

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, August 27, 1898.

AMERICAN NAVY.

The war with Spain, having been sprung on short notice, and the authorities of the United States having discovered that the country was totally unprepared for such an emergency, steps are to be taken at once to increase the defences. It is felt that if the war had been with a first-class power, the American forces would have suffered very greatly, at least in the first stages of the contest, so the Congress is to be asked at its next session to increase the navy by the addition of fifteen war-ships, at a cost of from forty to fifty million dollars. Three of these vessels are to be battleships with a speed of eighteen knots, and three armored cruisers with the unusual speed of twenty-two knots. The other vessels will also be the best yet built in their respective classes.

THE CHURCH IN BELGIUM.

The Catholic party in Belgium, which wrested the reins of government from the Free Masons in 1884, and which has held power ever since, is stronger than ever in the Chamber of Deputies, its majority having risen by the last elections from 70 to 72. The majority in the Senate remains stationary at 39. The Government, of which M. Beernaert is Premier, has given proofs of high ability and statesmanship during its 14 years' tenure of office, and has thus retained the confidence of the people. Its legislation favoring the working classes has been particularly pleasing to the people, and the school system, which is based upon religious teaching, has proved to be most successful. Under the Masonic regime the attendance at the schools in 1884 was 345,678, but in 14 years it has risen to 744,273, being nearly doubled in that short period.

AN EXCELLENT LAW.

The municipal council of Greater New York has passed the following law against the use of profane, vile, and obscene language in any public places:

"Resolved, that under the provisions of section 22 of the charter, the use of profane, vile or obscene language in any public street or place within the limits of the city of New York, or any public transportation car, ferryboat or other public conveyance operated within the limits of said city, shall constitute a misdemeanor, and that person using such profane, vile or obscene language shall be liable, within the cognizance and jurisdiction of the magistrates' courts of the city of New York, to a fine of not more than \$10 and not less than \$2. This ordinance to take effect immediately."

The law is an excellent one, and it was passed without a single dissenting vote. We have a similar law in Canada, but it is frequently not enforced. If it were duly enforced it would soon put a stop to the scandalous conduct of many young men who loaf around the street corners indulging in profanity and bad language,—conduct which is too common nowadays, and which ought to be suppressed.

THE MANITOBA SCHOOL QUESTION.

The Toronto Mail and Empire of Saturday has a special despatch from Ottawa announcing that "Mr. Greenway has been induced to allow Roman Catholics religious exercises in the Public Schools of Manitoba attended principally by children of the Roman Catholic faith." Hitherto the public grant has been withheld from schools which would not conform to the religious exercises prescribed by Government. The fact of such a concession having been made has not been confirmed, but if it be true it will, without injury to the Protestant schools, go far toward satisfying the Catholic demand for justice in that province, and it may be an indication that the full justice which has been demanded will ultimately be granted by the Manitoba Legislature itself, thus doing away with the necessity for further agitation. Should the Manitoba Legislature do all this, it will be only imitating the example of liberality shown by the Quebec Catholics toward the Protestant minority.

We hope for the sake of the peace of the Dominion that the report is correct; but, certainly, Catholics will not be contented with the situation until full justice be obtained.

TWO INSTANCES.

There was recently at Camp Thomas, Chicamauga, an instance of a Methodist chaplain who rode six miles to the camp of the 69th N. Y. regiment to find a priest to attend a Catholic soldier in his regiment, who was dying, and to administer to him the last rites of the Catholic Church. This was an evidence of broad-mindedness and liberality which, though not usually found among the Protestant clergy, is said to be characteristic of the army chaplains generally. But there are exceptions to this. One Rev. Mr. Rose, the Chaplain of the Naval Training Station at Newport, has been in the habit of taking advantage of his office to abuse the Catholic Church during his regular services, in presence of the Catholic boys who form a majority of the cadets in training. The boys are obliged to attend the service, which fact makes the offence all the worse, as Chaplain Rose takes an advantage which is unmanly and contemptible as well as un-Christian. It is gratifying to find that the parish priest of the locality complained of Mr. Rose's conduct, and that the military commissioner has promised to take care that the offence shall not be repeated. The circumstances are reported in the Newport Herald, which strongly condemns Mr. Rose's conduct as being calculated to make the soldiers dissatisfied with the service.

THE REVISED BIBLE.

Notwithstanding the great pains taken twenty years ago to revise the King James version of the Bible, the revision agreed upon by so large a body of eminent English and American scholars has not given satisfaction, and to this day no Church has officially sanctioned its use. In the Anglican and American Protestant Episcopal Churches, there is a very decided objection to its adoption for liturgical purposes, and the Chicago Living Church, which is the chief Western organ of that denomination, says that, owing to its defects and mistakes, and the advance made in Biblical scholarship, it has become obsolete, so that a new version is now necessary. Objection is also made to the numerous departures from the old version, where there was no necessity for a change, as for example "Wise men from the East came to Jerusalem," instead of "there came wise men from the East to Jerusalem." The Revised version corrected, indeed, several errors of the King James version, but it left many of the acknowledged errors as they were. One example of an error uncorrected is found in 1 Cor. xi. 27, where the Protestant reading is "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

In the Greek original from which this is professedly translated, the italicized and is or, authorizing the reception of Holy Communion under one kind. The Protestant translators evidently wished by their translation to exclude this meaning, and altered the text to make it appear that the Catholic usage is not countenanced in Holy Scripture; and the Revisers have kept the same mistranslation, evidently for polemical purposes. It is to be remarked, however, that the Catholic usage is fully justified not only by this text, but by the constant tradition of the Church, whereby we know that under either elementary form, whether of bread or of wine, Christ is entirely present in flesh and blood, in body and soul, and in His humanity and divinity. The worthy communicant who receives the Blessed Eucharist under one kind, therefore, receives Christ as entirely as if he had communicated under both kinds.

Besides the passage under consideration, Communion under one kind is justified by the words of our Lord in St. John vi. 52.

"If any man eat of this bread he shall live forever, and the bread that I will give is my flesh for the life of the world."

Many other passages might be adduced to show that the Revisers were animated with the same desire to represent Catholic doctrines as being not found in Scripture, which animated their predecessors in the work of translation. Nevertheless they have some corrections, and on the whole, they have come nearer to the Catholic version.

An additional objection which the Living Church makes against the Revision is that the stately rhythm

and solemnity of the dignified old English dialect is lost in the New Translation. It may be very fairly disputed whether or not this objection is of much weight.

THE NEW CREED OF ANGLICANISM.

The Preston (Eng.) News is authority for the statement that in St. Mary Magdalen's Protestant Church of Munster Square, London, the patron saint is invoked, and her intercession asked. A hymn sung in the church on July 22nd, on which day the Catholic Church celebrates St. Mary Magdalen's feast, has the following verse:

Mary sweetest! as is meetest,
For thy holy deeds and lowly,
That we call as "Ocean's star,"
Name thou best, which thou "hardest"
With that other blessed mother,
Who in rank outshines thee far.

Here we have reverence shown to the patron saint of the church, with the acknowledgment that another Mary, the Mother, who is evidently Mary the Mother of God, in rank outshines Mary Magdalen.

It needs no lengthy argument to prove that this is correct doctrine. The dignity of the Mother of God who was immaculate in her conception, and who lived without sin, loving her divine Son with the pure affection of a mother, is greater than that of the Penitent to whom many sins were forgiven. This is recognized by Catholics, and is the basis upon which Catholics honor the Mother of God above all the saints, none of whom equal her in dignity or rank. But this is precisely what Protestants take pleasure in condemning as "Mariolatry." Their is no doubt that the "Pan-Anglican Councils" which have met from time to time during the last thirty years, have had Catholics in view when they pronounced a solemn condemnation of "Mariolatry" and in this condemnation, we are told, all the Anglican Bishops united, Ritualists as well as so-called Evangelicals.

Can we regard it as anything less than sheer hypocrisy thus to condemn Catholics for an imaginary crime of which they were conscious that they were quite as guilty as Catholics, if the crime existed at all?

The return to Catholic doctrine does not end here. The hymn continues: "Magdalene! our praises heeding, Aid our vows by interceding."

Here it is acknowledged that the saints in heaven, intercede for us on earth. There are, therefore, three points of Catholic doctrine implied in the hymn in question: 1st, That the saints of God are to be honored by invocation; 2ndly, That the Blessed Virgin Mary is to be honored above all other saints, on account of her closer relations to God the Son; 3rdly, That the saints of God pray for us before the throne of grace and mercy.

By long and careful study of Church history and tradition, the thousands of Anglican clergymen who now advocate the restoration of these doctrines into their creed, have discovered that they are the teachings of the ancient or primitive Christian Church. They acknowledge, therefore, that Protestantism has been in the wrong in rejecting them hitherto as pernicious or superstitious. But they can never purify a Church which has erred on matters of such importance, by botching its creed piecemeal as they purport doing, and by such botching the Anglican Church will not become the true Church of Christ.

From the beginning, the Church of Christ was described by St. Paul to be "The pillar and ground of truth." (1 Tim. iii. 15.) It is by retaining constantly the original truth as "once delivered to the saints" that a claim to be the true Church of Christ is to be established, and not by patching upon the creed new doctrines to cover up the defects and falsities of the old one.

The patching process is going on in regard to other doctrines, as well as in reference to the relations between the Church militant and the Church triumphant, but the Catholic Church needs no such patching, nor can she admit of it, as she has constantly preserved the faith as revealed by Christ to His Apostles.

THE TROUBLES IN ITALY.

An article appears in the last issue of the Contemporary Review from Signor G. Dalla Vecchia on the "Revolt in Italy," which treats of the causes which led to the recent riots which took place throughout Italy.

Signor Vecchia is a supporter of King Humbert and his Government, and therefore sees events through Government spectacles; and as the Government has seen fit to attribute the riots to the influence of the Catholic Church and the clergy, as a matter of course the Signor deems it necessary

also to throw blame for them upon the clergy. In no other way could he vindicate King Humbert's Government for the hostile measures it has adopted against the Church, on the pretence that they are necessary to the peace and good order of Italy. Yet, summing up all the Signor's charges against the clergy, they amount to nothing more than that they did not prevent the riots from taking place, or assist in bringing the guilty ones to punishment, or that their persistent refusal to recognize the right of the Government in Italy, encouraged disaffection and thus led to the excesses of the rioters.

There is not a particle of evidence that the clergy gave actual encouragement to the rioters in any part of the country, nor has the Government attempted to produce any evidence of this kind, more than the assertion of the Government papers to the effect that the Church was responsible, and on this ground alone have measures been taken to suppress all the Catholic clubs and lay associations in Italy and especially those of Rome.

In fact Signor Vecchia himself, who has made a special study of the condition of the people of Italy, does not seriously attribute the riots to the clergy. He states that the Neapolitan riots, and those of Tuscany, were unorganized demonstrations of the people seeking for bread and work, some demanding cheap bread, others free bread.

It is evident that mere bread riots, such as these uprisings were, cannot be called an organized attempt at revolution, and an overthrow of the Government, such as these would have been if the clergy had urged the people to rebellion.

In the North of Italy, through Lombardy, and especially at Milan, Signor Vecchia says, the people had plenty of bread and work, and the purpose of the rising was different from that of the Neapolitan and Central Provinces. In Milan the purpose was, not only the overthrow of the monarchy, but of all order and authority, and the cry was there and in the adjacent country, "Down with the King, Down with Savoy, Down with the Masters, Down with Poverty, Long Live Socialism!"

The rising in this case was Socialistic and Anarchistic, with which, certainly, the Church, which has always set itself against Anarchistic principles, could have had no sympathy or complicity. The Anarchists are known to be, above all things, hostile to the Church. Signor Vecchia's explanation, therefore, sufficient to show that the pretences set forward by the Government that the uprisings were an excuse for the hostility to religion which the Government has all along displayed. By giving the real causes of the outbreaks both in the North and South of Italy, the Signor has refuted his own contention that the clergy were responsible.

In regard to the measures taken by the Government to suppress the Catholic Associations of Rome, the London Daily Telegraph said, not long ago:

"In taking this injudicious step, the Government not only discloses its utter weakness, but incurs the angry reproaches of the most homogeneous and solidly organized political party in the kingdom. The proceeding was at once inexpedient, illogical and eminently calculated to give offence to great numbers of perfectly well conducted persons, belonging to the better classes of Italian society, who have hitherto been counted among the most loyal subjects of the Crown."

The proposed suppression of Catholic clubs in the Eternal City, can but enhance the irritation to which intolerable taxation has already given rise among the Italian mercantile and working classes, and strike a dangerous blow at the tottering popularity of the House of Savoy."

It cannot be expected that the Pope and the clergy and good Catholics generally should be very enthusiastic upholders of the dynasty which has persecuted religion down to the present time, and Catholics have shown their disapproval of the conduct of the Government in a passive way, by not taking part in the elections — by being neither electors nor elected. As a consequence of this abstention, the Socialists are frequently able to defeat the Government in the very strongholds of the monarchical party, as was the case in the last elections in Turin. But the Catholics are peaceful and law abiding and are not given to plotting. The Government have, therefore, only themselves to blame if Socialism threatens now the monarchy itself. The danger could be averted if the Government would change its demeanor toward the Church, making peace with religion, against which it has hitherto declared war.

The Holy Father himself in a letter to the Cardinal Archbishop of Milan, while regretting the riots, said:

"It was indeed impossible that the bad seed scattered with impunity throughout the peninsula, with such a perversion of ideas, with such corruption of morals, and not less

hurt to religion, could have failed to produce bitter fruit."

Regarding the false accusations of the Government party against the Church, the Holy Father continues: "They are ignorant, or feign ignorance of the fact that it is not the Church which incites them (the deeds of the Anarchist revolutionists), or Catholics who promote them, and that the authors and accomplices must be sought elsewhere."

The Government itself sowed the seed, and is now reaping the bitter fruit of its own misconduct.

THE PLEBISCITE.

In the course of a month the electors of Canada will be called upon to record their votes on the question of Total Prohibition of the manufacture and sale of intoxicating liquors. We cannot go so far as to assert with some extremists that the liquor traffic is absolutely wrong under all circumstances, or that those who use alcoholic beverages in moderation violate any commandment of God, yet we recognize the dreadful consequences of the drink habit, which entails more misfortune upon the human race in civilized countries than all other evils together, including war, famine and pestilence.

So great is this evil that judges in England attribute to it nearly all the crimes which come before the courts. Justice Hawkins estimated not many years ago that 80 per cent. of all the criminals attribute their fall either directly or indirectly to drink. This is the admission of the criminals themselves; but those who have examined into the matter fairly and disinterestedly place the percentage attributable to drink at a much higher figure than this. Thus the late Lord Chief Justice Coleridge declared, a few years ago that, "at a moderate estimate the percentage of crime arising from drink is about 96 per cent.," which is nearly the whole of the crime of the country. From Ireland and Scotland the testimony is the same effect.

It is satisfactory to know that in Canada, according to the report of the Royal Commission appointed by Parliament to examine into the question of Prohibition, the amount expended on liquor, and the quantity consumed, have diminished somewhat during the last thirty years; not so rapidly as we would wish, nevertheless surely. It is true that the total number of gallons consumed is greater for 1897 than for 1869, but the quantity of the stronger alcoholic drinks, as whiskey and brandy and even wine, has become less, the increase being on beer and other lighter drinks. Notwithstanding this, the Government statistician, Mr. George Johnson, places the drink bill of the Dominion at the huge sum \$35,393,064, being over \$7 for each man, woman and child; but as the drinking is not done by the women and children, and as there are many total abstainers in the country, we may estimate that about one half of the men spend uselessly and hurtfully, on an average, about \$50 each per annum on the various kinds of intoxicants. Some spend much more than this.

This is certainly a sad state of affairs which we would wish to see changed. We do not suppose that a Prohibitory law would absolutely put down the evil, but it would undoubtedly diminish it, and though it may be felt by those who do not drink to excess, that it is a hardship that their liberty should be restricted, we consider that they should be willing to make a sacrifice of their inclinations for the general good. We would, therefore, be glad to see a Prohibitory Act passed by the Parliament of Canada, provided due regard be paid to vested rights and interests.

If a Prohibitory Bill be passed, there should be a fair compensation given to those who have invested their all in a trade which has been hitherto lawful, and an opportunity given them to enter another occupation without seriously impairing their present condition in life.

The Plebiscite which is to be taken in September will not make Prohibition absolutely the law of the land, but will express the will of the people in regard to putting an end to a traffic which has entailed upon the country much crime and misfortune, and we hope our readers will put on record their will to suppress this traffic at the earliest possible moment. It will be then for Parliament to consider the best means to deal justly and fairly with those who are at present engaged in a business which has been recognized as lawful, at least, though it is at the same time one which is perilous to the community, and often positively evil—that is to say, when liquor is given indiscriminately to those who are likely to abuse it, or when the existing laws regulating its sale are violated.

THE ANTI-RITUALISTIC WAR.

The covert war which has been raging for a number of years between High and Low Churchism in the Church of England, appears to have reached a critical stage, and to be now fast developing into an open rupture. The Low Church people have long been very aggressive, but hitherto they have had the middle or peace party to contend with, as well as the openly declared Ritualists, and nothing could be done toward restraining the Ritualistic proclivities of their adversaries.

The peace party have hitherto held the aggressiveness of Low Churchism in check by representing that an open condemnation of Ritualistic practices would lead to a disruption of the Church, loss of prestige, and ultimately to disestablishment, throwing the whole clergy of the Church upon their own resources, and jeopardizing the very existence of the Church.

It was thus the fear of the loss of the loaves and fishes that kept the Church together outwardly, while intrinsically it was rent by irreconcilable dissensions.

The more ardent Low Churchmen were anxious at every stage to make war upon Ritualism, and there was scarcely a synod in any diocese, in which resolutions were not proposed which aimed at repressing any attempt to make the plain Church service more solemn and attractive. These resolutions were bitterly opposed by those clergymen who had found by experience that symbolical ceremonies in the public worship do make a powerful and favorable impression on the people, and increase the attendance in Church on Sundays; but anything approaching the use of such ceremonies has been regarded by the Low Church party as an abuse which leads to "Romanism." The Low Church resolutions, however, have been regularly shelved, or passed in a milk and water form so as to be regarded as no condemnation at all, and thus, the Ritualists have been left free to follow their opinions and practices without hindrance. The form in which such resolutions were usually passed, if they were not buried entirely, was that the extreme use of unauthorized ceremonies is to be condemned. To such a resolution even the extreme Ritualists could give their assent, because it was a matter of debate whether or not their practices were extreme and unauthorized, and included in the condemnation. By this means a compromise was usually effected, the resolution being often passed unanimously, and boastfully exhibited as an evidence of the admirable unity existing within the bosom of the Church.

This is a unity seen only by closing our eyes to the diversities and dissensions which exist.

But the time of compromise appears now to have passed. The extreme Low Churchmen seem to have reached the conclusion that the only way in which the Ritualistic evil is to be crushed, is by physical force, as moral evasion and appeals to the courts have failed. It is now a common occurrence for a party of Low Churchmen to visit a Ritualistic church and interrupt the Church service by a vigorous protest. The congregations usually expel the unwelcome intruders by force, and a row ensues, which sometimes ends favorably to one party, and sometimes to the other, but these silly exhibitions of discontent are not likely to become less frequent or less scandalous, from the fact that their success is variable. On the contrary, it is now announced that Mr. Kenist, who has within the past few weeks, made himself famous, or at all events conspicuous, by leading several of these disturbances, is making preparations to have public protests made by 1000 invading parties of Low Churchmen in 1000 Ritualistic Churches on the first Sunday in November which will be on the 6th of that month, the day following the celebration of the gunpowder plot.

The fanatical speeches and sermons with which the Orangemen will be regaled on the 6th of November will doubtless be directed this year against the Ritualists, even more than against the much-abused "Papists," and the fanaticism thus aroused will tend to give the strength of numbers to the disturbers of public worship, and in all probability many a riot will be the result. This is the more to be expected as the Ritualists openly proclaim that they will oppose the forces of the intruders by force. Fire arms have been suggested by some as a suitable means of defence against the intrusion but it would appear that less dangerous weapons are more favored, and it is freely asserted that clubs, slung shot,

sand-bags, and brass knuckles will be used in the impending contest, so that if Mr. Kenist's plan be attempted to be carried out, broken limbs and heads, and bloody noses in plenty may be expected as the result of this meek attempt to evangelize the benighted Ritualists.

It is conceded that the Ritualistic clergy now constitute more than one-half of the clergy of the Church, but the laity are not so far advanced, and it may be that they will not in all cases uphold the Ritualism of their rectors by force, so that in some churches the invaders may have it all their own way, but it may be safely said that in a majority of the one thousand churches, the congregations will stand by their clergy, and the invaders, who will venture to beard the lion in his den, may fare the worst. The strength of Ritualism may be thus made more manifest than ever, and a new impetus may be given to it instead of its being suppressed by the proposed onslaught. This is what usually follows persecution by violence.

Whatever may be the full result of the proposed movement, it exhibits the direful Anarchy which is reading Anglicanism, and one result will probably be to hurry disestablishment, and leave the opposing factions to divide themselves into new sects as they deem proper, or to join themselves to some of the numerous sects already in existence. Should this be the result, we cannot doubt that many sincere souls will seek for religious stability and unity in the bosom of the Catholic Church, in which alone these desiderata are to be found.

In connection with this matter, it is worth while to note that when it was brought before the Convocation of York by a petition from Mr. Kenist, the Archbishop of Canterbury strongly condemned Mr. Kenist's course and methods, and the Bishop of Rochester said that:

"If there has been any access in the present times. It has been caused by ecclesiastical marauders who have gone about into the parishes with which they had nothing to do, and employed methods which are provoking to religious feelings."

These are severe thrusts at Mr. Kenist and his myrmidons. The Bishops of Liverpool and of Sodor and Man, were the only two who, when a vote was taken, favored coercive action to suppress Ritualism. From this we may judge that Ritualism is too strong a force to be put down by the methods which Mr. Kenist proposes to adopt. We cannot believe that Mr. Kenist's terrorism will so far prevail as to force it to beat a retreat.

THE KAISER AND THE POPE.

The Chicago Record of the 15th inst. has a special despatch from New York which attributes to the Emperor William of Germany the design of bringing about a reconciliation between the Pope and the King of Italy, or, in other terms, between the Church and the State.

The Emperor's motives, we have no doubt, are praiseworthy, if he has really expressed himself as the despatch intimates, for his liberality toward Catholics is indubitable; nevertheless, as a Protestant, it is not to be expected that he would appreciate the circumstances, and as a matter of fact he does not appreciate them.

He supposes that the Pope may consent to yield all claim to temporal power as a preliminary to reconciliation, and he claims that as he is himself a Protestant, the fact gives him clear and accurate conceptions of the power and influence of the Papacy, and he leaves us to infer that from some cause he is qualified to pronounce upon the possibility of the Pope's nunciation of temporal power.

The Pope's position in the Catholic Church is so different from that of the Protestant Church authorities that it is difficult for a Protestant to grasp the situation. The authority of the Pope, being limited to any one nation, and no mere local institution, as are all Protestant Churches, it is of the highest importance that he should be beyond the control of any secular power, order that he may freely administer affairs of the Church throughout the world.

Rome is also the centre of Catholic unity. There, too, the evidence of Catholic faith through the nineteen centuries of the Church's existence to be found, and the archives of the Church are connected essentially that city. It is not to be supposed any future Pope, any more than XIII., and Pius IX., will consent to yield the claim of the Holy See to Eternal City, confirmed as it is by disputed possession for over eleven and a half centuries—a period