

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, March 18, 1899

ARCHBISHOP GAUTHIER.

It is announced that his Grace Archbishop Gauthier of Kingston will wear the pallium for the first time at the Mass of Maundy-Thurs day in Holy Week.

HON. EDWARD BLAKE.

A cable despatch from London to the Toronto Globe denies the story which was cabled to Canada on Feb. 20th, to the effect that the Hon. E. Blake intends to return to Canada, and, of course, to resign his position as a member of the Irish Nationalist party.

We are now informed that Mr. Blake has no intention to leave the Nationalist party, and that he has not fixed a time for his permanent return to Canada.

It was also stated that Canadian Liberals had appealed to him to return in order to regenerate the Liberal party of the Dominion. This is also denied.

While on the one hand we would welcome Mr. Blake to Canada, we would greatly regret his severance from the Irish Nationalists, to whom his services have been most valuable owing to his ability, long parliamentary experience and acknowledged integrity.

His departure from the Nationalist ranks would be a great loss to the cause of Ireland.

WILL SOON RETURN.

It is announced that the Budget Committee of the German Reichstag has adopted the proposals of the Centrist or Catholic party which were offered as a half measure toward meeting the demands of the Government for an increase of the peace footing of the infantry and cavalry of the army.

This is regarded as indicating the great influence wielded by the Catholic party in the Reichstag, it being the most numerous and most homogeneous of the parties into which that body is divided.

This may be also a prognostic of the assured success of the Centrists in securing the repeal of the last of Bismarck's persecuting laws, namely, that by which Jesuits are still forbidden to reside in the Empire.

The Reichstag has several times voted for the repeal of this law, but it has not been repealed owing to the opposition of the Bismarckians. It is generally expected, however, that this body will now consent to pass a repealing law, and that the Jesuits will soon return to their houses throughout the country.

CHURCH EXEMPTION FROM TAXATION.

The Toronto Mail and Empire reports that the Rev. Father F. Ryan had occasion a few days ago to call upon the Attorney General for Ontario, whereupon a reporter of that journal, in the hope of hearing something on the question of exemption of churches from taxation, obtained an interview with the Rev. Father.

He was informed that the visit to the Attorney General had no connection with public matters; nevertheless Father Ryan informed him that the religious denominations are for the most part united in opposition to the bill of the Toronto Council proposing the abolition of exemptions.

He added that it is expected that the bill will be defeated on the second reading. Should this not be the case, the Government will be asked to use its influence for the purpose of defeating it.

In reference to this same subject, the Rev. Mr. Langtry, of St. Luke's Anglican church, addressed a meeting of the Ministerial Association, saying that if the bill at present before the Legislature should become law, Ontario will be in the unenviable position of being the only country in the world which taxes churches.

We understand that in Persia such a tax is levied, but it will not be creditable to Ontario to find it following the example of an uncivilized country which adheres to the teaching of the male driver of Mecca.

THE CHRISTIAN SCIENTISTS FORBIDDEN TO OPERATE.

Both houses of the Legislature of Oklahoma, U. S., have passed a bill forbidding the Christian Scientists from employing their pretended method of healing by faith.

It is expected that the Governor will assent to the bill, and that thus it will immediately become law. In view of the fact that there have been numerous sad deaths owing to the practice of this improperly named Christian Science, this action of the Legislature in prohibiting it is to be highly commended.

It is neither Christian nor is the Christian Science mode of procedure a science in any sense. It is merely a fantastic folly.

The Christian Scientists will not allow a physician to prescribe remedies for patients, but Christ Himself has said: "They that are in health need not a physician, but they that are sick."

In Ezekiel xviii, 12, it is declared that God giveth the fruits of trees for food, and leaves for medicine. The use of medicine, totally rejected by the Christian Scientists, is therefore approved by God.

To expect to be restored to health by a miracle when the ordinary means of recovery by the use of medicines which have been created by God as remedies for sickness, are neglected, is that tempting of God which Christ so emphatically condemned when He said to the tempter: "It is written: Thou shalt not tempt the Lord thy God."

(St. Matt. iv, 7.)

THE NEW CATECHISM OF THE FREE CHURCHES.

The new Catechism of the Free Evangelical Churches of England and Wales is exciting about as much controversy as the all absorbing topic of Ritualism in the English press, and it would seem that this new channel for the effervescence of Evangelical thought might take in as much of the flow of religious enthusiasm of English non-Conformists as the fervor of the Ritualists has caused.

The Congregationalist of New York says the "Czar's proposal of peace among the nations is not more remarkable in its way than the proclamation of peace among the denominations with which the present year began."

The Chicago Presbyterian organ, The Interior, says also: "The days of schism and polemics having passed away, and the period of reunion and reconstruction having come, the surprise is that there is so little to do in reconciling differences. With this catechism as a basis, and the toleration divinely commanded as the policy, evangelical Christendom will present a solid unbroken front to the world and take a new and mighty lease of power from on high."

These are some of the favorable opinions expressed in regard to the newly issued creed, and what do they amount to? Simply to this, that by passing over all the points on which the various sects differ, there are found some few things on which they agree, and these few things can be expressed in fifty two answers to the same number of questions which are in the catechism under consideration.

But others of the Church organs speak very differently of this expression of Protestant unity. The Cincinnati Baptist Journal and Messenger says of it: "It is to be a rare conglomerate. It is to be a mixture of the good and the bad of all sects, and a nauseating pill when mixed. I would that thou wert either cold or hot," said He amid the candlesticks. And it seems to us that the mixing of the three elements to make an undenominational catechism has produced a most insipid, lukewarm concoction."

The Evangelical Messenger of Dayton, Ohio, says: "There is no intimation of a state of grace beyond confession. Have our Wesleyan friends in Britain abandoned that distinctive doctrine that we can be saved in this life long before we die? If not, why this silence? Hence we say that while we as a Church could heartily subscribe to all that this catechism contains, we would have to subscribe to more if we would be true to the faith of the Gospel as we have received it and as we believe it."

The fact is that this new Catechism is not intended to be a declaration of the Christian faith as it is understood and believed by the sects which have done the work, but is merely an attempt at putting together of these teachings on which they all agree. But in this even it is a dismal failure. It does not concede anything to the Quakers, the Unitarians, the Universalists, the Mormons, or the other sects which have not a considerable following in England. It has not thought of the Cumberland Presbyterians of America, who believe it to be a sin for their adherents to accept office under a godless government as that of the United States, and even condemn those who vote to elect members of Congress; neither does it give room to the English Church people of England and Canada, or the Episcopalians of the United

States to enter into the proposed united form of Protestantism. Should it ever be requisite to receive these denominations into the union the creed will have to be changed to suit the circumstances. It is certainly a strange state of affairs that Christianity and its doctrines are to be changed year after year to suit the whims of men, and that all the changes undergone should be dubbed, as they occur, truer and more Catholic forms of Christianity than have hitherto been believed.

WYCKLIFF AND THE CHURCH OF ENGLAND.

Our attention has been called to a report of a lecture on John Wyckliff and his Bible which appeared in a recent issue of the Peterborough Review, having been delivered in St. John's Church, Peterborough, by the Rev. W. H. A. French of Grafton.

It is customary with Protestants of nearly all shades of opinion, including Anglicans of Low Church proclivities, to laud Wyckliff and his work, simply because he opposed the authority of the Pope, and the Rev. Mr. French follows the same course. This is equivalent to asserting that Christ has made the denial of the Pope's authority as sufficient to make a good Christian. We might well ask, where in Holy Scripture is such a doctrine as this to be found.

But in thus praising Wyckliff and his work, Mr. French overlooks the fact that he thereby concedes that the modern Church of England is not the Church of England of pre-Reformation times. Mr. French admits that Wyckliff directed his energies "to reform the Church of England." He says:

"All must acknowledge him a remarkable man, remarkable for the purity of his life, the singleness of his aim, his devotion to truth, his courage under the attacks of his enemies, and for his great influence over the English nation—influence shown by the fact that during the latter part of his life in every district where he was known, one man out of every two was a Wyckliffite. Whatever one may think of his doctrine, all must remember that it was for the Church of England that he worked. It was not to reform the Church of Rome, but that of England, for which he labored."

It is true that Wyckliff succeeded in gathering about him a number of discontented priests who hoped to profit by the confusion they were able to create in the minds of the people, and that they obtained many followers, though not so many as Mr. French represents to have been the case; but Wyckliff was condemned by the Convocation of Bishops of England, which assembled three times at Lambeth to consider his case.

The first convocation, held in the beginning of 1378, was broken up by a mob, but the second, which was held by order of the Pope, enjoined on Wyckliff to refrain from preaching his erroneous doctrines. The third convocation issued a similar decree.

The fact that the Pope directed these proceedings to take place shows the relations of the Church in England to the Pope at this period, and that the Church in England formed part of the great Catholic Church throughout the world, having the Pope for its head. The very fact that Rev. Mr. French takes his side with Wyckliff shows that he believes that the Church in England was part of the Universal Church, which is identical with the Catholic Church in communion with the Pope and the See of Rome.

The Church in England was called the Church of England, not as a separate organization like the modern Church now so called, but as that part of the Universal Church which was in England. In the same way it was customary to speak of the Church of France, of Spain, of Germany, and of other nations. Mr. French takes advantage of this usage to make it appear that the modern Church now called the Church of England was in existence before the Reformation. Thus he asserts in the passage above quoted that it was the Church of England which Wyckliff attempted to reform, and not the Church of Rome, as if these two were distinct organizations, and not parts of one great whole which was spread throughout the world.

Further on he says: "Many people imagine that the Church of England began with the Reformation. To believe this is to evince great ignorance of English history. He then quoted Sir William Dawson as "an authority on the antiquity of the English Church."

We shall not assert that Mr. French is ignorant that the Church of England of the present day is a modern institution. It would be difficult for any one who knows even a modicum of history to be ignorant on this point; but if he is not ignorant in regard to it, he must have been attempting a gross fraud on his audience, in maintaining the perpetuity of that modern Church throughout the ages back to the time of St. Augustine, or to the much earlier

period when Christianity was introduced among the ancient Britons toward the close of the second century. The Christianity brought by both Fogiatius and Augustine was the Christianity of Rome. Both these illustrious missionaries were sent by Popes, namely, by Eleutherus and Gregory the Great, and both the British and Saxon Churches recognized the supreme authority of the Pope, though it occurred from time to time that worldly-minded kings endeavored to weaken that authority so that they might give free rein to their passions. The testimony of Venerable Bede and the British historian Gildas is decisive on these points.

In the year 814 three British Bishops were present at the Council of Arles, and there were British Bishops also at the later Councils of Nice and Sardica, who subscribed to the decrees of these Councils, among which were decrees recognizing the universal jurisdiction of the Pope over the whole Church. The Rev. Mr. French's theory of a pre-Reformation Church of England, identical with the modern Church now called by the same name, is therefore a ridiculous fancy, invented for the purpose of deceiving weak minded people. The very fact that such a theory has been invented is an acknowledgment that the Church of Christ should have continued to exist from the time when Christ built it upon a "rock against which the gates of hell shall not prevail," to the end of time, inasmuch as He promised to remain with it forever, and that it should continue to do the work of teaching all nations, as He had commanded.

All this is fulfilled only by the Catholic Church, which alone has continued thus to exist. The promises of Christ were not given either to the Church of England or any other sect which came into existence only after the preaching of Martin Luther during the sixteenth century, fifteen hundred years too late to have received the commission given by Christ.

MORMONISM AND ITS PECULIAR INSTITUTION.

The election of Mr. Roberts, who is said to have three wives in Utah, as one of the Senators of the United States, has given rise to a movement the object of which is effectually to put an end to the continuance of polygamy in that State.

At the present time, under the Constitution, Utah, having been received as a State, has the sovereign right of governing itself without interference in its legislation on the part of Congress, except in such matters as have been already ceded to Congress by the various States as its sphere of action.

The question of marriage, as well as those of divorce and polygamy, do not come under this category; hence the difficulty of dealing with the peculiar institution of Utah.

While Utah was a territory it was subject to legislation by Congress, but now it can legislate for itself, and there is no obstacle to its legalizing polygamy should its Legislature so will, notwithstanding that Congress prohibited polygamy while the new State was but a territory.

Utah was made a State on the understanding that polygamy was to be made illegal, but the election of a polygamist to the Senate has opened the eyes of the American public to the extent of the danger that it may become a legalized institution, and the puzzling question now is how this may be prevented.

To meet and avert this danger a bill has been prepared to place before the people of every State a constitutional amendment which will settle the difficulty, and the proposed amendment has been approved by the House Committee on the election of President and Vice-President. It provides that "Polygamy shall never exist within the United States or any place subject to their jurisdiction, and Congress shall have power to make all needful laws to enforce this article and punish its violation."

It would appear that legislation to this effect would adequately meet the case. Once passed, this amendment would empower Congress to invalidate the election of Polygamist members of that body, and otherwise punish those guilty of the crime. However, a considerable time will necessarily elapse before such an amendment can become law, as it must be adopted by two-thirds of the States before this will be the case.

It has, indeed, been asserted by the heads of the Mormon Church that polygamy is no longer practised, but this statement is known to be contrary to the fact; and, indeed, other leaders

have from time to time acknowledged the truth; besides, there is a mass of testimony which puts the matter beyond dispute, that the practice is encouraged by the Mormon Church, though efforts are made to conceal the facts from the Gentiles as far as possible.

Apostle Woodruff stated at a public conference held last July at Castle Dale, that belief in polygamy is as much a part of the faith of the Mormon Church as ever it was, and he condemned the Government for prohibiting it. He admitted that it is taught to the young as a dogma which must be accepted as a revealed truth, though he stated also that, in obedience to the law, it is not now practised. Other speakers on the same occasion made similar statements, and defended polygamy on its merits and by quoting passages from the Old Testament.

It is clear at first sight that the assertion that polygamy is not now practised is but a blind. On the other hand, this assertion is refuted by testimony which cannot reasonably be doubted.

It will be a wise measure to adopt the constitutional amendment which Congress has at present under consideration, and, once adopted, it is to be hoped that it will be vigorously enforced.

CHURCH EXEMPTIONS.

A meeting was held on Monday, 27th ult., in St. George's Hall, Toronto, with the object of discussing the best course to be pursued to prevent the passage of the bill which has been brought up before the Ontario Legislature which proposes to abolish the exemption of churches from taxation.

The first move toward preventing the passage of this bill was made at a conference of the Anglican clergy of the city on the 14th ult., when a committee was appointed to take steps to obtain a general opinion on the question, and an invitation dated 21st February was sent by the Anglican Bishop of Toronto to the representatives of all the religious bodies, colleges and institutions of learning in the city to attend the meeting of the 27th ult.

We are pleased to notice that the response to this invitation was very general, nearly all the religious bodies of Toronto being fully represented at the meeting of the 27th ult. by both the clergy and the laity. Catholics were well represented by Rev. Father F. Ryan and several lay gentlemen of the city.

The provisions of the bill now before the Legislature were discussed, and it was generally understood that it would still exempt places of worship, colleges and private school buildings from taxation, but that the land occupied by such buildings would be liable to be assessed for taxes for local improvement and all other purposes. It was agreed, however, that the bill is objectionable and that lawful means should be taken to meet and defeat it if possible.

The Rev. Father Ryan said that the proposed legislation "is of a new and strong character, and dangerous as well. He was of opinion that it is the duty of the State to encourage and aid places of worship, and to provide for the education of the people for its own protection and safety. In all countries, even Pagan, such provisions are made, and it would be a step backward if these provisions were abolished in a Canadian province." "Religion," he said, "is necessary for the welfare of the State, if not for its very being. It seemed clear, therefore, that the proposed law was devised in favor of non-Church-goers, and, if enacted, it would place a double tax on church-going people."

Other speakers took a similar view. The Rev. Wm. Frizzell, Presbyterian, of Leslieville, stated that at a meeting of his congregation, last week, a resolution was passed condemning the bill, and the Rev. J. F. Oukley wrote a letter which was read at the meeting saying that the General Conference of the Methodist Church is opposed to the bill and would co-operate with other religious bodies to obtain its withdrawal.

A Baptist clergyman who was present at the meeting was very non-committal when called upon to speak. It will be remembered that the Baptist congregation of Jarvis street, Toronto, some years ago passed resolutions against the principle of church exemptions, and offered to pay the municipal authorities the taxes which would have been levied on the church if it had not been exempt.

The heroic generosity of this act is somewhat marred by the reflection that the trustees of the church, who are

business men, certainly knew that the municipal authorities could not accept their offer; nevertheless it may have been made in very good faith. We have not heard, however, that it was very strongly pressed when it was refused in the first instance. We presume that the Baptist clergyman who was so non-committal at the Exemptions Defence meeting, desired not to appear as directly opposed to the opinion which had been so strongly expressed by the Baptists of Jarvis street.

It was agreed at the meeting that all those who were present, together with some others who were added, should constitute a deputation to wait upon the Municipal Committee of the Legislature to secure the withdrawal of the bill by the Committee, and as it is pretty well understood that outside of Toronto and a few other cities of the Province, there is a pretty general sentiment against the taxation of churches and school-houses, it appears to be almost a certainty that the bill will be withdrawn.

We have said that the general sentiment of the people is supposed to be in favor of the exemption of churches and schools. It is felt that churches as well as schools are not commercial enterprises which bring any profit to church-goers or children who attend the schools, other than the moral and secular education received therefrom.

We are spending annually large sums of money, and we do it cheerfully, to promote education. Why, then, should we not rejoice at the voluntary spending of money for these purposes by church-goers and those who support private schools? The least we can do is to encourage such institutions by exempting them from taxation, so that they may not be harassed or impeded in their work.

It was well remarked at the meeting by F. J. Roche that the proposed bill emanated from the Toronto City Hall, being promoted by the wise ones there "whose ideas of economy is to shift taxes from one shoulder to the other."

The taxing of churches, being levied not on any lucrative business, but upon those who have already paid taxes on all their sources of income, is simply a double taxing of Church-goers to confer a premium on those who do not go to church at all.

The notion of taxing churches originated in Ontario in a desire of certain parties to impose extra burdens upon Catholics; but when it afterwards dawned upon those who were agitating the matter that it would bear more heavily upon Protestant denominations, opinions on the matter have changed greatly, and since then the agitation has been kept up for the benefit of the considerably numerous class who do not go to church at all. Numerous as these may be, however, they are a small minority of the population. It will be a curious phenomenon if they succeed in inducing the majority to tax themselves doubly, for their benefit.

EDUCATION IN QUEBEC.

The Presbyterian Review, of Toronto, is very much offended because we characterized as a "wholesale calumny" its statement that "Rome is as much opposed as ever to the education of the people, and will keep them in ignorance as long as possible." To prove its statement, it asserts that "the Roman Catholic Church, for over two hundred and fifty years, has had in its hands the education of the people of the Province of Quebec. There has been little foreign immigration to disturb its system. The practical result is that, according to the census returns, it has by far the largest percentage of illiterates of any Province in the Dominion. More than once it has been proposed to make it a necessary qualification of school commissioners that they be able to read and write. The proposal has had to be dropped, owing to the statement made on the floor of the Legislature that there are whole municipalities in which there is not a single adult male person who could comply with the requirement. In the face of this fact it is little purpose that figures are quoted regarding the number of schools in Catholic countries in the old world or the new. There are schools in Quebec, but they are too often conducted in such a way that the children learn little and soon forget what they have learned."

Perhaps, the most astounding statement of the Review is in the next and final sentence of the editorial note, and is as follows: "And yet when any move is made to improve the administration, no less a person than the Pope himself, at the instigation of the most influential Archbishops of the Province, telegraphs in all haste to Quebec demanding the withdrawal of the bill."

When Archbishop Bruchest was in Rome, there was indeed a telegram sent by him, as a Canadian citizen and one of the chief representatives of Catholic opinion, requesting that the proposed Education Bill should be withdrawn for the time being, so that certain features which appeared to be likely to lessen the influence of the clergy in school matters should be reconsidered and revised, but there was no intention to prevent any real improvement of the school system, in regard to which his Grace certainly feels at least as deep an interest as any citizen of the Province of Quebec can possibly entertain. But the Archbishop is undoubtedly opposed to any school law which would impede the teaching of religion or lessen the importance of religious teaching as part of the school curriculum. But the Review must be aware that though a cable despatch did state that the Archbishop's despatch was really from the Pope, another despatch immediately afterward acknowledged that this was not the case, so that the Pope did not send any mandate on the subject to the Quebec Government, as the Review asserts. From this falsehood the reliability of our contemporary's other statements may be judged.

Oh what a tangled web we weave When first we practice to deceive!

We must now say a word in reference to the alleged illiteracy of the Province of Quebec. It is true that the census reports show a somewhat larger number of adults there who do not read or write than in the other Provinces, but this certainly does not arise from any effort of the Catholic Church to keep the people in ignorance, as the Review represents, for it is well known the efforts of the clergy have always been directed toward keeping the schools of the Province in an efficient condition, and they have succeeded to such an extent that the proportion of those who receive a higher education has been greater than in Ontario. But there have been causes at work which made it more difficult for parents in Quebec to keep their children at school, the chief of which have been the comparative poverty of many of the people which compelled them to adopt precarious modes of earning a livelihood, large families, and the scattered population in many districts.

It must, besides, be remembered that the Public school systems now in vogue are comparatively recent, having been established only within the last fifty years. It is to the credit of Ontario that it has had a good start in this educational race, but it would be pharisaical to boast that the reason for this is its superiority in race or religion, and, besides, it is not at all sure that Ontario's lead is a fixed and permanent fact, for the school statistics of the Dominion show that the average attendance of children at school in Quebec at this moment is very much better than in any of or in all the Provinces of Canada. From the Dominion Year Book we find that whereas the average attendance of children at school in Quebec at this moment is very much better than in any of or in all the Provinces of Canada. From the Dominion Year Book we find that whereas the average attendance of children at school in Quebec at this moment is very much better than in any of or in all the Provinces of Canada. From the Dominion Year Book we find that whereas the average attendance of children at school in Quebec at this moment is very much better than in any of or in all the Provinces of Canada.

As far as the statement is concerned that there are municipalities in Quebec wherein not an adult can read or write we cannot believe it without some better evidence than the random assertion that some nameless legislator made the statement on the floor of the Legislature. At the same time we may say that even an Ontarian has no right to throw stones while living in a glass house. We have known school trustees in some localities in this province who could not read or write, and very often we have met trustees whose knowledge of these two accomplishments was very little better than nothing.

A SECULAR PAPER'S TRIBUTE.

(From the Buffalo Commercial, March 13.) There may be no occasion for immediate alarm in regard to the condition of Pope Leo XIII, but the old Pontiff is reaching the line that he must cross from time to eternity—no morrow March 2nd, is his nineteenth birthday. When his earthly career is finished impartial men will gladly see his name placed high on the roll of those who have been loved, honored and revered for their devoted service to the State, to the Church, to humanity, and to God.