

The Catholic Record.

Published Weekly at 464 and 466 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTGRAVES, Author of "Mistakes of Modern India."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., 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. Arrangements must be made in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, September 2, 1899

MINISTERS DISAGREE.

Two ministers of Adrian, Michigan, refused, on the 24th of August, to marry a couple named John Landy and Clara Gray because the woman had been divorced from her husband, William G. Gray, on the same day, the decree of divorce having been granted by Judge Chester at a short session of court, during which six divorces were granted.

We could admire the conscientiousness of the two clergymen who thus virtually asserted their belief in the sacredness of the marriage tie, but they are evidently more conscientious than are the religious they represent, which have no fixed rules for the guidance either of ministers or lay persons under such circumstances, and so the couple had little or no difficulty in finding another minister in another town not far away, ready to marry them without raising troublesome questions as to whether or not he was acting in accordance with the law of God.

RELATIONS OF FRANCE AND GERMANY.

The Emperor William's speech on the occasion of the unveiling of a monument erected in memory of the dead of the regiment of the First Guards who fell at the battle of Gravelotte, on the St. Privat battlefield, in the vicinity of Metz, was highly indicative of a desire to cultivate friendly feelings with France, and to this end he emphasized the words "all and both" as he stated that its purpose is to be a memorial of "all the brave soldiers of both armies, French and Germans, who fell here; for the French soldiers who found a glorious grave at St. Privat also fought bravely and heroically for their emperor and fatherland."

Ever since the war of 1870 the French have persistently cherished the desire of revenge, and of recovering Alsace and Lorraine, but time, and the repeated manifestations of good will on the part of the German Emperor, are at last making some impression upon the French mind, and bringing about a more cordial feeling toward the Germans.

There is now little doubt that the Kaiser will visit the Paris exposition next year, which it would not have been discreet to do had not the feelings of the French toward the Germans and Germany been mollified.

"UNITY."

A year ago a number of clergymen of the Methodist, Presbyterian, Congregational and Episcopal denominations of the State of Ohio joined together in an organization for concerted Christian work. This year some English Lutherans, Baptists and Bible Christians have come into the organization, which, owing to this increase in strength, has been more systematically organized under the name of "the Church Brotherhood Union," the officers having been selected from among the different denominations represented. The promoters of the movement express the hope that this organization is the prelude to a union of the different sects for the peaceful propagation of Christianity without the interference of one sect with the field in which any other of the denominations represented is operating. A somewhat similar organization exists in Virginia, where the Ministerial Union of Richmond and Manchester will hold Sunday afternoon meetings, at which addresses will be delivered on "the vital oneness of Christians." The palpable permanent effect which such

mongrel associations can produce is to increase the tendency of these denominations toward disbelief in all Christian dogma, a tendency toward Latitudinarianism, which is already too strong.

MR. AUSTIN AND METHODISM.

The Rev. B. F. Austin, till recently a minister of the Canadian Methodist Church, and Principal of the St. Thomas Alma College for young ladies, lectured in Detroit on the 23rd ultimo on his reasons for becoming an out-and-out Spiritualist. The attendance was small, being less than one hundred. The Detroit Free Press states that the people of that city had evidently little desire to learn the reasons Rev. Mr. Austin had for his conversion from Methodism. Mr. Austin asserted that his colleagues in the Methodist ministry have a remarkably intimate acquaintance with "the evil one," and thus accounted for their constant preaching about hell and the devil. He declared that even while he was in the ministry he would never preach on these subjects, though he did on heaven and the angels. We remember that when Mr. Austin was principal of the Ladies' College he was a very zealous advocate of the education of young ladies under the influence of the Methodist preachers, and a fiery opponent of the education given in Catholic convent academies. We can scarcely reconcile his present statements in regard to his estimate of his brother ministers with the honesty of his expressed convictions in regard to education. We suppose, however, that "times and circumstances being changed, men change also." At least this appears to be the case with the former professor.

We must also direct the attention of our readers to the fact that the ex-professor would have us believe that even when he was a Methodist, he disbelieved, or at least doubted, some of the doctrines which his Church taught. This confession is no more creditable to himself than to his Church.

THE POPE AND THE PEACE CONFERENCE.

It is now pretty thoroughly understood what influences were at work to prevent the Holy Father, Pope Leo XIII., from being represented at the Peace Conference which recently met at the Hague.

The Czar's disinterestedness in first proposing that such a Conference should be held has been suspected by many, and the fact that even while the preparations for holding it were going on, Russia did not cease for a single moment to strengthen its position on Chinese territory, by advancing its troops to make its possession of the new territory acquired there impregnable, somewhat justified the suspicion that in proposing the partial disarmament of all nations, the plan of the Czar and his advisers was that, as Russia itself will not be prepared for some years for war on an extensive scale, the other nations of Europe might be induced in the meantime not to become better prepared than they are now for such a contingency.

The strong hand with which the liberties of Finland were taken away was regarded as another evidence of the insincerity of Russia's peaceful professions; and putting together all these considerations, most of the powers, great and small, appear to have sent their representatives to the Conference with but little hope that any practical result, looking toward general pacification, would be attained.

Notwithstanding all these facts, there is good reason to believe that the Czar was really in earnest in hoping to bring about some arrangement with the other powers looking toward a permanent peace, in order that the burden of keeping up immense armaments, both by land and sea, might not press so heavily upon the people, who are everywhere overburdened with taxation on this very account. It was owing to this desire for the world's peace that Nicholas was really anxious for the Pope to be represented at the Conference. He was aware that of all the potentates of the world there was none more sincerely anxious than the Pope to see a practical result follow from the Conference, and owing to the Pope's undoubted influence throughout the world, he felt sure that if a representative of the Holy Father were present, that influence would work powerfully to attain the end for which he was so desirous. Italy had a decided objection to the sending of the Pope's representative to the Congress, the reason being the fear lest the question of the Pope's temporal power might be revived, and

it even informed the Czar that Italy would not send a representative at all if an invitation were sent to the Pope.

The opposition of Italy might not, and probably would not, have been heeded by Russia were it not for the fact that Germany and Austria, tied to Italy by the Triple Alliance, backed her up in her attitude.

There was another reason for the attitude taken by Germany in this matter. Germany showed unmistakably, before the Conference met at all, that it had no confidence in any good result following from it. This was shown even by the choice of German delegates, one of whom publicly declared before the Conference met that there can be no arbiter between nations but the sword, and that no good result could be expected from the Peace Conference.

Moreover, Germany and England were alike opposed to the arbitration scheme, and they felt that if the Pope were represented, the influence would be too strong for them in favor of such a scheme, and both these powers were therefore opposed to his being represented.

Of the great powers, therefore, France and Russia only were in favor of inviting the Pope, while England and Germany felt that if such an invitation were issued, it would afford a reason why the good feeling between the Pope and the Czar would be intensified, which they did not wish, and this was another reason which operated in creating a strong opposition against the extension of an invitation to the Pope, so the Holy Father was not invited, and it is probably for this reason, in a great measure, that the Conference has been so barren in results, though there is still some hope that at some future time another Conference may be held under more favorable circumstances, the results of which will be greater than those already achieved; and it cannot be said that the Conference was altogether a failure, as it affords such a hope, though so far the results have been so insignificant.

THE NATIVITY OF THE BLESSED VIRGIN MARY.

On Friday of next week, September 8, the Church celebrates the Feast of the Nativity or birth of the ever Blessed and Immaculate Mary, the Mother of God.

There are several reasons for which the Church has instituted this festival, all of which are intimately connected with the great mystery of our Redemption by the blood of Christ, shed on the cross in atonement for the sins of mankind.

In the first announcement of a Redeemer to come to our first parents after their fall from a state of innocence, the coming of the Blessed Virgin is announced as intimately connected with the work of Redemption by her Divine Son, when God promised that, as the fall in Paradise took place through the weakness of Eve, so Redemption should be accomplished through another woman, who, in conjunction with her seed, should crush the head of the serpent, through whose wiles that fall had been brought about: thus God said: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel." (Gen. iii., 15.)

This passage is differently translated in the Protestant Bible, which has "she shall crush thy head," instead of "she shall crush thy heel." It is generally asserted that this is in accordance with the Hebrew text, which has the pronoun in the masculine and not in the feminine form. It is to be remarked, however, that in the most ancient Hebrew of the book of Genesis there was not a distinction between the two genders in the use of this pronoun, which had *haz* for he, she, and it. The later Hebrew has *hia* for she. Hence the Hebrew of Genesis may be translated into English by any of the genders, as it is not by itself quite definite. The context favors the Catholic translation, in order to preserve the contrast and hostility which is principally spoken of by God as existing between the woman and the serpent, who is the devil. However, the sense is not really changed by either the feminine or the neuter rendering, as it is by her seed, Jesus Christ, that it is promised that the woman shall crush the serpent's head. The Fathers of the Church, for the most part, adhere to the translation found in the Douai Bible, which is St. Jerome's interpretation of the text.

The birth of the Blessed Virgin is the immediate announcement to mankind that the day of salvation is approaching and is near at hand. The

parity of Mary's virginity while she gave birth to a son was foretold by the prophet Isaiah to King Achaz as an evidence of the power of God to save His people, when the prophet said: "Therefore the Lord Himself shall give you a sign. Behold a Virgin shall conceive and bear a son; and His name shall be called Emmanuel," which signifies God with us. Therefore her nativity is the first sign that the Redeemer of mankind is soon to be expected.

When we consider the virtues of the Blessed Virgin, her high dignity and prerogatives coming from God, especially her immaculate purity from the moment of her conception, and her dignity as mother of God, it will be seen that the festival of her birth ought to be a day of joy and thanksgiving to the whole Church of God, for, beside the share which Mary had in the redemption of mankind, she is to us a model of every virtue which we should practice, as well as an evidence of the efficacy of redemption, inasmuch as it is by the special grace of her Divine Son that she was peculiarly redeemed, so that she alone among the children of Eve, by natural descent, was preserved from being a child of wrath, even from the moment of her conception.

A creature cannot by any means be raised to an equality with God, and it would be wrong to say that Mary has been raised to an infinite dignity; yet the dignity to which Mary has been elevated has so close a relation to the Dignity that we could not conceive that any creature could attain to it, except that the omnipotence of God should make it a reality. Thus she is truly the Mother of God, being the Mother of God made man. She is styled by St. Elizabeth "the Mother of my Lord," and St. Elizabeth was inspired by the Holy Ghost to give her this title, which signifies the same thing with Mother of God. (St. Luke i., 43.)

St. Bernard thus speaks of the dignity to which Mary has been raised:

"Choose which you will most admire, the most beneficent condescension of the Son, or the sublime dignity of the Mother. On each side it is a subject of wonder and astonishment: that a God should obey a woman is a humility beyond example, and that a woman commands a God is a pre-eminence without a rival."

St. Anselm also says:

"Listen and attend, O man, and be transported in an ecstasy of astonishment, in contemplating this wonder. The infinite God had one only begotten co-eternal Son; yet He would not suffer Him to remain only His own, but would also have Him to be made the only Son of Mary."

So true is it that Mary really co-operated in the work of our redemption, that when the Angel Gabriel announced to her that she should bring forth a Son who should "be great, and should be called the Son of the Most High," it was made dependent on her consent that this mystery should be accomplished; and thus the work of redemption hung suspended in the balance until Mary gave her consent to it in these words: "Behold the handmaid of the Lord: be it done to me according to Thy word."

From all this we see how justly the Catholic Church appoints festivals in honor of the Blessed Mother of God. The festival of the Nativity of the Blessed Virgin is of great antiquity, as we read in the Acts of Pope Sergius in the seventh century that he appointed certain homilies and prayers to be recited in honor of this feast, and during the Pontificate of St. Gregory the Great special prayers and a procession were prescribed on the same festival, in order to give due honor to the ever-blessed Mother of God.

This festival is kept by the Eastern Schismatical Churches, and by the Copts of Egypt, thus showing that the practice of honoring the Blessed Virgin's Nativity existed in the Church from the earliest ages, and it would not otherwise have been retained in these Churches which have been separated from the Catholic Church for over a thousand years.

FRANCE AND DREYFUS.

The whole civilized world outside France sympathizes with Dreyfus, and it would seem that France cannot offend its opinion further. It has done this far too much already.—Boston Herald.

True; but France is the only civilized nation that has so promptly undertaken to undo the wrong committed against one of its sons. Witness Rome and its Belisarius; England and its Admiral Byng; not to mention the great nation which was so slow to rehabilitate General Fitz John Porter and Charles P. Stone. "People who live in glass houses," etc.—Boston Pilot.

MONUMENT TO PARNELL.—We are pleased to learn by cable that the Lord Mayor of Dublin has issued an appeal to Irishmen throughout the world to subscribe to a fund for a memorial to the late Charles Stewart Parnell, the foundation stone of which will be laid in October next.

OFFICIAL.

London, Ont., August 24, 1899.

Rev. and Dear Father: You will find enclosed the Encyclical Letter of Our Most Holy Father, Pope Leo XIII., on the Consecration of the World to the Sacred Heart, and also a copy of the letter of His Eminence, Cardinal Ledochowski, Prefect of Propaganda, both of which should be read for the faithful on next Sunday:

CONSECRATION OF THE WORLD TO THE SACRED HEART.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD, LEO XIII., BY DIVINE PROVIDENCE POPE.

On the Consecration of Mankind to the Sacred Heart of Jesus.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE.

POPE LEO XIII.

Venerable Brethren, Health and Apostolic Benediction.

But a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now to-day, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommended a striking design from which, if all shall follow it out with hearty good will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

Already more than once We have endeavored, after the example of Our predecessors, Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus: this We did especially by the Decree given on June 28, 1859, by which We raised the Feast under that name to the dignity of the first class. But now We have in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, our Redeemer. This is not the time, however, that the design of which We speak has been mooted. Twenty-five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops also, were sent to Pius IX., begging that he would consent to consecrate the whole human race to the Most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at. Meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfilment.

CHRIST OUR KING.

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over Catholic nations, and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the Father, having the same substance with Him and being the brightness of His Glory and the figure of His substance (Hebrews i., 3), necessarily has everything in common with the Father and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet: "But I am appointed King by him over Zion, his holy mountain. The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession" (Psalm ii.). By these words He declares that He has power from God over the whole Church, which is signified by Mount Zion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art my Son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power: hence the words—"I will give thee the Gentiles for thy inheritance," which are similar to those used by Paul the Apostle, "whom he hath appointed heir of all things" (Hebrews i., 2).

But We should now give most special consideration to the declarations made by Jesus Christ, not through the Apostles or the Prophets, but by His own words. To the Roman Governor who asked Him, "Art thou a king then?" He answered unhesitatingly, "Thou sayest that I am a king" (John xviii., 37). And the greatness of His power and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: "All power is given to me in heaven and on earth" (Matthew xxviii., 18). If then

all power has been given to Christ it only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us "from the powers of darkness" (Colossians i., 13), and "gave Himself for the redemption of all" (1 Timothy ii., 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people" (1 Peter ii., 9). St. Augustine's words are therefore to the point when he says: "You ask what price He paid? See how He gave and you will understand how much he paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all." (T. 120 on St. John).

CHRIST OUR REDEEMER.

But this is not all. Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us "from the powers of darkness" (Colossians i., 13), and "gave Himself for the redemption of all" (1 Timothy ii., 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people" (1 Peter ii., 9). St. Augustine's words are therefore to the point when he says: "You ask what price He paid? See how He gave and you will understand how much he paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all." (T. 120 on St. John).

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: "All things are subject to Christ as far as His power is concerned, although they are not always subject to Him in the exercise of that power" (3a., p. q. 59, a. 4). This sovereign power of Christ over men is exercised by truth, justice, and above all, by charity.

VOLUNTARY CONSECRATION.

To this twofold ground of His power and dominions He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, our God and our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if it were really our own; nay, far from refusing such an offering, He positively desires it and asks for it: "My son, give me thy heart." We are, therefore, able to be pleasing to Him by the good will and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such We speak, such is the meaning underlying Our words.

And since there is in the Sacred Heart—an act which is nothing else than an offering and binding of oneself to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly given to Christ Himself.

For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the shadow of death. As We have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot, with all Our soul We commend them, and as far as in Us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who, knowing Christ, yet neglect His law and its precepts, may still gain from His Sacred Heart the flame of charity. And lastly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to whose power they are subject, may also one day render them submissive to its exercise; and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others (St. Thomas, *ibid.*), but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honor God as they ought, and to win everlasting happiness in heaven.

THE NEED OF IT.

Such an Act of Consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times, especially, a policy has been followed which has resulted in a sort of wall being raised between the Church and

SEPTEMBER 2, 1899.

civil society. In administration of sacred and regarded, with part in public it tends to the ren faith from our m possible, of the b self from the minds are raised solent pride, wh greater part of have fallen into and be buffeted no one is suffere ety and perill?

discarded it, fol the surest found welfare must g indicio on His ex the prey of the that they give passions and fir out by excess of Hence that ab have now for a the world, and upon us to seek whose strength driven away. Jesus Christ the God? "For th under heaven g we must be sav We must have t the Way, the Tr have gone astra to the right pat shadowed our m must be dispelle death has selze lay hold of life. possible that he healed and all again with the b ity; that the sp newed, and swa the hand when e edge the empire shall confess tha is in the glory (Philippians ii. When the Chu dately succeedi oppressed bene Cæsars, a youn heavens a cross, the happy omi tious victory th now, to-day, be and heavenly to sight—the most with a cross righ forth with daz flames of love. all our hopes a from it the sal confidently besou

Finally, there We are unwilli lerec, personal but still good moves Us to ur tion. God, the not long ago pre ing us of a dat now wish, by th paid to the Sa memory to this brought promine gatitude be pub

THE DATE OF

For these rea on the ninth, ten coming month of pal church of ev certain appointe on each of these the other praye Sacred Heart ap tity. On the last seration shall b erable Brethren, these letters (giv As a pledge o in token of Our to you, and to committed to yo grant in the Lo diction. Given in Rom 25th day of M second year of O

The Prop

Right Rev. I notify Your L wish of the Sov those places wh ter of His Holin seration of all Heart of Jesus o to hold the ce therein prescri the some Sund Ordinary of our Consecrati the summer ne next September you every bless

Your Lordship's

M. CAR

AUGUSTINE

SOLEMN ACT

Most sweet J human race, lo bly prostrate be are Thine, and be; nevertheless surely united u to day each one himself to Thy indeed have ma many, too, desp have rejected t them all, most draw them to T Thou King, O faithful who ha but also of the have turned th grant that they to their Father wretchedness a King of those v by errors or