

## The Catholic Record.

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London, Saturday, March 11, 1909

## A DESIRABLE END.

The Bishops of England have issued a new "Manual of Prayers," for use in Churches throughout the Kingdom. They explain that the great variety of prayer books in use among the people "is a great hindrance to the congregational use of English prayers—an immemorial custom among our forefathers." The approval of a uniform prayer book is expected to restore this beautiful practice of congregational prayer in unison, which greatly nourishes devotion. There is in this country also a great variety of prayer books in use, and it would be very desirable that the end sought by the English Bishops should be attained here also by some method similar to that which they have adopted.

## DIVORCE IN NORTH DAKOTA.

North Dakota is one of the States in which it has been an easy matter to procure a divorce, and as no period of residence was required before a separation could be granted, the State obtained an unenviable notoriety for the number of divorces granted by the Courts. Many parties seeking divorces have gone into that State for the express purpose of obtaining easily decrees of dissolution of the marriage tie, and these were recorded to the discredit of the State as being North Dakota divorces. A recent law has been enacted, however, which will be a serious drawback to the obtaining of divorces so easily. A year's residence in the State will now be required before a divorce will be granted in any case. It is due to the earnestness with which Bishop Shanley, of Fargo, urged this matter that this new requirement was passed by the State Legislature. This is the first serious step taken by any State Legislature toward diminishing the evils of the lax divorce laws which prevail throughout the United States.

## BURKE COCKRAN ON "EXPANSION."

Mr. Burke Cockran at a mass meeting of anti expansionists held in New York a few days ago denounced in strong terms the new expansion policy of the United States. He asserts that England favors that policy and professes at the present moment to be very friendly to the United States, rather for the purpose of leading the latter country to have colonies which will be open to attack from the sea, than through any real motive of friendship. He continues:

"Let us annex the Philippines, and we cannot maintain our independence in the teeth of England's hostility when she holds the seas, as she does and will for several years yet. To-day she fears us and is polite, but let us be in a position where we must truckle to her, and see how great the change will be."

He is opposed to expansion across seas, which would necessitate huge navies or bring about dependence on England, but he would willingly expand so as to bring into the Union Canada and Mexico, and any other white man's country which can be reached by dry land; nevertheless he hopes that this expansion may come peaceably and not through force of arms.

## ANOTHER REPEAL.

Another forward step has been taken in Germany towards restoring full religious liberty to the Catholic Church in the Empire. The Dominican Fathers have been authorized by the Emperor to reestablish their celebrated convent at Cologne. This is the most celebrated, and one of the most ancient of the houses of that renowned Order, and from it came St. Thomas of Aquinas and Albertus Magnus, both of whom, and especially the former, are pre-eminent as Christian philosophers and theologians, and unexcelled in their sphere, even if equalled by any whom the world has ever seen. This convent

has produced many others eminent for sanctity and learning.

The bill for permitting the Jesuits to return to Germany has also passed the Reichstag, and it only remains for the Bundesrath to assent to it, that the Jesuits may return with full freedom. It is expected that the Emperor will use his influence to induce the Bundesrath to give its assent to the measure.

## A USEFUL BOOK FOR MATHEMATICIANS.

An exceedingly useful little book has been published by Mr. A. Doyle, of Ottawa, under the title "Important Mathematical Problems with Solutions, Designed as an Appendix or Supplement to Arithmetic and Mensuration."

This book consists of one hundred and forty-two mathematical problems of peculiar difficulty, which are elegantly solved by the author, so as to be an aid to all those who are interested in the study of these subjects. These problems include almost all the variety of brain twisters which scholars are apt to meet with in the course of their mathematical studies, and their solution will increase very much the stock of knowledge of those who grapple with them.

Mr. Doyle was the mathematical editor of the Canadian Almanac in years gone by when that useful annual had a selection of difficult problems contributed by numerous distinguished and learned correspondents. He has been also editor of the Journal of Education, which often gives problems of similar character, and hence he has before him a wonderful variety of just such problems as will most interest the students of this particular branch of mathematics. His selections from these sources consist precisely of such questions as are most likely to be met with in a long course of study, beyond what can be found in the school-books. The publication deserves a wide circulation, and we hope it will attain the success it merits.

## OFFERTORY COLLECTIONS.

The following item appeared in the Toronto Mail of 28th ult. among the special telegraphic despatches:

Windsor, Feb. 28.—At the service at St. Alphonsus' church Sunday morning, Rev. Father Flannery stated that in future he hoped pennies would not be placed on the contribution plate. This is taken to mean that nickels and dimes would be more acceptable.

Without asserting or denying the truth of this despatch, so far as the Very Rev. Dr. Flannery is concerned, we deem it right to say that the advice of the venerated Reverend Doctor is said to have given his congregation at Windsor was good and very necessary. The custom prevailing in many Catholic parishes to put cents or pennies on the collection plate at the offertory is indicative of a narrowness of mind which deserves a sharp rebuke from the clergy. The offertory collection which is taken up at Mass on Sundays has its origin in the primitive custom of the people furnishing the bread and wine, candles, altar ornaments, and other things necessary for the celebration of the Holy Sacrifice of the Mass. It is evident that the offering of the smallest possible coin, a cent or a penny, is totally inadequate for the noble purpose for which it is destined to be applied.

What is there that is suitable for the Church or for any other imaginable useful purpose that a cent will buy? If there can be nothing of this kind thought of, how can those who make this insignificant offering claim to have a share in the benefit accruing from having helped to furnish the altar with the things needed for the holy sacrifice?

In the Protestant Churches the weekly offering made on Sundays is a source of considerable revenue, and we know of some Catholic congregations among which no one would think of giving anything less than a piece of silver at the offertory collection, and in the aggregate these collections amount to a fair sum in the course of the year, but the cent offerings can never amount to a respectable sum worthy to be recorded in the parish accounts.

We hope that the few words we have written on this subject will induce the stingy parishes of the province to follow the example set to them by the other parishes which are more generous. There are indeed some poor people who are able to afford but little or perhaps nothing. These are not expected to contribute, and they need not spoil the generosity of others by giving the example of one cent contributions; but those who are not in abject poverty should not disgrace themselves and the congregation by offerings of one cent or one penny. Their offerings should be generous and in

proportion to their means, for God loves the cheerful giver.

We have often noticed young men fashionably dressed, and who are in good circumstances, and who freely enough spend dollars for foolish purposes or for worldly amusements, who, however, do not seem even to notice the collection plate as it is passed around among the congregation on Sundays. These youths are fully as worthy of rebuke as the stingy ones who put on a cent for their offering.

## THE POPE'S LETTER ON "AMERICANISM."

The doctrinal letter of the Holy Father, Pope Leo XIII., to his Eminence Cardinal Gibbons and the American Hierarchy, on so-called Americanism, and which will be found in another page of this issue, will be read with much interest, and received by all Catholics with the profound reverence due to the Supreme Head of the Church.

There are to be found everywhere crooked minds who are ready to distort the most evident truths to make them accord with their fancies and vagaries, and it would not be surprising if there should be some of these found among the ten million of Catholics in the United States, and even among the clergy. Nevertheless it does not appear that the doctrine which the Holy Father has condemned is really maintained by any Americans to such an extent that it can be properly called Americanism; neither does the Holy Father assert this to be the case.

In fact the occasion of the Pontifical letter is stated to be a translation of the life of the late Father Isaac Thomas Hecker, which has been circulated in Europe, and has excited among European journalists and theologians a good deal of controversy concerning the way of leading a Christian life.

The life of Father Hecker here referred to was written by Rev. Father Elliot, one of the Paulist Fathers, but the French translation which gave rise to the controversy was by the Abbe Maignon, who has apparently supposed that the principle which actuated Father Hecker, and which still actuates the Paulist Fathers in their dealings with non Catholics, is to minimize the doctrines of the Catholic Church in order to make them more acceptable to Protestants, and thus to attract them to the Church.

The Holy Father says that "the underlying principle of these new opinions is that in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient severity and make some concessions to new opinions," and that this should be done "not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith."

Our readers know well that the teachings of the Church, both in regard to morals and dogmas, are the teachings of Christ Himself, interpreted by the infallible authority of the Church, and that the Church cannot go astray in propounding them, or in applying to the various circumstances which arise in real life. The Holy Father, therefore, by virtue of his apostolic office, must guard the faithful against the erroneous notion that these teachings must be modified to please non Catholics, and this is why the present letter has been written to affirm that the doctrines of the Catholic Church remain always true and unchangeable, and cannot be modified or smoothed down to suit the varying opinions or passions of men, however progressive the age may be in matters of science and the arts. In matters of faith the Church must be guided not by the vagaries of the human intellect, but by the unchanging and unchangeable revelation which was made by God to man, and of which the Church is the infallible interpreter.

The Holy Father explains that in his letter he by no means intends to disparage the noble gifts of the American people which make them alive to every excellent work which promotes the good of humanity and the splendor of civilization. On the contrary, he expresses what he has many times expressed before, his good will for the whole American people, and his pleasure at the solid progress which the Catholic Church has made in the United States: yet he deems it incumbent on him to warn the Catholics of America not to delude themselves into the false notions which he deems it necessary to condemn.

We may say that not only in America, but everywhere, there are to be found persons who would minimize Catholic truth, but probably nowhere would the effort to do this meet with

more vigorous condemnation than among American Catholics, whether Bishops, priests, or laymen. We have great pleasure in being able to say that American Catholics will with one voice unite in assenting to the doctrine propounded by the Holy Father in his letter on so-called Americanism, that the doctrines and morality of the Catholic Church should be taught fully and without disguise or modification both in the Catholic press and in the pulpit.

It is a wise precaution which the Holy Father insists upon, that the preachers of special missions to non-Catholics shall be men of learning and of lively faith, and that the Bishops of the dioceses in which such missions are given shall take care that only preachers possessing these characteristics shall be allowed to conduct such missions. If these qualities were lacking, such missions would do more harm than good.

## THE BIBLE AND THE EGYPTIAN MONUMENTS.

When it has been considered that the people of Israel spent so long a time in Egypt, at least 215 years from the entry of Jacob into that country with his whole family and his descendants, to the numbers of 70 souls, down to the Exodus, when Moses, at the command and under the direction of God, led forth the whole nation out of captivity, through the waters of the Red Sea, it has been regarded as a matter of surprise that among the monuments of Egypt which have been deciphered and read during the present century, very little has been discovered which would throw light upon the long sojourn of the Israelites in that country.

The truth of the Bible has been savagely attacked by infidels, especially of the eighteenth and nineteenth centuries, and the Pentateuch or five books of Moses have been the special object of such attacks, and among the arguments employed much stress has been laid upon the fact, which was the truth when the work of Egyptian exploration was begun, that so little had been found confirmatory of Biblical history.

Apart from their divine authority as inspired writings, the historical books of the Bible have numerous intrinsic and extrinsic marks of authenticity and truth, and they are, therefore, to be regarded as an indubitable history of the events therein recorded.

The Bible alone, as a historical monument, is sufficient evidence that a fact therein stated really occurred, even if there be no confirmatory evidence discovered of the fact in any of the other monuments of history. Yet it must be admitted that when the key to the reading of the hieroglyphics of Egypt was discovered, it was expected by Biblical students that among the Egyptian monuments there would be found many events recorded which are mentioned in the writings of Moses, and some which are referred to in the later books of the Bible; and it was expected, at least, that there would be found some references to Jacob and Joseph and Moses, and the wonderful incidents which are related as having occurred before and during the Exodus of the Israelites. If such records had been discovered, they would undoubtedly have been a wonderful confirmation of the truth of the Biblical account of these matters, even if there had been some discrepancy in the details of these events; but for a considerable time, discovery after discovery has been made in Egypt, and the ancient history of the country has been built up by degrees from the examination of the monuments; and yet but little has been found which throws light upon the events which are mentioned in the Bible.

Nevertheless, it is not to be inferred from what we have here stated, that events mentioned in the Bible in regard to Egypt are not found at all on the Egyptian monuments, but only that the references are not so numerous or so clear as might have been expected: yet the last few years have brought forth to light inscriptions which refer directly to the disappearance of the Israelites from Egypt.

The first important confirmation of what is found in the Bible in reference to Egyptian history regarded King Sesak, in Hebrew Shishak, who invaded Jerusalem in the fifth year of Roboam's reign, and carried off to Egypt the treasures of the temple and of the King of Jerusalem. (3 Kings xiv, 25: 2 Par. xii, 2, 9.)

Before the monuments of Egypt had been deciphered, it was customary with infidel writers to deny the accuracy of this statement, inasmuch as the Shishak named was known to be the Sesonchis of history, of whom it was not recorded in profane history that he had conquered Jerusalem. But one of the

historical records of Egypt was found representing this king with a number of bound prisoners of Jewish features, and the inscription "the king of Juda," showing that Sesonchis had gained a victory over the King of Juda or Judea. Thus the accuracy of the Biblical history of the matter has been fully confirmed by the recently discovered monuments.

Among these monuments has also been discovered the tomb of a high Egyptian dignitary named Joseph. This name is peculiarly Hebrew, and not Egyptian, so that this discovery is a confirmation of the Biblical history of Joseph, and it is moreover shown by the monuments that at the period when Joseph lived, the tenure of the land of Egypt was completely changed, passing from the people who were then the land-owners into the hands of the king and the priests. This agrees with what is related in Genesis xlvii, 18, 22: "The people oppressed by the severity of the famine spent first all their money and cattle to buy corn, and said: we have now nothing left but our bodies and our lands. . . . So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands, except the lands of the priests which had been given them by the king."

If we had not the Scriptural account of how the land tenure was changed it would have been impossible to imagine how so complete a change could have been effected.

Later discoveries have shown that the Israelites are really named on the Egyptian monuments as having been left "without a seed," which must refer to their complete departure from the country.

It is probable that the Israelites, being regarded by the Egyptians as a mere body of runaway slaves, but little attention was paid to them in the national records. At all events, it is well known that the Egyptians in their pride wished to hand down to posterity only the memory of their victories and glorious deeds, and this may also account for the fact that the disasters suffered by them on account of the refusal of Pharaoh to let the Israelites depart were not recorded on the monuments. At all events the Delta of Egypt, where was the residence of the Israelites, has been explored only to a partial extent. It may be that explorations there on a larger scale will bring to light many new discoveries which will illustrate more fully the history of the Israelitish sojourn there. On this matter we can do no more than speculate.

## ILLNESS OF POPE LEO XIII.

The whole Catholic world will be grieved to learn that the Holy Father, Pope Leo XIII., has had a severe attack of illness, concerning the full extent of which the telegraphic despatches give somewhat conflicting testimony. Nevertheless it appears to be undoubted that the attack was so severe as to excite a good deal of alarm and apprehension lest it might prove fatal.

One report to the London Daily Mail was to the effect that his Holiness was suffering from pneumonia, and that a high fever had set in; but from later reports it appears that the cause of the trouble was a hematic cyst or tumor which had been forming on the thigh for the last thirty years, but of which he had not complained, so that its existence was not known even to his attendants.

On the 1st inst. the Holy Father underwent an operation for the removal of the cyst, which had become much inflamed. The operation was performed successfully by Drs. Mazzoni and Lippioni. The cyst moved was about the size of an orange, and the operation was borne by the Holy Father with wonderful courage and fortitude. After it was over, the Pope began steadily to improve, and the physicians now say that he may readily live for ten years longer. The wound has been dressed, and his respiration, temperature, and the circulation of his blood are now normal, so that the physicians express themselves as most hopeful of his complete recovery.

The Holy Father is now ninety years of age, so that he has passed far beyond the ordinary age of men, and at his period of life, what might in younger men be not deemed as dangerous, might easily in his case result fatally, in spite of the best treatment from the eminent physicians who are in attendance upon him. The prayers of the Catholic world will be offered up for his speedy recovery from his present weakness, and that he may be

spared yet for many years to rule the Church of God.

Among the curious speculations which have been indulged in by the press, by occasion of the Holy Father's illness, the Daily News of London states that when the time arrives for the election of a successor to the Holy Father, there will be a contest between two factions, one of which is in favor of a simply religious Pope, while the other is for the election of one who will use and extend Pope Leo's political power.

Such speculations evidently come from men who are accustomed to see the wire-pulling which is ordinarily put to use in the choice of Bishops of the Church of England, which has real factions, but there are no factions in the College of Cardinals who will choose a successor to Leo XIII. All are influenced by an earnest zeal for the good of the Church. We have no doubt that when the time comes for the choice of a successor, the world will be surprised at the celerity with which the vacancy will be filled, and at the absence of all outside influences of any potency. This was the case when Leo XIII. was elected, and it will undoubtedly be the case when it will be needed to elect a successor to the present illustrious occupant of the Pontifical throne.

## RECEIVED INTO THE CHURCH.

The Rev. A. W. Bennett, M. A., until recently curate in charge of St. Gabriel's church, Bromley By Bow, was recently received into the Catholic Church by Father Eskridge, of Nottingham Hill, and has been confirmed by Cardinal Vaughan at the Archbishop's house, says our contemporary, the Liverpool Catholic Times. Mr. Bennett has decided to become a priest and join the Order of St. Charles. The Rev. A. W. Mitton, M. A., formerly vicar of Stowmarket, Suffolk, and more recently of Markgate, Dunstable has also been received into the Church by Father Humphrey, S. J.

## MISSIONS TO NON-CATHOLICS.

The success of the missions to non-Catholics is most gratifying. The Holy Spirit, whose perpetual presence was promised the Church, not only puts words of truth upon her lips, but maintains ever burning in her heart the flame of divine charity. Hence, as she teaches, so she lives. If we would convert those who are outside of her communion, it is more necessary—and far more difficult—to bend their will than to convince their understanding. Many a one who was readily won to the reasonings of a Bellarmine, a Manning or an Ireland or a Campbell, and confess himself unable to answer their arguments, is not thereby always conquered; but will remain, tormented by remorse, in the false communion to which he belongs, until at last, perhaps, the daily life and actions of some Catholic, of which he happens to be witness, appeal silently but irresistibly to his heart, and bring about the happy result which controversy never could accomplish. Many a proud pagan of Pagan Rome, as we are told by St. Chrysostom, owed his conversion to the holy life he was forced to admire and venerate in the slaves of his household. And in our day many a non-Catholic American has been brought into the fold by the example and purity of life of humble Irish Catholics in their employ.—American Herald.

## THE CATHOLIC CHURCH AND SOCIALISM.

The most advanced thinkers admit that, whatever may be the value of the Socialistic theories in themselves, they present a grave danger to Catholics by being propagated in connection with blasphemy and irreligion. We do not assert that the connection is necessary; but its existence is beyond doubt, and may well make a Catholic pause before he thrusts himself into such danger to his religion by joining societies, some of whose members, at least, are possessed by a hatred of all that is sacred, and whose tenets are spread by tracts that a Catholic cannot read without injury to his faith. All Socialists do not violently abuse religion: some pass it by and ignore it altogether, others treat it compassionately as a sick man bound to pass away. Some of their writers admit that religious feelings have their source in man's nature, and they seek to turn them into new channels in the completed scheme of social regeneration. These writers may be regarded as the more moderate and courteous towards religion, and it would be interesting to ascertain the ideal religion in their social scheme.—American Herald.

## FAURE CONFESSED TO AN HUMBLE PRIEST.

In the report of the death of M. Faure, late President of the French Republic, cabled from Paris by Emily Crawford, the well-known correspondent, there occurred this touching passage:

"I have been to see Abbe Renault, who gave M. Faure absolution in extremis. Mme. Faure, on seeing that death was hastening, begged that messengers should be sent to summon three different priests and a Dominican. All the priests, she thought, would not be out dining; the

Dominican would surely be at his disposal. She also begged that if messenger met a priest in the street he should bring him at once to Elisee.

"Abbe Renault is the humblest, the humble, being chaplain to the House of Detention or lock-up, at the Prefecture of Police. Yesterday he had dined with some relatives, and had a small shop in the Faubourg Honoré. After dinner he was at home, when suddenly a soldier on a bicycle came up, descended from the machine and caught him with violent agitation by the arm, saying: 'Come with me.'"

"Father Renault went and learned where he was going at the palace gate. There the soldier said: 'The President is dying. Do you can for him.'"

## A CONVERT'S IMPRESSIONS.

Henry C. Corrance is a new light on Catholic contemporary literature. He was an Anglican minister who received into the Catholic Church with the activity of mind and earnestness of purpose which belong to converts he used his pen to defend the Church of his adoption. He writes the Catholic World Magazine for what the "Witness of Protestantism" Catholic Truth has become. Speaking of his own impressions after conversion into the Church he says:

"A convert may perhaps be permitted to express a doubt whether Catholics who have ways of contentment, and consequently have never been brought into contact with the ever-changing hydra of protestantism, or even those who have been brought up as Catholics in a distant land, can adequately realize how glorious is the vision of the God when at length it breaks upon sight of one who has long been struggling in the darkness of heresy in order to estimate the light at its worth one must appreciate it. Not only the city of light, but the awful contrast, the city of darkness must be included in the mental view, at least by imagination, of those who have not only done this, but have actually journeyed for a while the latter, and therefrom made journey to the former, with the becoming clearer at each step have learnt by actual experience the two systems, and not by theory, the difference between truth and falsehood."

## J. R. VILATTE RECALC.

New York Freeman's Journal. The Supreme Congregation Holy Office has issued for publication the recitation of Joseph Rene Vilatte in many parts of the States as the only "Old Catholic Bishop in America. The validity of his orders has not yet been decided, so that his statement is to be taken for what it is. The question will be carefully investigated and considered by the Holy See. The declaration is as follows:

I, Joseph Rene Vilatte, hereby declare myself sincere and hearty in having attacked and misrepresented the Holy Roman Catholic Church, and I hereby withdraw any such teaching, and I wholly and unconditionally renounce the Holy Roman Catholic Church, which I acknowledge and confess to be a true fold of Christ, outside of which is no salvation.

I, moreover, I sincerely regret that I have ordered in an unlawful manner (according to the teaching of the Holy Roman Catholic Church, which I fully understand and condemn) and I have sacrilegiously conferred upon various Orders which belong to the Holy Roman Catholic Church, including through Divine Grace soon received.

I hereby call upon all those with whom I have co-operated in the past, and those whom I have unlawfully raised to the priesthood, to submit unreservedly and unconditionally to the authority of the Holy Roman Catholic Church, and I declare I freely and spontaneously in order to repair any harm I may have unwittingly done, and the scandal I have caused to the Holy Catholic Church, and children.

(Signed) J. Rene Vilatte. Definitive General of the Holy Office of the Holy Office.

Collegio di S. Antonio, via Roma, Feast of the Purification, 1898.

## CHILDREN'S FRIENDS.

Some children never invite playmates to their homes. They think that their parents will not let their young friends. They are that their guests would be rudely or that they themselves be scolded or otherwise humiliated by their presence. So they never invite their friends to visit, and those to whose houses they resort for entertainment.

One consequence of this lack of consideration on the part of the parents is that their boys and girls are being able to enjoy the society of their own associates at home, where for it, and will spend of their evenings as possible with their fathers and mothers.

The result of this absence of home will be, in some cases, young folks will make undesirable acquaintances and may be led into serious trouble.

Within reasonable limits, children have as much right to invite their friends to their homes as have, and these fathers and mothers will be wise who will make their children so attractive to their own children that they will not want to go away for other young people. These will be anxious to visit the old heads will keep their spring from danger, and company for them.

Blessed are the fathers and