the ruler of the consciences of his subjects, and that Catholics, Protestants, Stundists, and Jews, who did not admit of his supremacy in the Church, were rebels against God, and undeserving of any consideration or kind treatment. He was a relentless persecutor, or, at least, relentless persecution was carried on during his reign, and in his name, though some are of opinion that much of this was done without his knowledge. He was a man of remarkable energy and was physically very powerful. His son Nicholas has succeeded to the empire under the title Nicholas II. He has not by any means the strength of character of his father. It remains to be seen whether the new Czar will be as staunch a friend to France as his father has been.

"PROFESSOR" WALTER SIMS, the notorious A. P. A. no Popery lecturer, and chairman of the Independent American Party Committee (the A. P. A.), has filed a bill for an injunction against President C. P. Johnson and the officers of the Illinois State Association, to restrain them for disbarring him from the council chambers of the order. The Professor declares that he will follow this up with another bill seeking \$100,000, as damages from the State organization for defamation of character and for injuring his standing as a lecturer. There is evidently serious trouble in the A. P. A. camp, and some interesting revelations on the character and methods of the dark-lantern society may be expected if