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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ontario.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, October 20, 1900.

THE CHURCH IN RUSSIA.

Mgr. Francis Maringo, the Vicar-General, has recently been on a visit to America, and has stated that there is good reason to believe that the Greek schismatics of Russia, Greece and Arabia will before very long seek admission to the Catholic Church.

AN IMPROVEMENT ANNOUNCED.

The Rev. Charles H. Parkhurst of Madison Avenue Presbyterian Church, New York, on resuming his pulpit last Sunday week, announced to his congregation that in future he will preach religion more than in past.

"METHODIST RITUALISM."

The following item from one of the Detroit daily papers, descriptive of a wedding which took place in a Methodist church in the upper peninsula of Michigan, shows that even in so anti-Ritualistic a denomination as the Methodists, it is difficult to repress the natural tendency to Ritualistic practices.

THE ANARCHISTS.

An investigation is being made by the United States authorities in Paterson, N. J., to ascertain whether it be true, as has been supposed, that the recent murder of King Humberto was planned by the anarchists of America, or in the town of Paterson itself.

closed doors. It is said that one D. Mazzata, now living at Paterson, wrote handbills for the anarchists, and acted as secretary to the Paterson group. Mazzata, however, refuses to give any information, if he knows anything of the matter.

It is greatly to be desired that the investigation will be thorough, and that all such organizations as the Anarchists and Mafia, which appear to be identical, shall be blotted out in America. They are not congenial to a free country.

THE LATE MARQUIS OF BUTE.

The Marquis of Bute, whose full name was the Most Honorable John Patrick Crichton-Stuart, K. T., and LL. D., died of paralysis on the 9th inst. at Dumfries House, Ayrshire, Scotland, which was one of his residences.

The Marquis was the son of the second Marquis of the title, and was born at Mount Stuart House in 1847, succeeding to the title on his father's death in 1848.

He was devoted to literature, especially of a religious character, and among his literary works were "The Early Days of Sir William Wallace," a translation of the Roman Breviary into English, and of the "Coptic Morning Service for the Lord's Day."

At Harrow a conspicuous object is St. Mary's Church, which was built in the reign of William the Conqueror, by the celebrated Lanfranc, Archbishop of Canterbury. Though but little is left of the ancient building, the Marquis is said to have been fond, while he was a student there, of investigating the perpetuity of the Faith in connection with the relics of that ancient structure, and this research, probably, laid the foundation for his future conversion to the Catholic Church, into which he was admitted by Mgr. Capel in 1868.

He was noticed the interest he displayed in the antiquities of the ancient Church of St. Clement, and particularly in the evidences afforded by the excavations therein of the antiquity of the Pope's authority in the first ages of the Church, and in the manner in which St. Clement, the third successor of St. Peter, celebrated Mass, as represented in a picture in that Church which is in a good state of preservation.

The Marquis remained a firm Catholic from the time of his conversion to his death. The late Lord Beaconsfield (Benjamin Disraeli) in his well-known novel Lothair is credibly said to have had the Marquis in view in the hero of the story, though he does not at all faithfully depict the incidents of the Marquis of Bute's life.

It is ridiculously absurd to represent the Cardinal Archbishop of Westminster, (under the name "Cardinal Grandison") and all the ecclesiastical dignitaries of London as plotting to capture the then youthful nobleman to make a Catholic of him, as if it were their sole duty and occupation to lay traps for the conversion of Lords, and especially of wealthy ones.

Nothing could be more incongruous than to represent the young Marquis as fighting against the Pope in the ranks of Garibaldi's motley cut throats, at the very time when he had become a fervent Catholic. No doubt Mr. Disraeli hoped by this suggestion to lead the noble Marquis to retrace his decisive step; but if any such hope was entertained, it must have been

very disappointing to the Earl of Beaconsfield that it was a hope unrealized.

In 1872 the Marquis of Bute married the Hon. Gwendoline Mary Ann, daughter of Lord Howard of Glossop, of a staunch Catholic family, well known in British history. The Marquis was one of the wealthiest of the Scotch Lords, and besides the marquisate, he was Earl of Windsor, Bute and Dumfries, and held two viscountships, six Baronies and Lordships and a Baronetcy of Nova Scotia.

May his soul rest in peace!

CREED REVISION AGAIN UNDER CONSIDERATION.

The Brooklyn Presbytery held its meeting last week to take into consideration four questions proposed by the General Assembly in order to test the feelings of the Presbyterian Church of the United States on the question of Revision of the Westminster Confession.

The questions set forth do not go into detail upon the nature of the changes proposed to be made in the Confession, but their general character is, notwithstanding this, pretty well understood. They are the following:

- 1. Do you desire a revision of the Confession of Faith?
2. Do you desire a supplementary explanatory statement?
3. Do you desire to supplement our present doctrinal standards with a brief statement of doctrine most surely believed among us?
4. Do you desire the dismissal of the whole subject so that our doctrinal standards shall remain as they are without any change whatever, whether revision, supplement or substitution?

This makes it clear that if the matter of revision is to be taken up at all it may be dealt with in one of three different ways: first, by altering the present Confession to suit the new school of opinion. 2ndly, by keeping the words of the present Confession, and then explaining them away by a supplement. 3rdly, by making a new supplementary statement of doctrine, which shall leave out a great part of what the Confession teaches, and by declaring that it is unnecessary for Presbyterians to believe the longer creed, which is only printed now to give the appearance of a continuity of doctrine which has no existence in reality.

The fourth question was the first taken up, and it was soon found that there were two factions who stormily debated the question. The elderly clergymen, led by Rev. John D. Wells, warmly advocated that the whole subject should be dismissed, and that the question should be answered affirmatively; but the younger clergymen as vigorously demanded that a great change should be made; and their view prevailed. The fourth question was therefore answered negatively, and the first and second questions, whether a revision or a supplemental explanation was demanded, were also answered negatively. Something more radical was wanted, and therefore a modified answer was given to the third question expressive of the Presbytery's views.

It was proposed that the present Confession should be revised, with the doctrine of infant damnation left out; but this did not suit the radical wishes of the majority, and so the determination arrived at was that a briefer and simpler creed than the Westminster Confession should be substituted for that of formula of faith.

The object of this resolution is evidently to eliminate from the Presbyterian standards of the United States the doctrines which are distinctively Calvinistic, including those of infant reprobation, and foreordination of part of the human race to everlasting damnation.

The sentiments thus expressed by the majority of the Brooklyn Presbytery are very widely held by the younger generation of Presbyterian clergymen throughout the country, and even should they not be carried by the Presbyteries in general, or by the General Assembly at its next meeting, it is evident that the heaven is working, and that the revision looked for so anxiously is inevitable in the near future, at all events when the younger element shall become predominant in the Church, which must occur soon in the natural course of events.

The discussion carries with it an interesting lesson on the absurdity of localism and nationalism in churches. The Presbyterian Church of America is but a local institution, yet it has full authority to decide for itself what shall be the doctrines it shall hold as being revealed by God, while the Presbyterians of other countries, and even the

Independent Presbyterian bodies of United States Presbyterians continue, for a while at least, to adhere to their traditional Westminster Confession.

And yet these denominations assure us very positively that they are all one Church of God, differing only in matters of minor importance and non-essential doctrines. Nothing can be more subversive than this of the unity of faith, the preservation of which St. Paul declares to be Christ's purpose in establishing a clergy of various degrees in His Church, "that we may not be like little children tossed to and fro by every wind of doctrine."

The Church of Christ must be one throughout the world in doctrine and government, and this unity does not exist anywhere but in the Catholic Church, which, through its admirable hierarchy, preserves that twofold unity everywhere and for all time. In the Catholic Church there is no need of revising the creed to make it shorter and more simple by eliminating important doctrines. Her teaching is always true, and it endures, because the truth never changes or becomes antiquated.

At the meeting of the last Pan-Presbyterian Council it was loudly boasted that the unity of the Presbyterian churches of the world with seventy millions of believers was thereby made manifest. The decision of Brooklyn Presbytery makes manifest how vain was that boast, independently of the gross exaggeration of the number of Presbyterians claimed to exist.

The New York Presbytery had the same three questions under consideration, but action thereon has been deferred. We may reasonably expect that the answer which will be decided on at its next meeting will be similar in substance to that of Brooklyn, even though it should be different in form.

AN EX-PRIEST FRAUD.

One "Rev. John Rannie" has been lecturing recently in Philadelphia under the character of an ex-priest, and as a matter of course the A. P. A. portion of the population flocked to hear his "awful exposures" of the atrocities of which priests are always represented as guilty by lecturers of this stamp.

Rannie was announced in the papers under large type headlines as "Rev. John Rannie, once a Roman Catholic priest, then a Free-Will Baptist preacher, afterwards a Wesleyan Methodist exhorter, and now a private instructor in the French language."

An illustrated article in the North American gave a spicy account of his supposed life, and how "he had given up all to marry his sweetheart, etc." Among the illustrations was a picture of Rannie and the sweetheart.

But the Rev. Joseph Osborn of the Church of the Visitation knew something of the man's history, and after making some further investigation, published in the same paper sworn evidence proving the pretended ex-priest to be a "Fraud and an impostor whose record in Canada shows him to be a man of low character. He was never a priest. A Grand Jury indicted him for obtaining money under false pretences."

The St. John (N. B.) Globe, referring to the North American's article on Rannie, says: "There can hardly be any doubt that the paper has been imposed on. It will be observed by this article, furnished of course by Rannie himself, that being destined for Holy Orders in the Catholic Church, he was graduated from Dalhousie College (a Presbyterian institution) and studied theology in the 'Holy Father's Roman Catholic School' in Quebec, which has no existence."

Rannie claims to have been ordained four years ago by Bishop Rugerson. There is no such Bishop, but Bishop Rogers of Chatham is probably meant; but Bishop Rogers did not ordain any such man either four years ago or at any time. Evidently Rannie's story is a concoction of lies, just such as pretended ex-priests are wont to make up.

The real story of this Rannie appears to be that he was a walf many years ago who had been adopted into the family of Mr. Obe, of French origin, who lived in Dalhousie, N. B. John Obe, the boy, growing older, announced that his name was Rannie, and not Obe, and he left clandestinely the Obe home when he was able to make his own way. He worked then at River Charlo, Restigouche, N. B., and elsewhere, but could never keep a situation long on account of unruly conduct. Some years after he returned to Restigouche in clerical dress, stating that he had been educated in Bible studies in the Moody Bible School. He lived with a colored family named Hazard, and married Nellie Hazard, a member of this family. After this he was convicted for passing counterfeit money on a

woman in Campbellton, and spent a term in Restigouche jail. Soon after this his wife died, and Rannie left for the States.

He next appeared in Providence, R. I., as a lecturer against the Catholic religion, and advertised himself as a converted priest. Others had made money out of this same fraud, but Rannie appears to have had poor success, for the Providence Telegram said his meetings were a failure as a money-making scheme, as he had only 50 cents proceeds after paying expenses. The Rannie of Philadelphia appears to be identical with the Rannie of Restigouche County.

The ex-priest or ex nun role is a favorite one with No-Popery lecturers; but from the notorious Maria Monk, Widdows and Mrs. Margaret Sheppard down to John Rannie, these people are, one and all, frauds and impostors.

The Nellie Howard who died is, of course, not the same person as Rannie's present sweetheart, who is said to be a white woman.

THE ZIONIST MOVEMENT.

At the Zionist Congress which met in London in August, Dr. Herzl of Vienna presided. He declared that the restoration of the Jewish race to their ancient country, Palestine, with Jerusalem for its capital, in the near future, is now almost a certainty. "Four years ago," he said, "the man who spoke of the Jews as a nation would be derided, but now the man who would deny the existence of that nation would make himself ridiculous. The Jews have, in fact, acted upon the sentiment that Palestine is theirs by right, and there has been within the past few years an influx of that people into their ancient capital and the surrounding country which has struck the world with wonder and admiration."

Dr. Max Nordau asserted that anti-Semitism has grown in volume among the European nations like a forest fire, making it most undesirable for Jews to reside in many countries of continental Europe.

In some of these countries the Jews are protected by law, in spite of the strong anti Jewish parties which have sprung up; but there is always a danger, according to the Zionists, that the anti-Semites, who are in some instances very powerful, may prevail and force their Governments to take anti-Semitic measures. This fear is, at all events, the inducement employed by the Zionists, who make use of the danger, real or supposed, as a motive to persuade the Jews to take up their abode in Jerusalem or some other part of Palestine, where it can scarcely be expected that they can be more prosperous and happy than in any Christian country. So far the Sultan of Turkey has not manifested any disposition to encourage Jewish settlement in that country; but the Zionists cherish the hope that if they succeed in inducing a large population of their people to settle there, pressure will be brought to bear upon the Sultan, especially through the German Emperor, to permit self-government to them, with a view to their future independence as a nation. It is extremely unlikely that this state of affairs will be brought about, though the Jews themselves are adopting the notion very extensively, and the present influx of Jews into Palestine is said to be at the rate of about one thousand five hundred annually, and Jerusalem may be even now regarded as a Jewish city, though under a despotic yoke which must be quite as odious to the Jewish people as was the domination of Ahasuerus, Balthassar, or Antiochus to their ancestors.

It may be here noted that notwithstanding that there is a noisy anti-Semitic party in France, there is no disposition on the part of either the French Government or the French people as a whole to persecute the Jews. They are now persecuted in Europe only by the Russian and Rumanian Governments, though there are elsewhere occasional anti Jewish outbreaks among the people.

As an evidence that the French Government is disposed to deal justly with the Jews, we have the recent fact that M. Drumont of Paris was fined \$1,200, besides being obliged to pay \$4,000 damages, for having maliciously and groundlessly labelled a member of the Rothschild family, by reason of their being Jews.

A further evidence that Judaism is not held to be a disqualification from the highest dignities which the country can bestow upon its most honored sons is the fact that Professor Derenbourg, a Jew, holds now by election the position of vice-president of the Academie des Inscriptions et Belles-Lettres, which is one of the Academies forming the Institute of France, and has only four

Jewish members. Mr. Derenbourg is a member of the Central Committee of the Alliance Israelite, but this was no bar to his election to so honorable a position in the Academie. There are in fact, now twelve Jews in the Institute of France. The case of Captain Dreyfus being dishonored on a charge of treason is no proof of anti Jewish feeling, as, whether the Captain was innocent or guilty, there is not the slightest reason to believe that the fact of his being a Jew influenced the decision against him.

Germany and Austria have also their anti-Semitic parties, but no encouragement is extended to them by the people generally, or by the Governments of these countries. There seems, therefore, to be but slight reason for the Zionists to leave these countries en masse in order to have the free exercise of their religion, much less is the reasonableness of seeking a refuge from persecution in the dominions of the Sultan, whose barbarous methods of getting rid of an undesirable population are so well known, as exemplified in the very recent massacres of the Armenians and Cretans, and somewhat earlier, of the Bulgarian Christians. These are only a few of the many instances wherein the Turkish rulers have adopted the method of general massacre in order to get rid of an element of the population which was growing too rapidly according to Turkish notions. It has been hitherto against Christians that these methods have been adopted; but we may be sure that they will be just as readily used against the Jews if they become too numerous in Palestine to suit the plans of the Sultan.

A VERITABLE HOUSE OF BABEL.

Any and Every Kind of Belief and Teaching in the Episcopal Church.

BY BENJAMIN F. DE COSTA, D. D.

The Freeman's Journal.

One year ago to day I resigned the ministry of the Episcopal Communion. In sending in my resignation, I dwelt at some length on the attitude of the denomination toward the Holy Scriptures. Since then there has been no re-assertion among the Episcopalians in favor of the Bible. It was predicted but I did not anticipate any improvement. If at that time it had appeared to my mind as a thing certain to come, it would have made no difference. I had reached the conclusion that the Episcopal system was false in doctrine and ecclesiastical order, that its Apostolic Succession was a figment, and that it formed simply a part of the great rebellion against the Catholic Church organized by Henry VIII. My letter of resignation, however, dealt with the case of the Bible. That the new status fixed for the Bible by the action of the Episcopal Convention in September previous was truly described in my letter, I did not doubt, and time has demonstrated its correctness. I, therefore, have no need of undertaking a defense of my course, and have not the slightest intention of entering upon controversy with any one in the body that I left. The state of the Episcopal Communion is deplored by its most devoted friends, some of whom stood heroically to the defense of the Bible and a faithful to-day, notwithstanding the scorn and contumely poured upon them by the skeptical party now in power. Others are considering how they may escape from the dilemma in which they have been placed, while many are saddened by what they believe to be the hopelessness of the outlook. I am sure that one and all are entitled to the prayers and sympathies of Catholics. In what I have to offer now I trust that there may be nothing in my language to emphasize the pain given by the facts themselves that one is called to state, though in hewing to the line chips are wont to fly.

THE EPISCOPALIANS HAVE NOT CONCEALED THEIR ABANDONMENT OF THE BIBLE.

It was with some curiosity this year that the results of the September Diocesan Convention of New York were awaited, though there was not the slightest hope of reaction. In the Briggs case, the head of the diocese had undertaken a plunge, which turned out a heavy fall. People wondered what he would do about it. The fall was not accidental. It was quite his own fault. Unfortunately, there has followed an attempt to cover the first fault by committing another. In the case of the greatly esteemed leader of the Episcopalians, the fall was not broken, and he reached the earth. The country at large was cognizant of the descent. Nevertheless, when the time for another convention approached, it seems to have been assumed that people knew nothing about the Episcopal escapade, and in his address he tries to talk as though nothing serious had happened. The performance showed agility, but there were sad signs of the bruises received. The abandonment of the Bible could not be concealed, while "The Teaching Church" offer proved simply an imitation of Babel. But, as already observed with regard to respected brethren left behind, there is no desire to add to the ranking which memories inevitably excite. It is needless, nevertheless, to indicate clearly the failure attending the attempt to cover up the situation, since both Dr. Potter

and the body over which he presides stand exactly where they did at the convention of 1896. He perfectly understands the nature and scope of his action in the Briggs case, together with the underlying principles, indulging no regret. The animus of the party by which he was overwhelmingly supported is unchanged. He feels, however, the awkwardness of the situation, and the results of the conclusions received in his fall. To the Episcopalians he says of the Bible "this Book is ours," and then turns and declares: "I accept the Bible as God's Book, as supremely God's Book in a way unique, pre-eminent and incomparable in all the history of the race, for what it has brought to man from God, and for what it has done for man by God," and that "this old Book is not to be dismissed as an outworn and superannuated. Here we have the strongest expressions of their faith, substantially, the recognized sequedipeds of the organized band of hostile carping and often infidel Bible critics. Renan and his school could accept in language of this kind without questioning. It might have been copied out of the official utterances of the American Unitarian Association, which has dismissed the authority of the Bible as Boston's east wind. Such language means nothing, and no one understands this better than its author, or, rather, than the one who quotes it. This simply dust thrown in the eyes of Episcopalians who still revere the Word of God in an authoritative sense. THE BIBLE BURIED UNDER A MASS OF RUBBISH, ACCORDING TO THE 'NEW THEOLOGISTS.'

Last year Doctor Potter ordained a competent teacher and placed on his own staff, one who declares, with much Episcopal applause, that the Bible is buried under a mass of rubbish, and that the real Word of God is just as good as ever, only that it yet to be recovered from among ruins, the true separated from false. This is "God's Book," but one is going to be deceived by the eulogy of "this old Book." Talk in the same way of Shakespeare and Plato, who are also "incomparable in the history of the race."

BISHOP POTTER'S "AUGUST TRUTH."

Dr. Potter strikes a note different from the expressions of former years when he demanded of "Higher Criticism" "some evidence" of its work. Now, however, apparently has found the "evidence," and, in Charge, he exults, over the rest. Speaking of books and parts of books of Holy Scripture that have been denuded by the critics, he says "There never was a moment when these books were written when those august truths which they reveal and reveal was so impressive and irresistible as it is at this hour."

"HIGHER CRITICISM UNDERMINES PROTESTANTISM."

What the books are for the "Higher Criticism" has assailed every one—and what are the particular "gust truths" now so powerful, he not say. Are the "august truths" the truth of Miracles, expunged from the Old and New Testament, or are they moral aphorisms common to all the best works of antiquity, which, when translated into English, support a man in his attitude upon the authority of God's Word. Dr. Potter's "August Truth" is a High Criticism let him seek diminishing Protestant Sunday schools with diminishing bodies of teachers diminishing respect for Bible teaching and the diminishing supply of graduates for the office of Superintendent, which is causing Protestant alarm. We need to inquire further, consulting head of Episcopal Diocese of Washington, Dr. Satterlee, who says owing to "Higher Criticism," sands have lost their faith in the Testament as the inspired Word of God. But perhaps he should be careful how he speaks of the "spired" Word of God, as his brother New York tells us that inspirations not "defined," and that we know ing about it. Still, Dr. Satterlee stand to the truth of his facts, he says that "the faith of millions is so shaken that even Sunday children speak of the Scriptures as an irreverent freedom that would amazed the preceding generation."

THE EPISCOPALIAN CHURCH A

This suggests a few words of Potter's presentation of the Episcopal body as the "teaching Church." Pray, what does the Episcopal Church teach? That is the question splitting the whole Anglican cornucopia in twain. It teaches anything everything that man's whims can devise. What it teaches on the Sabbath by Dr. Potter and Dr. Satterlee, like the entire Episcopalian divided against itself. They agree as to what "the Blessed Sacrament" meant. "The Blessed Sacrament" meant, "The Reformation is the 'that needs to be reformed.' party says that the Reformation of the Catholic Church and Faith, the Papal supremacy, and the holds that the issue stands on with justification by Faith and supremacy of the Lord Brethren. "The Teaching Church," in Masters in Israel join with professed infidel in pointing out the mistakes of Moses," according to Archbishop Faith and Dr. Potter himself illustrates of his present utterances of "Teaching Church" where, in a charge, speaking of the Episcopal denomination in this country recites with glee "that what is odious to day in one jurisdiction to-morrow be pronounced by