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future designation of the genuine 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 CATHOLICS.

At a meeting of the Conference of "the alumni of the Congregational, Diocesan, Presbyterian and Wesleyan Theological colleges of Montreal," held a few days ago, a number of ministers, 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 cannot close this article without quoting one admission of Rev. J. L. Gilmour, who said: "The principal features which give the Roman Catholic Church its strong position (are) its continuity, its unity, its comprehensiveness, 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 remarked that they are necessary characteristics of the one true Church of Christ.

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.)

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.

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 usefulness! The Bible is now to be given to Catholics, from which they must extract the truth for themselves.

It was during the debate on this matter that the Grand Master of the Orient stated in his evidence that the oath 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 estimation and in the estimation of all Free Masons.

M. Domnier was chosen by the opponents 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 205 against the 240 who voted for the Government candidate.

Now Premier Combes is again meeting with a rebuke which may redound upon M. Rouvier, should the new premier follow closely the policy of his predecessor. This time the rebuke comes in the form of a decision reached in the United States Circuit Court of New York city. The Chartreuse Monks, whom M. Combes has expelled from France under the Law of Associations, entered suit against the French Government for selling in the State of New York and in the United States, the Chartreuse liqueur put up in bottles with the labels of the Chartreux monks of La Grande Chartreuse in France.

Dr. Gilmour lauds Pius X. for encouraging the preaching of eloquent men, and the reading of the Scriptures, and because "now Catholic books of devotion contain portions of the Epistles and Gospels which, if people read them right contain enough to save and lead them to the light."

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 scarcely preach a sermon without tearing from the Bible whole chapters and even books? It is now only the Catholic Church which stands guard over the whole Bible as the unerring Word of God.

Nearly sixteen centuries ago the great St. Augustine wrote: "Here" (in Holy Scripture) wickedness is corrected, the weak are nourished," and 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 was right in saying: "Roman Catholicism 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.

President Roosevelt has declared himself plainly to be among those who will endeavor to put a stop to the diminishing birth-rate and the loosening of the marital tie among the native 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 President said that so great is the importance of this question that questions like the tariff and the currency of the American Republic are really of no importance beside "the more vital question of having the unit of our social life, the home, preserved." He continued: "If the average husband and wife

fulfill their duties toward one another, and toward their children as Christianity teaches them, we may rest absolutely assured that the other problems 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 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 President 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 loosening of the marital tie" takes place "among the native American families."

There is another reason for the non-participation 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 been making the effort in this direction for years without success, and it does not appear that there is any more 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 marriage 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 which he speaks, namely, not only toward 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 Catholic law of absolute indissolubility of 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 along the lines of the laws of the Catholic Church, which are, indeed, the only lines which will correct the divorce evil; for it ought to be well understood that the canon under which the Protestant Episcopal Church as a whole proposes to operate, and which

falls far short of Bishop Doane's desires, 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 of the States, resulting in a diminishing 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 in his effort to bring the laws on this subject into conformity with Christian morals.

THE LUTHERANS TO THE FORE.

The Lutherans of France appear to be fully alive to the danger to which Christianity itself is exposed by the policy which was adopted by M. Combes, the ex-premier of that country, to abolish all connection between Church and State. M. Combes did not aim merely at the Catholic Church in propounding this policy, for his desire is to see all religion abolished, and God dethroned. Jews and Protestants will be as much and even more affected than Catholics by the abolition of the budget of Public Worship, as the rabbis and Protestant ministers have received salaries from the Government which were actually larger than those given to the Catholic clergy, the reason adduced for this being that the former have families to support, whereas the Catholic priests are unmarried. No mention is made by M. Combes' followers in the Chamber of Deputies, of the fact that the payment made to priests is a partial compensation for the appropriation of the property held by the Catholic Church before and during the French revolution of 1792, whereas the payment to the non-Catholic clergy is a gratuity. The loss of these salaries, however, is regarded by the Lutherans and other Protestant or non-Catholic bodies as a severe blow to their religion, and recently, the Lutheran National Synod held at Paris, after a full discussion of the issue, decided by a unanimous vote that the proposed

measure for the separation of Church 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. Rouvier 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 upon 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 overthrow 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.

A recent effort made in London, England, to establish spiritual communication between the living and the dead, ended in an amusing fiasco, 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 bark, that it might not be opened till after some considerable time after Mr. Myers' 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 intercourse thus to be established between the living and the dead.

The "automatic writer" then recorded the messages she had received from the supposed spirits, but when the envelope was opened there was found to be no resemblance between its contents and the message said to have been sent by the dead man. This is only one of many attempts which have been made by spiritualistic mediums to persuade audiences that they had received messages from the spirit world, but we understand that this was the first systematic attempt made to establish such communications as actual facts.

It has long been known to close observers of the methods of mediums that their messages from the spirit world are nearly always, if not always, fraudulent; and there is in Chicago a confidential establishment which sells outfits by means of which exhibitions of spiritual manifestations highly satisfactory to easily deceived audiences can be made at will by smart mediums. These outfits consist in garments suited to the state which the spirits occupied during their life on earth, trappings whereby changes could be made from one voice to another, crowns, hands, heads, veils and full-sized figures of men and women whose spirits were supposed to appear or materialize. A complete set of spiritualistic paraphernalia by which these manifestations are produced costs from \$50 to \$1,000, according to the amount of deception required.

The thing which is most astonishing about these exhibitions is that, after the many times they have been exposed as frauds, there are still very many people who allow themselves to be duped by them.

St. Bonaventure, that he pointed to the crucifix, when asked by St. Thomas to Patrick's Day. RED STAR NEWS CO., London, Ont. 1374-5

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Conscious of my brave appearance, I could not help strutting as we passed

them for me not to know Arthur when I cast my eyes on him. Would you

During his connomment a franciscan friar came to him with food, and cheered

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