

The Catholic Record.

Published Weekly at 481 and 483 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Advertisement—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

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

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

London, Saturday, January 21, 1893.

AN OLD ACQUAINTANCE IN A NEW GARB.

An anonymous correspondent of the Mail takes to task Sir Oliver Mowat, the Premier of Ontario, for an assertion made by the latter at the Board of Trade banquet recently held in Toronto.

It is well known that the Premier is an earnest Canadian and that some months ago he dismissed an official holding a position under the Ontario Government, for publicly advocating the annexation of Canada to the United States.

Mr. Elgin Myers, the official in question, continues to maintain the desirability of annexation, and there are some few persons who say he should have been permitted to hold his opinion without interference.

The Premier, however, has firmly maintained his hostile attitude to annexationist views, and no one was surprised that he should express his gratification that at the recent municipal election, Mr. Solomon White, who is avowedly an annexationist, and who is sometimes called upon to maintain the annexationist cause at public meetings through the country, was defeated in the contest for the mayoralty of Windsor.

The Mail's correspondent, however, who lives in Windsor, throws some new light upon the character of the Windsor contest. He says:

"Annexation was not an issue. The issue was a religious one. A society known here as the Sons of America, but elsewhere as the Protestant Protective Association, placed a candidate in the field. That society is very strong here, and as its members take a cast-iron oath to vote for such candidates as the society by resolution endorses, the defeat of Mr. White was a foregone conclusion."

We believe that there is some foundation for this statement of the way the matter stands. Within the last few months the fanatics of Ontario have been making desperate efforts to establish the society which is here named. It is a society imported from the United States, though it is generally said on the other side to be composed almost entirely of Canadian fanatics. Its purpose there is to prevent Catholics, and even Protestants who are supposed to be friendly to Catholics in the least degree, from being elected to any office. In some localities it has been temporarily successful. But its victories have been of the Pyrrhic kind, which of old made the victor exclaim: "Another such victory, and I shall be undone."

There is no doubt that it was largely due to the determined opposition of the American Protective Society that Jas. G. Blaine, the most popular Republican of the United States, was rejected as the Presidential candidate of that party; for the whole influence of the Protectors was used against him, and the Republican leaders were informed that if he were the chosen candidate of the party the whole vote of the Protective Association would be cast against the party at the late elections. The objection against Mr. Blaine was that he was friendly to Catholics, and that there are Catholics among his family connections.

It would seem that it was the dread of this contingency that induced the party to select President Harrison as their candidate, with the result that they have been utterly routed. States which never before gave Democratic majorities went Democratic at the last election, and it is now positively stated that the immediate cause of this unexpected state of affairs was the friendship manifested for the Republicans by the Protective Society, and the willingness displayed by the Republicans to accept that society's ostentatious aid.

Among the methods adopted by the Protective Society to excite hatred against Catholics, one was the circulation of the most bare-faced calumnies and forgeries. They even went the length of forging a ridiculous Encyclical letter of Pope Leo XIII. to the American Bishops, professing to instruct the latter how to secure control over the

country, and to deprive Protestants of religious liberty. One organ of this association has also paraded this forged document in its columns week after week. We need not designate this lying paper by name, as we have no desire to give the loathsome object a free advertisement in our columns.

We have no doubt that the Mail's Windsor correspondent is well informed as to the designs of the "Sons of America" in Ontario, as the threat against Sir Oliver Mowat at the close of his letter shows that he has himself taken the "cast-iron oath" of which he speaks. He says:

"It may be interesting to Sir Oliver Mowat to state that the same society has a very large membership throughout Ontario, and one of their obligations is that they shall oppose any Government which is sustained in power by Catholic votes."

While we are perfectly aware that there is a certain element in Ontario which is always ready to fall into line at the voice of a coterie of blatant bigots of the stamp of these Know-Nothings who have imported their organization from the other side of the line, where it has been crushed to a nonentity by the good sense of the people, we have no fear that the people of Canada, or even of Ontario, will so far prove false to the principles of civil and religious liberty as to give up their freedom by swearing to obey the behests of the ignorant and unscrupulous leaders of an alien, un-British and anti-Canadian movement.

This trotting out of the No-Popery horse has been tried in Canada before, and it has every time been found to be a failure. It was essayed by wiser heads than those who direct the present movement, and we have no fear that what the master mind of a Mr. George Brown failed to effect, will be brought to a successful issue by the nobodies who manage the Protective Society. They may have certain temporary local successes, but these successes will be an important factor in ensuring defeat elsewhere where the issues at stake will be of more importance.

Thus it is said by those who know how things were worked, that in Toronto Mr. Sheppard had all the influence of the Protective Society in his favor, and that he greatly relied on it as making his election to the Mayoralty sure, whereas the only result was his defeat by the largest majority ever given to a candidate for the office in that city.

The late Mr. George Brown failed in establishing a Government on No-Popery principles; Rev. Dr. Sutherland failed with the "Third Party" and "New Party" movements; Dr. Caven and Mr. Dalton McCarthy failed with their Equal Rightism, so-called; and it will before long be our duty to chronicle the death and burial of the Protestant Protective Association under an avalanche of the votes of patriotic Canadians, who are aware that the greatest evil which can happen to the country would be the stirring up of angry passions on religious or race issues.

We cannot but regard the new movement as the latest spasmodic effort of dying "Equal Rightism."

THE REFLEX OF POPULATION IN QUEBEC.

The Courier, of St. Hyacinthe, has been making enquiries into the question of the return of French-Canadians to Canada; and after all we have heard of the magnitude of the outward movement, the result of the Courier's researches must be gratifying to all patriotic Canadians.

It is undeniable that during the past few years the exodus from Quebec had reached proportions calculated to alarm Canadians as to the progress of the country; as the number of French-Canadians now in the United States is stated to be over 800,000, about half of whom are in the New England States.

Recently there has been effected a great change in the direction of the movement of population. Efforts have been made from time to time to regain what Canada had lost, and to retain here the population we already have; but the last census proved to demonstration that we were not growing to the extent even of that which might be expected from merely national increase. From this it was inferred that the efforts to prevent emigration were a total failure. The Courier, however, has shown by figures which apparently cannot be disputed that these efforts have borne fruit, or at least that there are causes at work which are bringing the population back again, at least to the district around St. Hyacinthe, to which its researches have been chiefly confined. It has shown that within the last eighteen months, seven

hundred and twenty-seven families have returned; and that the movement is still continuing; it is evident from the fact that of these, two hundred and thirty-six families returned within the last six months of 1892.

This will not be welcome intelligence to those who are afflicted with the jaundice of Francophobia. There are some such persons in Canada, and we have read especially in the columns of one journal, the very irreconcilable complaints against Quebec, 1st, that there was an exodus from the Province whereby that part of the Dominion was being depopulated; and, secondly, that the French-Canadians were thriving to such an extent that they were likely, not only to keep possession of Quebec, but that they were likely also to establish a colony of their race in Ontario, to the discomfiture of the English speaking population.

There is very little probability that Ontario will be overrun by a French speaking population; but whatever may be the feelings of the Francophobists, we are glad to be assured that the French-Canadians are not likely to abandon their own Province. We may remark, too, that the exodus which was so much regretted did not take place from the Province of Quebec alone, the percentage of increase of population therein having been very nearly equal to that of Ontario during the last decade.

We would be glad to hear that the same condition of affairs which is reported by the Courier as existing in the district about St. Hyacinthe, exists also in other parts of Quebec.

THE HOLY SEPULCHRE.

It is very easy to raise objections against the authenticity of ancient monuments; and as there are none living who can testify from their personal knowledge that these memorials are really what they are believed to be, it is sometimes difficult to answer the objections raised.

Thus it has come to pass that a modern critic, Major Conder, asserts that the spot which is pointed out as the sacred tomb in which our Blessed Lord was buried is not authentic. There are inscriptions on the tomb, and also some crosses. As regards the inscriptions, the Major states that they relate to subsequent events, and the cross was not used commonly as a symbol of Christianity until the time of Constantine the Great.

The event which has given special importance to Major Conder's assertion is that a syndicate has been formed with the ultimate design of making Jerusalem a Christian city. It is proposed by this syndicate to purchase at a cost of \$30,000 the land on which is the Holy Sepulchre, that so sacred a relic may be preserved with care to be visited by Christian residents and pilgrims; but the statements of the dobbing Major have caused a good deal of controversy as to the propriety of making the intended purchase.

Major Conder's reasons for his opinion are certainly not very strong when they are seriously weighed. When it is considered that the Church of the Holy Sepulchre was built in the reign of Constantine the Great, and that the rock was cut away by the architect from around the tomb, leaving the tomb itself standing like a house, it will not be by any means remarkable that the inscriptions and crosses should be of comparatively modern date. Yet it is surely reasonable to believe that tradition must have kept the proper site constantly before the minds of Christians.

Since the time of Constantine the Great, during whose reign the Church of the Holy Sepulchre was built upon the spot where our Lord was said to have been buried, it was impossible that the proper spot should be forgotten. The historian Eusebius was present at the dedication of the Basilica, and preached the dedication sermon. He has left a very full account of the interesting ceremony, at which assisted nearly all the Bishops of Asia Minor and Africa, on 14th Sept., A. D. 335. There could scarcely have been the possibility of tradition mistaking the site of the Holy Sepulchre at this date, for it must have been a remarkable object before the erection of the basilica, as being a tomb cut in the solid rock; and as the Christians were always numerous in Judaea during the three hundred years which elapsed between the burial of our Lord and the building of the basilica, the tomb must have been to them a well-known object. It seems therefore impossible that there should have been an error concerning the site, whether before or after the reign of Constantine.

During the lapse of centuries millions have visited the spot under

most diverse circumstances. The country has been successively under the rule of Pagans, Christians and Mahometans. It has been subject to the changes which earthquakes and invading armies have caused there, followed by the interference of Mahometan fanatics with the pious pilgrims who constantly came to do reverence to Almighty God at so sacred a spot whereat the mystery of man's redemption was accomplished.

All these untoward circumstances would not prevent the Christians who once knew the spot from holding it in reverence and preserving it in memory, which it was not difficult to do, as it was marked by surroundings which always made it recognizable with ease. There is therefore most valid reason for believing that it is where tradition has always marked it out to be. It is only the desire of throwing a doubt upon the most cherished beliefs which could lead any one to throw a doubt upon it at the present day; at the same time we must remark that even if in reality it were not that which it is believed to be, there is no superstitious in the reverence paid to God by pilgrims at a spot which there is good reason to believe was the scene of the most important events in the history of our Redeemer. The memory of the events and our gratitude to God are the points of greatest importance, in comparison with which the authenticity of the locality is of secondary consideration. Nevertheless a visit to the spot excites the sentiments, which are of primary importance, and it is thus beneficial to the soul even should there exist an error of fact on the matter of minor importance. In the present instance, however, the series of miracles which have been wrought in favor of pious visitors appears to be a divine attestation that there is no mistake whatever in the matter.

UNITY OF FAITH.

Considerable excitement has been occasioned among Protestants, especially among Presbyterians and Congregationalists, by ten ministers of the latter body who formally appeared before the Toronto Presbytery on Tuesday, the 10th inst., to express their opinion that a union between the two Churches named is not only possible but practicable; and not only do the pro-Presbyterian press look upon the proposals with hope, but the Presbytery itself appeared to be gratified that such overtures were made, and several of the most prominent among the Presbyterian divines who belong to the Presbytery declared that they regard the proposition with favor; and action was taken upon it so far that a committee was named for the purpose of conferring with the Congregational ministers on the subject of union. We notice by the names of those who have been appointed as members of this committee that the stalwart orthodox element of the Presbyterians predominates upon it, though there is also a mixture of the element which is known to incline towards a modified Presbyterianism more in accordance with the modern Latitudinarian views which are becoming more and more prevalent among members of that body every year.

Of course on the general principle of Protestantism, that the Bible alone as understood by individuals is the ultimate rule of religious faith, the two Churches are ostensibly agreed, and this principle is in itself quite sufficient to bridge over difficulties of faith which might seem to be insurmountable; but in practice we do not know of any body of Protestants which really tolerates the free exercise of this principle which they all so loudly proclaim. Hence though we would expect the greatest possible liberty of opinion among them on doctrinal matters, that liberty has no existence in the actual state of affairs. There is, in fact, no sect which does not require its followers in one form or another to subscribe to some doctrinal standard outside of the bare text of Scripture. The Presbyterians and Congregationalists both certainly have such standards of belief, and those who reject or doubt them are regarded as practically out of the pale of these denominations.

Hence there are very material differences of belief between these two bodies. On the subject of the ministry of the Church Presbyterians very rigidly exclude those who have not been properly ordained "by the hands of the Presbytery;" but the Congregationalists, the offspring of the "Independents" who were so prominent in the political troubles of the seventeenth century, especially during the Protectorate of Oliver Cromwell,

maintained a clergy, or rather a body of preachers, who had no other ordination than was received by the appointment of the congregation which desired their services.

Hence the Congregationalists have in reality no ministry with even a plausible claim to its being derived from an Apostolic source. Of this the Presbyterians are of course fully aware; yet though they pride themselves on having a ministry fully as Apostolic as Anglicans, and even as Catholics, it would appear from the hints dropped during the discussion of the matter at the Toronto meeting that they would be not unwilling to admit Congregational ministers to an ecclesiastical equality with themselves if other difficulties could be adjusted. The conference which has taken place, of course, would not bind the parties to any plan of union just now, more especially as the Congregationalists were careful to explain that they came solely on their own responsibility. But it was the understanding that even such action as might be taken at the moment by the Presbytery would have no binding force. The Rev. D. J. Macdonnell stated this particularly, though he is known to be one of those who advocate persistently a union of some kind between the denominations, and he is also favorable to some laxity of teaching on those doctrinal points which are an issue between Presbyterians and Universalists. He said:

"He regarded a conference as advisable, but that neither party would be committed to anything, and that a way would be smoothed for future negotiations."

On the question of ministerial ordination, however, the Presbyterians will not be so very strict, for it is a matter of notoriety that in the beginning of English and Scotch Presbyterianism there were hundreds of ministers who had not the ordination which they now deem to be necessary; and precisely for this cause it was provided in their disciplinary ordinances that it was not to be regarded as absolutely necessary in troubled times when it was difficult to obtain it.

On doctrinal matters there may be more difficulty in effecting a union; for the Congregationalists have a kind of free and easy doctrinal system, whereby every congregation is enabled to employ a minister who will teach such doctrines as please them. Such at least is the theory of Congregationalists, but owing to the great diversity of doctrines which necessarily grew up under such a system, and especially to the rapid growth of Latitudinarianism among Churches thus left to believe as much or as little as they pleased, the majority who still retained some affection for the primary truths of religion found it necessary to formulate a doctrinal standard to which all Congregational Churches are now required to express adhesion. But it is evident even from the address of the ten ministers that the new laws have not prevented a large proportion of Congregational ministers from slipping down to almost the lowest grade of infidelity in belief, for they remind the Presbytery that in this respect Presbyterians are in about the same quandary with themselves. After saying that the "Independents" of old had a hand in shaping the Westminster Confession, they add:

"We venture to say that those same symbols in reality are as faithfully retained by the Congregational Churches as by those of the Presbyterian order. The Unitarianism of New England must no more be laid to the charge of Congregational polity than the same change of doctrinal views in the Presbyterian churches of England."

We cannot pretend to predict whether the final result of these negotiations will be a sort of union, but it is perfectly clear there cannot be that kind of union which Christ intended His apostles to establish through the world, founded upon His teachings. He instructed them to teach "all things whatsoever He commanded;" but under such a compact of unity every congregation would have a different standard of doctrine. Indeed, the petitioners were very careful to state that any agreement which would be reached must preserve this diversity as one of its most essential conditions. It was indeed the only condition they thought it necessary to name even at this preliminary stage of the negotiations. This is of course what is meant when they say:

"It is to be assumed that the position is not taken which practically our Anglican friends in deploring division seem to hold, viz., that to attain the desirable end the other contracting bodies shall forego all their historical continuity, as the proverbial lamb, by being swallowed up in the wolf."

The real unity required by Christ—

unity of doctrine and discipline—secured by the acknowledgment of one Supreme Head, can be found only in the Catholic Church, and to her the negotiators must look if they really desire union.

THE RECENT ROYAL MARRIAGE.

The long talked of marriage between the Princess Marie, daughter of the Duke of Edinburgh, and Prince Ferdinand of Bulgaria, who is also heir to the throne of Roumania, took place on the 10th inst., at Sigmaringen, the home of Prince Ferdinand, before his acceptance of the Bulgarian princely throne. Prince Leopold of Sigmaringen, the father of Prince Ferdinand, resides at this town, and he received the Princess with great cordiality on her arrival by railway from Coburg.

Particular attention has been paid by the public to the progress of the negotiations preceding this marriage, both on account of the tie which is thus established between England and Bulgaria, and of the difference of religion between the contracting parties, as it is a mixed marriage, the Prince of Bulgaria being a faithful Catholic, while the bride, a grand-daughter of the Queen of Great Britain, is and will remain a Protestant, judging from present appearances.

It was at one time asserted that Prince Ferdinand and the Princess had both so far abnegated their respective religious convictions as to have arranged to be married in the Greek Schismatical Church, to which neither belonged; and as the Bulgarian people, for the most part, adhere to the Eastern schism the report had some semblance of truth; but the facts have shown that the report was a mere fabrication. There was a civil marriage, as is generally required by the civil laws prevalent on the continent of Europe, and the civil marriage was supplemented with a private marriage before a Protestant minister, which was regarded as part of the civil ceremonial, and which took place to satisfy the wish of the British Royal Family; but the solemn ceremonial was that which took place in the Catholic Church of Sigmaringen, the celebrant being the parish priest of the town, and the nuptial address being delivered by Mgr. Placidus, the Benedictine Abbot of Bueron.

In view of the unconcealed hostility with which the Czar of Russia has always regarded Prince Ferdinand, this marriage with the Princess Marie will be a strong assurance of the protection which England will afford Bulgaria and Roumania in the preservation of their independence, as they will form a neutral territory between Russia and Turkey, and will be an obstacle to designs which Russia may entertain on Constantinople.

There is good reason to expect that Bulgaria and Roumania will yet form one Kingdom, in which case the total independence of these Provinces will be further assured, though now they are nominally tributary to Turkey. It is also among the possibilities, we may even say the probabilities, that before long these Provinces will see the desirability of attaching themselves to the universal Catholic Church. There has been for many years a tendency in this direction, especially in Bulgaria, and it is becoming still more clear to the people that it would elevate the standard of morals among the people, as well as strengthening them politically against the encroachments of Russia, which is looking towards them with avaricious eye.

Among those who were conspicuous at the Catholic marriage were the Emperor William, who escorted the Duchess of Edinburgh, the Duke of Connaught with the Princess of Hohenzollern, Prince and Princess Leopold of Hohenzollern-Sigmaringen, parents of Prince Ferdinand, and his uncle, King Charles of Roumania.

The Home Rule Bill.

A Cabinet Council, lasting three hours, was held on the 17th, and it is rumored that the friction between members of the Cabinet as to the details of the Home Rule Bill showed a considerable augmentation since the last meeting. The financial terms of the Bill are said, however, to be substantially arranged. In the first Home Rule Bill the ratio of Ireland's contributions to the Imperial Exchequer was one-fifth, totalling £3,242,000 per annum. The new proposals, based upon juster data, will make Ireland's contribution only one-twenty-third, equaling £2,070,865 per annum. Another important feature in the Irish financial scheme is that a loan shall be granted from the Imperial to the Irish Exchequer to enable the Irish administration to start fair. The more reasonable of the Irish party will hesitate before opposing this financial scheme. The demands of the Redmond section that Ireland's contribution should be only £1,000,000 will not be entertained by Mr. Gladstone.

You may have many years to live, but life is not worth living unless you draw into it deeds of love, words of cheer, and acts of kindness and charity.

ARCHDIOCESE OF

The Archbishop Dedicates the Memorial Chapel of St. James.

On last Sunday, the Name of Jesus, the Archdeacon dedicated to the Memorial Chapel, St. James, by all the clergy of the solemn ceremony, immediately after High Mass, the extreme severity of the goodly number of the cathedral assisted of their new chapel.

The design for the chapel, supplied by Joseph C. R. C. A., Toronto, an architectural skill and played in every detail. The style is ornate, combining solidity and construction with the graceful finish. It is natural rock, and its solid stone masonry, fine every angle of the main porch and buttresses, confessionals, convey defective strength, a petty, grace and harm of the Catholic Church, Rock of Peter. Eight of white marble and sides.

The erection has been by a presentation of made by the clergy of the Archdiocese of Kingston, the Most Rev. James Pallium by his Inv. of Quebec in October, of about twenty ecclesiastical Provinces of the Province of New immensa assablage laity. The Archbishop being free to dispose presentation from people, according as him, chose to apply of a memorial chapel, cathedral, which will purposes on occasion logical conferences a gatherings, as also for the good Catholic people. On Monday bishop celebrated the newly dedicated chapel, patron, St. James Bene of a crowded devout worshippers.

The following list was read from the cathedral at High Mass:

Memorial Chapel. REVEREND Priests of the diocese. The Lady of Kingston. A Lady of outside parishes. A Kingston friend.

Total cash. Carpent by Children of Sanctuary of Cathedral.

Total presents. EXPENSED To Mr. George Newland. Other tradesmen and art.

Total cost to do. Deduct total cash received. Excess of cost over receipt.

For payment of the alone is responsible demand on the con Memorial Chapel. The ing goes to the Catho Fund exclusively.

goes to the Memorial the expense for heat seating, which the general meeting two to make chargeable. dral Improvement F works required for venience and comfort.

THE COMMUNION

Very Rev. Eneas Mc L. D., etc., in a

There can be no joyous season of serious consideration sublime fact of the Saints. The militant on earth with one another in and in defiance of They may have no relations; they may vast continents oceans; but are still ion. They partake of spiritual wine of held by the same holy bond of prayer in this "Kingdom Church Militant is in Scripture ("No scandala," but he only closer. The d surround with their brother, and pray earnestness that sent away. The Church them in Heaven and with them by con they may be chee aided in their way. They mourn over rejoice when they fight that is s

"There is joy in angels of God," at that are associated conversion of a sin it may be learned even one soul in when all Heaven return to virtu What better proof of the Communio in Heaven with below—"of Heaven this rejoicing of the The practice of the