THE CATHOLIG RECORD

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London, Saturday, September 9, 1899

CONSECRATION TO THE SACRED HEART.

The appeal of Leo XIII. to the world, entreating it to acknowledge the a Toller for bread, ruled by creatures, Christ as its Master and King, must have fallen strangely on the ears of this generation. Perchance it was world considers as essential to success. looked upon as the utterance of a vision. the wonderful transformation called ary, or made a subject for thoughtless Christianity. A practical love, therejest even as the sermon of Peter that fore, of the Sacred Heart steadles us day he confronted the Roman civiliza- against the onrush of false principles tion and bent himself to the task of and implants within us the germs of bringing it under the yoke of Christ.

Some time ago a man who had written against Christ gave, as he was nearing eternity, utterance to the following words : " Repose now in Thy glory, noble Founder ! Thy work is them always. The scene in the cathefinished. Whatever may be the sur- dral must have gladdened the heart be surpassed. His worship will grow young without ceasing. His sufferings will melt the noblest hearts-all ages will proclaim that amongst the sons of men there is none greater than Thou."

Remarkable and significant words inasmuch as they came from a man who had cast off from him the religion of his childhood, and who, after having tried to feed his soul with the husks of unbelief, declared when death was near, that the religion of Christ could alone satisfy the wants of human nature. He, as it has been said, came on earth him to his destiny, to console him in every sorrow, to leave no want of his nature unsatisfied. He did not preach in stately cathedrals, but on the mountain slopes, in the vallies : - whereever there were souls to save there He placed His pulpit. Not in the vain language of the sophist and rhetorician did He speak, but in simple, homely words that went direct to honest hearts and blossomed therein and brought forth fruit. We see Him footsore and weary, tramping the countryside, fearless and uncompromatter where it showed its head-but gunboat Woodlark to send a force of see Him also drying the tears of the rrowing and taking the outcast to

principles. The braggart and the man who knows too little to discern that he knows nothing pushes aside the sage and the scholar. All our energies must be devoted to what the world calls success. We too would have our brethren to stand not as idlers but to be in the front ever and always, for we believe that by so doing they can extend God's kingdom on

the High Church people of the city are very positive in the assertion that the We wish them, however, to remember Broad Church people are guilty of the conditions that must accompany the success that has any element of to be burned. So convinced are they permanency. The heroes of the that it was an act of incendiarism that Church have dominated whole generthey have offered a reward of \$2 000 ations not by material force but by a for the apprehension of the incendiary, faithful imitation of the virtues of Him and the Ray. Mr. Clendenin announces who taught in His school the virtues of that the reward will be raised, to \$40humility and obedience. When once 000 if necessary in order to clear up we grasp the fact that without these the mystery.

success is but failure, we have learned something. In our days of wealth, of childish display, it is consoling to recall the fact that the Saviour, obscure and contemned, wrought with

taken kindly to the decision of the Archbishops of Canterbury and York. out the assistance of anything the adverse to the use of lights in proces sions and of incense for liturgical purposes ; and though the prohibition is extremely moderate, and couched in such terms that it could be easily evaded, many prominent clergymen have declared openly that they will pay no attention to it, even to the ex-The faithful of London, if we may

"THE PARTING OF THE

WAYS."

The Ritualists generally have not

tent of professing obedience. The judge from their frequentation of the neutral party of peace, which has sacraments, understand this ; and we taken no part in the attack of the wish that the fervor manifested by Evangelicals upon the High Church. them on last Sunday may abide with are earnestly begging of the Ritualists to conform to the decision, but the prises of the future, Jesus will never of Bishop McEvay and caused him to decision itself declares that it has no rejoice that unto his keeping is given legal or coercive authority, and ask such a section of God's Church. by what principle a non-coercive law should be obeyed. Some of the Ritual

AFTER THE PEACE CONFER-ENCE.

true character.

The Daily Graphic says in reference It is a somewhat remarkable circumto the matter : stance, coming so soon after the great peace powwow at the Hague, that the Cossacks and British blueiackets came very near having a rupture at Han Kow, China, on the Yang tse-Kiang river a few days ago, and the matter was not settled by the new arbitration tribunal which was agreed upon by to teach man a model life, to guide the Peace Conference. An actual conflict was avoided only by the withdrawal of the Russians from the aggressive attitude they had assumed. An attempt was made by the Russians to eject workmen employed by the British firm of Jardine, Matheson, Short & Co., who were fencing in a piece of property in the district which belongs to them, though it is within the sphere of Russian influence. The Russians have several times attempted to seize this Algeria, has been directed and enginproperty, and again, a few days ago, they made a similar attempt to obtain possession, whereupon the British Conmising in denouncing iniquity no sul asked the Captain of the British

WAS IT INCENDIARISM? in every constitutionally governed country that a majority, and often Our readers may remember that the even a minority, of the people endeavor Rev. F. M. Clendenin, the pastor of St. to secure the victory at the polls for Peter's Protestant Episcopal Church at the principles they hold. Westchester, New York, protested

The clergy of France have not taken publicly to Bishop Potter in regard to any prominent part in the Dreyfus the ordination of Professor Briggs, to embroglio. Some of them are probably the Episcopal ministry. Recently that of opinion that the charges brought Church has been burned, and some of against the accused were true, and others probably have been convinced by the recent course of circumstances having burned the Church or caused it that they were falsely trumped up. The clergy have probably every shade of opinion among them on this subject, just as the rest of the French people ; but we have no doubt that their general sentiment is a desire to see justice done, and to have repara tion made to Drevfus if it be shown that he has been unjustly treated. In any case the sensational story about a proposed St. Bartholomew's massacre having been intended is evidently a

fraud upon the public, concocted by the brilliant reporters who in the first instance gave it so much publicity. France is not the only country in Europe which has had an anti-Semitic party of more or less strength. It is well known how badly the Jews were treated in Russia, and in Protestant Germany there has been more ill-feeling stirred up by Protestant ministers against the Jews than has appeared in any of the Catholic countries of Europe. As a matter of fact, the French officers who are so earnest in endeavoring to convict Dreyfus are by no means in collusion either with the Jesuits or the clergy, and they would resent the latter point out triumphantly that the interference of the clergy with their prosecution, whether the clergy would be for or against the accused. The Church is not carrying on any campaign against the Jews, but some of the leaders of the anti-Dreyfus camists, however, are willing to abide by paign are violent enemies of the Christian religion. Among these are Henri Rochefort, Arthur Meyer, and M. Pollonais. The two last named are the managers of papers which are violently anti - D:eyfusard, though they are

DESECRATIONS OF THE MAR. RIAGE RITE.

On Thursday, August 31, Judge Donovan of Detroit showed a disposi tion to minimize the divorce evil by putting obstacles in the way of those who were seeking for divorce decrees. He refused to grant one decree because it had been the usual practice to let four months pass between the filing of the bill and the final decree. whereas only one month had elapsed in the present case. Besides, he thought the case should have been brought up in Toledo, because one of the parties, namely the wife, has taken up her residence there. Detroit, he said, has already too many cases of its own to be dealt with. Notwithstanding

to be devoted to very questionable pur- first place, that though the question

The Salvation Army may not have been the first organization which incense, and the lawfulness of carry. thought of making money by advertis- ing lights in procession in public woring public marriages to take place at their gatherings, a small fee being charged at the door ; but at all events the army has frequently adopted this course, and has sometimes realized a considerable sum by so doing, part of is not a judgment in the legal sense." which has usually been applied towards furnishing the home of the couple married in this way.

The hint thus given has not been lost upon some men in business, and it has occurred a number of times that marriages have taken place in shop win dows as an adverticing dodge for the proprietors' business. The married couple on such occasions always receive a valuable gift for thus desecrating the sacred rite which has been instituted for the sanctification of those whom "God hath inined to gether." We are obliged to add with shame that some who call themselves ministers of the Gospel of Christ, have assisted in this desecration by accepting a somewhat larger fee than usual to perform the marriage ceremony.

The worst desecration of this kind of which we have heard, was an exhibition given last week in Detroit by a colored couple who agreed to make their public marriage one of the attractions of a show under the auspices of a worse than nonsensical society named "the Elks." This Association has been running an exhibition of animals, and a Midway Plaisance in that city for more than a week, and besides baby shows, couchee couchee and other indecent dances, the negro wedmum value. It is a decision which no ding together with a genuine Southern cake walk, was advertised as one of the attractions, and the programme was carried out, but we understand it was a Justice of the Peace who celebrated the ceremony this time, as no minister was found willing to degrade the marriage rite for the small pittance of of a fee which was off sred.

A despatch also informs us that a the same exhibition, another couple were married by a well known clergy. man of the Protestant Episcopal Church, \$25 being bestowed upon the couple as a bonus for the desecration. It is possible that the two stories have originated from one event, but whichever of them is the strict truth, the affair is a disgrace to any professedly Christian community. The first story is given in the local papers : the second appears in papers at a distance, and is perhaps given to throw an air of respectability about the transaction.

It is no wonder that Michigan, and especially Detroit, has attained so unenviable a reputation for the frequency of divorces granted there. when there is so little respect shown to Christian marriage that such a farce as that we have mentioned could be enacted there before many thousands SEPTEMBER 9, 1899.

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was brought before them for decision as to two matters-the liturgical use of ship in the Church of England-they do not constitute a court whose decisions are binding, and they have no coercive jurisdiction on the questions at issue, so that "their pronouncement And why is not the judgment of the highest authorities in the Church an authoritative pronouncement ? The reason is evidently because the supreme authority of the Church is not vested in the Church itself, but in the decrees of Parliament, i. e., King, Lords, and Commons. This complete subjection of the Church to the civil authority is precisely the point against which the Ritualists most vehemently protest ; and their protest is based upon the correct principle that the Church derives, not from the State, but from Christ Himself directly, its commission to teach all things whatsoever He commands, and not what the State desires she should teach. But this principle cannot be applied to the Church of England, which was created by the State, and which derives from the State all its authority. It has not, therefore, any authority within itself either to define what must be believed or what discipline is to be followed in matters of liturgy. It must look to the laws which the State has framed for all such matters. Herein, therefore, we see a first reason for which the victory gained by the Low Church party in securing a decision somewhat favorable to their views is of a mini-

reverence. But it may be said that it has a ertain moral force, inasmuch as it makes manifest what the highest ecclesiastical authorities believe should be the rule of conduct to be followed by the clergy in conducting the public worship, so that they who refuse to conform to the rule laid down put themselves into the position of rebels against the only authority which they themselves admit ought to be obeyed.

one is bound to obey or regard with

To ascertain what force there is in this, let us see what the Archbishops really say on the subject.

They state that in the rubrics of the Book of Common Prayer there is noth ing either enjoining or forbidding the use of incense. From this some draw the inference that what was used in worship before the Prayer Book was compiled may be used still, and the Bishops say that ceremonies which are brief, long in use, and not important, are actually commonly used in the Anglican churches, such as the exclamation "Thanks be to Thee, O God, for thy holy Gospel !" used immediately after the Gospel of the Communion service. But they add that " no Bishop

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imitating. The liturgical use of incense is beautifully suggestive of the united prayers of the celebrant and the people ascending to the throne of God, in accordance with the words of David : " Let my prayer be directed, oh God, as incense in thy sight." Nevertheless it is not used in the Catholic Church, except on special occasions and in very solemn Masses. In fact, outside of the Catholic cathedrais there are probably three or four hundred Masses celebrated without incense to one at which incense is used, whereas the Ritualists appear to use it on every possible occasion. At all events, it is well understood by Catholics that its use does not pertain to the essence of the Holy Sacrifice of the M 388. The other matter treated by the two

Archbishops is the use of lights in public worship. It was at first stated that they have prohibited their use, but the text of their judgment shows that such is not the case. They disapprove only of the use of lights in processions, so that they do not forbid their use on the table (or "altar") during the Communion service. In fact, instead of the Archiepiscopal decision favoring Low Church views, it seems to us that, on the whole, the usages of the Ritualists have been sustained ; and this, in fact, is the view which certain Ritualistically inclined clergymen, with whom we have recently conversed, take of the matter.

Lights have been regarded in all countries as symbolical of joy and triumph, and their use even produces these feelings in man. Hence they are commonly used for illumination purposes on all joyful occasions, as in torch-light processions. Their use it so natural on these occasions that i appears to border on the absurd to pro hibit their use for liturgical purposes the more especially as they are pecu liarly appropriate to signify the ligh of Gospel truth which our blesse Lord came on earth to spread, and Christ Himself is symbolized in Scrip ture (S:. Luke il, 32) as "a ligh to the revelation of the Gentiles. Such a prohibition is an attempt t suppress the voice of nature itself.

PARENTAL EXAMPLE.

Bishop Vincent, of the Methodia church, of the United States, while r cently addressing the Summer Scho Assembly at Chatauqua, expressed th opinion that Methodists would do we to follow the example given by Cath lics in the training of children from their earliest years to respect their r ligion and to pay proper attention the public worship of the Church He said that a Catholic mother begin with her child when but six month old, and instills into his life the ve life of her Church and teaches hi daily and hourly even to respect th Church and its worship. He show many instances where the Catho Church brings its children up from i fancy to be and do as the Chur teaches, thus the child grows up ut the Church, while Protestants all their children to drift away with special care and but little instructi along church and religious lines. " is wrong," said he. "and while I do; admire their doctrine in many respec I cannot but admire and comme their methods of training the you and their strict devotion to the Chu they love." While we freely admit that Bisl Vinceat's statement of the case is the most part correct, we regret have to say that there are still me Catholic parents who are very ren in their duty in this regard. Th are many who speak slightingly their religion and its practices, a who have always something di spectful to say in regard to the cle and members of religious orde When such language becomes ha ual, of course the children also bea and thus they grow to disrespect clergy and their religion likew Other parents disregard the law the Church, and do not fulfil t' personally. It is well known that ample goes further than mere prec and those parents who thus give a example to their children, are res sible for the fact that the chile grow up into habitual neglect of t religious duties. It is the duty of parents to gi good example to them by fulfillin the duties of religion ; by being f ful and attentive to their praye home, by attending Mass on all days and holydays of obligation honesty in all their dealings sobriety and charity, and by freq ing the Sacraments at reasonable tervals and especially by properl straining their tongues from The children will thus be taug

themselves Jews.

"Now we have come to the parting of the ways, and even before the various Bishops have formally issued their anti Ritualist order prominent clergymen have raised the flag of rebellion and defiance. The High Church party seems hopelessly divided as to whether to temporarily obey or openly defy." A SENSATIONAL FABRICATION. The trial of Captain Dreyfus has been made by some of the press reporters the occasion for misrepresenting the position of the Catholic Church. and especially of the Jesuit Order,

toward the accused man. It has been very confidently asserted that the Church and the Jesuits have ranged themselves against Dreyfus because he is a Jew. and that in fact the whole anti-Semitic movement which resulted in several parts of France, and in

the decision, at least in appearance.

eered by Catholic priests. In connection with this statemen and for the purpose of exciting public horror against the intriguing Jesuits, it was asserted with great confidence bluejackets to protect British rights. by the same correspondents that on St. the Judge's punctiliousness, he found

His bosom. His words never grow silent : they live and breathe in human souls upbearing to the throne of God withdrawn again from the territory as the faith and love and hope of countless millions. It was reserved for Christianity, says Lecky, to present

to the world an ideal character which throughout all the changes of 1800 years has inspired the hearts of men with an

impassioned love, has shown itself capable of acting in all ages, nations, temperaments and conditions, and has done more to regenerate and soften mankind than all the disquisitions of and the Rev. H. W. Garth, rector of philosophers and all the exhortations the Protestant Episcopal Church of of moralists : and to Him Leo. XIII. exhorts all to turn, as the only refuge from the indifference and concupiscence that befoul the world, and to learn from the Sacred Heart of the Son of God that meekness and humility ity to no person or book in this world, which He taught so well.

Some may think the devotion to the Sacred Heart to be a new thing in the myths and legends."

Church. It is, however, as old as Christianity itself. It was practiced by the devout of all ages: Its praises were lief that the inspiration of Shakespeare chanted by a Bernard and Bonaventure. and Browning differed only in a de-As time went on the devotion must have gree from that of Isaiah and Paul. appealed to many a saint and teacher : The Bible was simply the literature of but the task of placing it formally be the Jewish people, and everything fore the world was entrusted to a contained therein should be interpret humble nun who, humanly speaking, ed in the light of this fact. had no qualification to commend her for the enterprise. The devotion has pared to go so far in an Agnostic spread over the earth, and to day the direction as some of their United children of the Catholic Church bend States brethren, and the congregation

adorable because it is the Heart of the Two of the congregation rose at the understand the things of God and the plaudits of the hearers, protested strength to practice them.

preacher. Nevertheless, the preacher The wrangling and noise of the has some adherents, and the incident

m irs, and we are too much inclined to warmth by the Church of England their influence, except in a lawful sole purpose of which is to make a pile have hitherto done. ad opt its standards and to embrace its people of the locality. The Archbishops of money, which in some instances is The Archbishops

This was done, and the Russians promptly withdrew, leaving the British in possession. The bluejackets were soon as it was certain that the aggressive movement was ended. -----

AGNOSTIC TEACHING.

A sensation was produced in a the intended atrocity. small church at Ste. Agathe, a summer resort near Montreal, in the Province of Quebec, on Sunday, the 27th uit. The church, is an Anglican one, Narragansett Pier, preached a discourse on the lines of the Agnostic wing of the United States Episcopal ians. He said : " the Bible is full of mistakes ; that God has given infallibil-

that the stories of Adam and Eve, Jonah and the whale, etc., are but

race. It has been the case in France, Among other unusual statements utas in some other countries, that many tered by the young divine was his be. Canadian Anglicans are not pre

political power and influence through divorced. their great wealth, and also through the Masonic societies, of which they are low in adoration before that Heart, manifested their disapprobation of fluence, too, has been in a great measthe symbol of love for mankind and this teaching in a very decided way. ure the cause of the anti-Catholic not only in Michigan, but in many Son of God. It will give us light to conclusion of the discourse, and, amid has adhered during the last quarter of the total want of respect for the sacredpublicly against the views of the

world fill our ears with confused mur- has been discussed with a good deal of good Catholics of France to counteract tractive features of public shows, the making use of it quite as freely as they stress on the matter of the employment

Bartholomew's day, or the eve of that it necessary under the law to grant festival, there would be a repetition of three decrees of separation that day, and another case was still on the list the awful scenes which are commonly recounted as having taken place for adjudication. He refused to do when the celebrated massacre of St. more in this case than hear the evidence postponing further procedure for Bartholomew's eve was perpetrated. It was part of the story, however, that a week, because he had made it a rule the Jews throughout France, not the not to grant more than three divorce Protestants, were to be the victims of decrees on one day. We admire the Judge's wish to keep the divorce list St. Bartholomew's day is now nest as small as possible : but it is like atthe feast of that saint having occurred tempting to stop the Falls of Niagara on August the 24th, and yet there was with a pitchfork, to try to counterno anti Semitic uprising of any kind, act the effects of lax divorce laws by putting small obstacles in the way nor has there been produced a particle The remedy needed to be applied must of evidence to show that any such uprising was contemplated, either by be something more effectual. Michi

the Church or by any of the political gan has now more than one divorced factions which are numerous in France. couple for every dozen who are joined in matrimony. The Jews as a class are not indeed Since 1870 the population of the popular in France; but this is for

social and political causes, and not on State has doubled, but the number of account of any hatred entertained to- divorces has trebled, the total number ward them because of their religion or granted in 1898 being 1808. Accord ing to recent statistics published there appear to have been among these a Jews are engaged in the brokerage few Catholics who obtained divorces in business, and have dealt hardly with order to legalize the separation of the small property holders whom they husband and wife, but not for the got into their power by lending them purpose of being married to other money at usurious interest, whereby parties, as it is stated that there is no they at last got possession of their record of any divorced Catholic having property. It has likewise happened remarried any other person than the that many Jews have exercised great one from whom he or she had been

The increasing number of divorces year after year is, unfortunately, not usually leading members. Their in- the only evidence of the deterioration of morals which is gradually going on, policy to which the French Republic other States. Another manifestation of a century. All these causes have ness of the marriage tie, which is gradoperated to make them unpopular, but | ually growing up among the people, is

of applauding spectators, whose coars j kes indicated the amount of respect they have for so sacred an institution. Speaking here of the Elks' show, it is proper to remark that this same society has recently given exhibitions of a like kind in several cities, under the name of "Carnivals." These exhibitions have very properly had passed in Apostolic times from the Jewish to the Christian ritual, there been condemned by the Bishops and the Catholic press, and we earnestly entreat our Catholic readers not to give any countenance to these disgraceful shows by attending them, or co-operating to promote their success in any way.

THE RITUALISTIC USE OF IN-CENSE AND LIGHTS.

The text of the decision arrived at by the Archbishops of Canterbury and York in regard to the use of incense and lights for liturgical purposes, which all things, they recommend to the was announced as being a great clergy of the Church, even in regard to victory for the Low Church or Protest. ant party in the Church of England. proves to be not at all so great a triumph for that party as it was at the purpose of "sweetening" churches. first reported to be, and as a victory it is scarcely worth all the jubilation churches where incense has been used

which has been wasted over it. that "We (the two Archbishops) are and so the use of incense will be conobliged to come to the conclusion, that tinued. At all events it will certainly the use of incense in the public wor- be the general opinion of the public

not at present enjoyed nor permitted by have resulted in the bringing forth of the law of the Church of England." a very small mouse. In fact the de-But this statement is so modified by ciston has brought out only one truth other declarations of the mandate as to prominently, and that is the decisive leave the matter as much in doubt as supremacy of the sovereign, that is to it ever was, and to give a loophole to say, of the civil authority, in regard to the Ritualists who are much attached all controversies in the Church of to the use of incense, whereby they England, whether they regard faith or there has been no movement on the the frequency with which marriages may escape the odium of disobedience Church discipline. We may here also part either of the Church or of the are now celebrated as one of the at- to the Archiepiscopal mandate, while remark that the Ritualists put far more

of incense than does the Catholic The Archbishops explain, in the Church, which they are supposed to be

ould be wise" in permitting introduction of any ceremony which is conspicuous, not sanctioned by long. continued custom of our Church, and of such a nature as to change the general character and aspect of the service." On these grounds they say that if it could be shown that the use of incense

would be a strong reason for retaining it, but this they deny to be the case, and conclude that the Church of England ceased to use incense " for greater simplicity of worship," for "conformity with New Testament usage," and "to revive the ways of the primitive Church." Yet they add : "It would always be possible, if some great occasion made it suitable, for the sovereign, with the advice of the primate, to order a great ceremonial in which the use of incense should form a part." Above this matter, greater toleration of one another. They add that incense may be used even now when it is needed for It is highly probable that in the the clergymen will suddenly discover We are told, indeed, in the decision | that their churches need "sweetening," ship, and as a part of that worship, is that the labors of the two Archbishops