THE CATHOLIC RECORD.

FEBRUARY 18, 1905.

and State will result in a great injury to religion if it be adopted.

Nevertheless, it has been announced that the policy of the new Government, under M. Ronvier as Premier, will be substantially the same as that of M. Combes. Notwithstanding this announcement, it is the general belief that M. Rouvier will moderate greatly the provisions of the bill offered by the ex-premier for adoption by the Chamber of Deputies.

We do not hesitate to say that if M. Rouvier should take pattern after his predecessor, the reign of his Government will be short like that of Premier Combes himself. It needs only that a vigorous leader should arise to lead the Catholic party so that the Infidel rulers of France may be driven to the wall. Such a leader must arise before long, and we do not doubt that even Lutherans and other Protestants, and perhaps even Jews, will follow his leadership to prevent the attempted abolition of religion.

The devil has been laboring for nearly nineteen centuries to overthrow the religion of Christ, but has not succeeded in his efforts, and it is not to be expected that M. Rouvier will be any more successful.

Christ has built His Church apon a firm rock which cannot be destroyed, as He has promised to remain with His Church as its protector to the end of time, and that Church will overthrew all the powers of darkness which combine for its destruction. " The gates of hell," according to that promise, "will not prevail against the Church," which is the work of the living God, the pillar and ground of truth.'

PSYCHICAL MANIFESTATIONS.

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A recent effort made in London, England, to establish spiritual communication between the living and the dead, ended in an amusing flasco, which is recorded frankly in last month's issue of the Journal of the Psychical Research Society, the main purpose of which is to investigate communications of spirits with each other, whether of the dead or the living, who may be separated from each other by long distances.

The failure of the attempt to institute communication, as above referred to, is described in a despatch from London as being the result of a sealed communication which was given to Sir Oliver Lodge by Frederic Myers some years before the death of the latter, and which Sir Oliver placed in a back, that it might not be opened till after some considerable time after Mr. Myers' of the States, resulting in a diminishing death, and then only when the dead man should have communicated the contents of the enclosure through a spiritualistic medium.

A medium was found who claimed to have received the desired communication from the dead man, revealing the contents of the envelope by means of " automatic writings," in which art the medium (a woman) had exhibited considerable skill. Sir Oliver Lodge decided that the time had come when the sealed communication should be opened, and the Council of the Psychical Society was called together to witness the verification of the actual inter. course thus to be established between the living and the dead.

The "automatic writer with Christian then re corded the messages she had received from the supposed spirits, but when the envelope was opened there was found THE LUTHERANS TO THE FORE. to be no resemblance between its contents and the message said to have been sent by the dead man. This is The Lutherans of France appear to be fully alive to the danger to which only one of many attempts which have been made by spiritualistic mediums to Christianity itself is exposed by the persuade audiences that they had repolicy which was adopted by M. Combes, the expremier of that ceived messages from the spirit world, but we understand that this was the country, to abolish all connection befirst systematic attempt made to estabtween Church and State. M. Combes lish such communications as actual did not aim merely at the Catholic facts.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Ganade, March 7th 1976 the Editor of The Carnolio Recor Londos, On:

Dear Sir: For some time pash I have read four estimable paper, This CATHOLIC REC RD. ad congratulate you upon the manner in thich I is published. which i Its ma Its matter and form are both good; and a truly Cathelic spiri, pervades the whole. Therefore with pleasure, I can recommend the hefathful.

la to B g you and wishing you success, iev me to remain.

sei g von and Wismin. Bellev- me to remain. Yours bfully in Jeaus Christ. D FALCONIO Arch, of Larlssa Apost. Deleg.

ONDON. SATURDAY, FEB. 18, 1905.

DISERVEDLY SNUBBED.

The election of Mons, Paul Doumier to the Presidency of the French Chamber of Deputies was a severe blow to the Ministry of Premier Combes, and was the first positive indication that the Chamber had lost confidence in the Government.

M. Doumier was at one time Governor-General of French Indo-China, and in that position manifested an administrat ive ability which marked him as a statesman of great promise. He was particularly indignant against the Combes Government when the disclosures were made to the effect that the Government was making use of the machinery of the Masonic lodges for the purpose of spying on the officers of the army and navy, and he led the aggressive movement against the Government to which these disclosures gave occasion, and which finally resuited in the overthrow of the Combes Government.

It was during the debate on this matter that the Grand Master of the Orient stated in his evidence that the eath of Masonry obliged him to put in the second place his duty to the country, his oath taken in the Masonic lodge being of first importance in his estination and in the estimation of all Free Masons.

M. Donmier was chosen by the opponen's of M. Combes to contest the Presidency of the Chamber against M. Brisson, the Government candidate. precisely because of his determined opposition to the spy system, and he was elected by 265 against the 240 who voted for the Government candidate. The pretence of M. Combes that he had still the confidence of the Chamber was, therefore, a sham, as he had been severely rebuked by M. Doumier's election.

Now Premier Combes is again meet-

article. Will M. Rouvier endeavor to keep up the cheat, or will he submit to the force of public opinion, and admit that the monks have been more than a match for the French Government in this petty transaction ?

THE EVANGELIZATION OF CATH-OLICS.

At a meeting of the Conference o "the alumni of the Congregational, Diocesan, Presbyterian and Wesleyan Theological colleges of Montreal, held a few days ago, a number of minis ters, including members of the faculties of these institutions, aired their views on the question of "the relation of Protestantism to Roman Catholicism,' and, considering the mixed character of the assemblage, it is not without some surprise that we find that the speakers were able to express views in regard to Catholics which were acceptable to the entire gathering. We are informed in the report of the proceedings as given in the Montreal Witness of Jan. 31, that " all agreed that no good is to be done by attacking Roman Catholicism, or by the old methods of controversy, but that Protestantism can reach the hearts of the people by holding up the testimony for the truth. and above all, by placing in their hands the Word of God, and leaving it to

bear its own testimony." The speakers were Rev. G. L. Gilmour, pastor of a Montreal Baptist Church, Rev. Drs. Amaron and Seringer, both, as we understand, of the Presbyterian Church, and Rev. Messrs. Jackson and Taylor of the Methodist Church. The meeting was presided over by Rev. W. T. Halfpenny, also a Methodist.

Though we are told that the " Diocesan " College, which we presume to be Anglican, took part in the meeting, we do not notice that any Anglican clergymen participated in the discussion, from which we infer that Angli cans had but an infinitesimal share in the matter, if they were present at all. How very fraternal !

And it was agreed that the old methods of attacking the Catholic Church have failed utterly, and must be abandoned hereafter ! All the accusations of the sects that the Catholic Church is unscriptural and idolatrous, with the statements of the Presbyterian or Westminster Confession of Faith that the Pope is the " Man of Sin," and the Catholic Church " the Synagogue of Satan," must be expunged

after doing duty for nearly three centuries of usefalness ! The Bible is now to be given to Catholics, from which they must extract the truth for themselves. But may not we find Quakerism, or Eddyism, or Dowieism, or Doukhoborism there instead of Bap tistism, Methodism or Presbyterianism, as so many sectaries have done when not guided by the authority of the Catholic Church, which is undoubtedly the one Church which has come down to us uninterruptedly from the Apostles ? Shall we not find in the Bibles with which the amalgamated or

federated sects will furnish us, that we must hear the Church which Christ established and which has come down to the present day with St. Peter's successor, and the successors of those Bishops, (Protestant Bible, "overseers") whom the Holy Ghost from

the beginning placed in authority " to rule the Church of God ?' vnich may (Acts, xx 28.) And the Bible to which these harmonious teachers are to give Catholics access, is it the Bible which the Presin the United States Circuit Court of byterian Confession declares to be "the Word of God written," and "the Monks, whom M. Combes has expelled only way of man's salvation," or the Bible as it has been mutilated by Dr. tions, entered suit against the French Lyman Abbot, Drs. Briggs and Mc-Government for selling in the State of Giffert of New York, and Canon Henson New York and in the United States, of Westminster Abbey, London, Eng.? Surely it would be wise to settle this point satisfactorily before undertaking to enlighten Catholics, who if they are to receive Bibles from the hands of these latter exponents of Protestant. ism, would find them to consist only of the covers. Dr. Gilmour lauds Popes Leo XIII. and Pius X. for encouraging the preaching of eloquent men, and the reading of the Scriptures, and because "now Catholic books of devotion contain diminishing birth-rate and the loosenportions of the Epistles and Gospels which, if people read them aright conand the sham liqueur will not be allowed tain enough to save and lead them to

at a later period the Venerable Bede devoted his life to meditation of Holy Scripture, from the time he entered his monastery at the age of seven years, as he himself informs us.

These are names honored in the Catholic Church, which continues to venerate the Holy Scripture, as she did centuries ago, while Protestantism is to-day endeavoring to undermine the faith of Christians and is casting doubt upon the most plainly revealed truths. In this regard Dr. Amaron

licism and Evangelical Protestantism are as far apart from each other as the east from the west ;" though he undoubtedly meant by this something different from what we have explained. We cannot close this article without quoting one admission of Rev. J. L. Gilmour, who said : "The principal

was right in saying : "Roman Catho-

features which give the Roman Catholic Church its strong position (are) its continuity, its unity, its compre hensiveness, its adaptiveness to different temperaments, its unique organization, and its readiness to meet new demands."

Well we shall not deny that these are characteristics of the Catholic Church some of them in an evident sense, and others in a sense which may not have been intended by the speaker : but it will be remarkedat they are neces sary characteristics of the one true Church of Christ. The continuity of Christ's Church was assured by our Divine Saviour when He declared that the gates of hell should not prevail against it, and when He promised: " Lo! I am with you all days to the consummation of the world." Presbyterianism, Methodism, Baptistism, began to exist from fifteen to seventeen centur-

ies too late to possess this continuity. Unity is one of the recognized marks of the true Church, inasmuch as Christ established but one Church, to which " the Lord added daily such as should be saved." (Acts ii. 47.) To this we must likewise add that Christ declared there should be one fold and one shep herd for this flock. (St. John x. 14.) Surely this unity does not exist be-

tween the sects which were represented at the alumni meeting, nor is it even to be found in them taken separately. Comprehensiveness we take to mean

here its suitability to the needs and aspirations of all nations. The local churches of Protestantism which have to adapt their doctrines to meet the ever-changing whims of men, cannot possess this mark of the true Church of Christ, which should teach everywhere "the faith once delivered to the saints," and which should be unchanging in its teaching at all times and in all places. The revisions of the Presbyterian creed in the United States and Great Britain are too recent occurrences that we should forget that it cannot possibly be that one faith of which Christ's Apostle speaks ; and we all know that the other denominations which were represented at the alumni meeting have made similar changes from time to time.

We need not continue the category of qualities of the true Church as suggested by Rev. Mr. Gilmour's remarks. We have gone far enough to show where truth is to be found. We shall add only a few words which we take from that able and popular work "The Faith of our Fathers" by the illustrious Cardinal of America, the present Archbishop of Baltimore :

rected, the weak are nourished," and fulfil their duties toward one another, falls far short of Bishop Doane's desires, and toward their children as Chris tianity teaches them, we may rest tianity teaches them, we may rest absolutely assured that the other prob tems will solve themselves. But if we have solved every other problem in the wisest possible way, it shall profit us nothing if we have lost our own nothing if we have lost our own national soul; and we shall have lost it, if we do not have the question of the relations of the family put upon the proper basis."

Such being his convictions, he virtually told the conference, the object of whose meeting was professedly to take the first steps toward the preservation of Christian marriage, and the Christian home in America, that these sacred institutions are being threatened by two or even three, menacing forces, the frequency of divorces, and the predominance of polygamous principles in Utah, Idaho, and other Western States, and the prenatal destruction of infant life. The Presid ent said, further, addressing himself directly to Bishop Doane :

"It goes without saying, that for the race, as for the individual, no material prosperity, no material growth, no artistic or scientific development will count if the race commits suicide."

The conference had not in it any Catholic representatives, as the Catholic ecclesiastical authorities have not found that any Catholics worthy of the name have availed themselves of the opportunities afforded by the existing lax laws of divorce to break up their homes and remarry. Prevalent as are these practices among Protestants, Catholics have not so far to any appreciable extent sought to obtain divorces through the courts, aware as they are that the law of the Church is inexorable on this point, that for no cause can their marriage be dissolved and permission given them to be married to other parties. This is, in fact, implied in the President's words when he says that " the loosing of the marital tie ' takes place " among the native American families." It does not occur among the families (of Catholics) who have recently come from other countries, nor among the (Catholic) children of such families.

There is another reason for the nonparticipation of Catholics in the interchurch conference, which is, that no other Church stands upon the firm principle which Catholics hold to be immutable, that no human power can grant the permission for parties to be divorced from the marriage tie when once that bond has been completed. It is not to be expected that the sects will take their stand upon this fixed principle of the Catholic Church, from which she cannot withdraw; and therefore the Catholic Church can only wish well to the movement among Protestants towards making the divorce laws less lax, while they are approximating toward the position of Catholics, though they will not come up to it.

The stand of the Protestant Episcopal Church comes nearest to that of the Catholic Church. But even at its last General Convention or Synod, it did not go further than to forbid the re-marriage of divorced persons in every case except that the so-called "innocent party" may marry again, after the lapse of a year after divorce. The High Church party, including Bishop Doane, does indeed desire to bring the Protestant Episcopalians to take the uncompromising position of the Catholic Church, but they have

will not remedy the evil. It permits "the innocent party" in the divorce case which has been adjudicated by the courts, to marry again after the lapse of a year. Who will be so blind as not to see that the court never enters into the consideration of any charges against the prosecuting party, when there is an agreement or understanding between

the complainant and the respondent to get a divorce decree ? The respondent simply lets the decree pass by default, and in such cases the innocence of the so-called innocent party is but imaginary; and this frequently occurs. In any event, it is right for us to remark that it has been admitted by the leading P. E. Bishops that the question is one which depends upon the divine law of marriage, "what God has joined together let no man put asunder." Under this law there is no difference between the innocent and guilty parties in regard to the liberty of marrying again. If the innocent party is free to do this, there is no reason why the guilty party should not have the same right. If one party is completely freed from the bond of marriage, there is no just cause either in reason or Scripture why the other (say the guilty) party should be forbidden to remarry.

We cannot suppose that President Roosevelt's words are but empty expressions, for he is known to be a man of plain speech who means what he says. We have, therefore, in his pronouncement on the subject of divorce, an indication that he will make a resolute effort to put an end to the divorce evil, which has become a serious danger to the well being of society in the United States; and in the high position which he occupies, we have no doubt that his advocacy of the permanency of the marriage tie will have great weight in the direction of making marriage more universally respected, and of diminishing the number of divorces. In fact, he has already taken the first step toward this end, having sent a message to Congress on Jan. 30, pointing out that recent statistics of divorce are lacking from which an intelligent conclusion can be drawn in regard to the present condition of the country on this point. He says : " No such statistics have been collected by the Federal Government since 1886; and but few of the States have provision for the collection of such statistics. He states plainly also that his reason for calling the attention of Congress to this matter is that "there is a widespread conviction that the divorce laws are dangerously lax, and indifferently administered in some regard for the sanctity of the marriage relation."

His recommendation is that "co-operation among the several States should be secured, to the end that there may be enacted upon the subject of marriages and divorces, uniform laws containing all possible safeguards for the security of the family."

He concludes his message saying : "I deem the matter of sufficient general importance to recommend . . . appropriate legislation to collect and publish statistics pertaining to that subject covering the period from 1886 to the present time." We wish the President every success

been making the effort in this direction in his effort to bring the laws on this subject into conformity or years without success, and it does

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mpon M. Rouvier, should the new premier follow closely the policy of his predecessor. This time the rebake comes in the form of a decision reached New York city. The Chartreuse from France under the Law of Associathe Chartreuse liquear put up in bottles with the labels of the Carthusian monks of la Grande Chartreuse in France. The Court granted an injunction forbidding the sale, as it was proved that the French Government, in confiscating the property of the monks, did not succeed in confiscating the secret of manufacture of the famous liquear, the monks having carried this secret with them. The French Government was, therefore, selling the liqueur under false pretences when it used the Chartreuse labels. to be imported into or sold in the light." United States at all, unless the rulers of France admit the cheat of which M. Combes was guilty by making a new label.

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We have no doubt that the courts of other countries will follow the example of the United States Court when the matter is duly brought before them. and the French Infidel Government will ice has brought upon it.

The monks are now manufacturing their cordial in Tarragona, Spain, and

And why now? Has it not always been the practice of the Church to instruct the people by means of these Epistles and Gospels? At the present

moment, are not the sects paralyzed by the number of their ministers who ing from the Bible whole chapters and even books? It is now only the Cathhave to pocket the snub which its avar- olic Church which stands guard over the whole Bible as the unerring Word of God.

Nearly sixteen centuries ago the it is bottled with the label, "Liqueur great St. Augustine wrote: "Here" Peres Chartreux," which will be the (in Holy Scripture) wickedness is cor-

"We may rest assured that an all-"We may rest assured that an all-wise Providence Who commands His Church to speak in His Name, will so guide her in the path of truth that she hall never lead into error those that follow her teachinge."

The Catholic Church does not need to be evangelized by any conglomeration of discordant sects which have neither "continuity, nor unity, nor comprehensiveness." The resolution of the Montreal Theological alumni to desist from their former methods of controversy on disputed points is certainly wisely taken, whatever we may think of their plan to get Catholics to "read the Bible."

PRESIDENT ROOSEVELT ON THE DIVORCE QUESTION.

President Roosevelt has declared himself plainly to be among those who will endeavor to put a stop to the ing of the marital tie among the native Catholic law of absolute indissolubility of American families.

This declaration was made at the interchurch conference of Protestant Churches which took place at Washington, D. C., a few days ago. The President spoke at the conference on the invitation of Bishop Doane of Albany, of the Protestant Episcopal Church, and while making this declaration the scarcely preach a sermon without tear- President said that so great is the importance of this question that questions

> social life, the home, preserved." He continued :

not appear that there is any more morals.

prospect of success now than there has been. We are, however, in full sympathy with any movement which may tend toward making the bond of mar-

riage stronger than it is at present, when for the most trivial causes divorces may be obtained through the courts in almost any state of the Union. We have no doubt, however, that the pronouncement of President Roosevelt in favor of a more permanent marriage tie will be of some weight towards remedying the existing evils of Church in propounding this policy, for his desire is to see all religion abolwhich he speaks, namely, not only to-

ward checking the divorce evil, but likewise the other two evils to which he refers less directly, the results of which also tend to race suicide.

It is significant that the President's address was delivered in presence of Bishop Doane, on the Bishop's invitation, as the Bishop is one of the most earnest advocates for the adoption of the the marriage tie by the Protestant Episcopal Church. The President said addressing Bishop Doane directly :

"Therefore, Bishop, I count myself fortunate in having the chance to work with you in this matter of vital importance to the national welfare.

This seems to imply that President Roosevelt's efforts to have the marriage laws amended and made uniform throughout the whole country, will be like the tariff and the currency of the along the lines of the laws of the Cath-American Republic are really of no olic Church, which are, indeed, the importance beside "the more vital only lines which will correct the question of having the unit of our divorce evil; for it ought to be well

understood that the canon under which tional Synod held at Paris, after a full

"If the average husband and wife whole proposes to operate, and which a unanimous vote that the proposed

It has long been known to close obished, and God dethroned. Jews and servers of the methods of mediums that Protestants will be as much and even their messages from the spirit world more affected than Catholics by the are nearly always, if not always, frauduabolition of the budget of Public Worlent; and there is in Chicago a confidential establishment which sells outfits by ship, as the rabbis and Protestant min means of which exhibitions of spiritisters have received salaries from the Government which were actually ual manifestations highly satisfaclarger than those given to the Catholic tory to easily deceived audiences clergy, the reason adduced for this can be made at will by smart mediums. being that the former have families These outfits consist in garments suited to support, whereas the Catholic to the state which the spirits occupied priests are unmarried. No mention is during their life on earth, trampets made by M. Combes' followers in the whereby changes could be made from Chamber of Deputies, of the fact that one voice to another, crowns, hands, the payment made to priests is a heads, veils and full-sized figures of partial compensation for the appropriamen and women whose spirits were tion of the property held by the Catho supposed to appear or materialize. A lie Church before and during the complete set of spiritualistic parapher-French revolution of 1792, whereas the nalia by which these manifestations are payment to the non-Catholic clergy is produced costs from \$50 to \$1,000, a gratuity. The loss of these salaries, according to the amount of deception however, is regarded by the Lutherans required. and other Protestant or non Catholic

The thing which is most astonishing bodies as a severe blow to their religabout these exhibitions is that, ion, and recently, the Lutheran Naafter the many times they have been the Protestant Episcopal Church as a discussion of the issue, decided by many people who allow themselves to be duped by them.

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sented, but assured him I should make Conscious of my brave appearance, I them for me not to know Arthur when During his connement a ranciscan St. Bonaventure, that he pointed to the Patrick's Day. RED STAR NEWS CO., Lon-but a sorry priest if my heart were could not help strutting as we passed I cast my eyes on him. Would you friar came to him with food, and cheered crucifix, when asked by St. Thomas to don, Ona 1374-8

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