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BAPTISING WARSHIPS.

Bishop Nicholson, of the Protestant Episcopal Diocese of Milwaukee, has published a protest against the practice of calling the act of naming of warships a christening.

AN ELECTION IN DUBLIN.

A by-election was held on Friday in the St. Stephen's Green Division of Dublin to fill the vacancy caused by the appointment of Mr. Wm. Kenny, Q. C., Solicitor General for Ireland, to a High Court Judgeship.

CLERICALISM.

The French Chamber has had before it once more the question of the "Dangers of Clericalism." Mons. Berard denounced the Government as being composed of clericals and subject to pontifical dictation.

THE ITALIAN REPUBLIC.

As we anticipated, the statement of the Press correspondent at Rome to the effect that the Pope had inspired an article in the Civiltà Cattolica to the effect that it is desirable that a Republic should be established in Italy to replace the monarchy, is now acknowledged to be unfounded.

Church and the Pope are obtained from mere street rumors or by back-stairs methods which are totally unreliable. Even if the Civiltà Cattolica had really such an article in its columns, that would express merely the sentiments of the editor and not the fixed policy of the Pope or Papal officials.

A FANATIC.

The Templar, a paper published in Hamilton, is engaged in a very vigorous campaign in favor of prohibition of the liquor traffic. The editor seems to have a special dislike to Principal Grant, of Kingston, because he will not see eye to eye with him on this question.

WHAT BECOMES OF THEM

Mr. Charles T. Beatty, who has been till now Supreme Secretary of the A. P. A. of the United States, was condemned in December to occupy a cell in the Eastern Penitentiary of Pennsylvania, for forgery.

A NEW IRISH CATHOLIC CLUB

The Irish Catholic Liberals of Ottawa have organized a Club under the name of the "Edward Blake Club," the object of the organization being to secure for Irish Catholics a fair share of Government patronage.

REASONING.

There was a lively discussion in regard to the selection of a name for the new Club, it being at first proposed that it should be called the "Blake Club," but owing to a recent insult against Catholics, uttered by Mr. S. H.

Blake, it was deemed advisable to name the organization after Mr. Edward Blake, who, though now out of Canadian politics, is deservedly held by Irishmen in the greatest respect and esteem, as he is not animated by that spirit of hostility to Catholics which characterizes his brother, Mr. S. H. Blake.

RELIGIOUS TEACHING IN THE SCHOOLS.

Mr. G. A. Patullo, Chairman of the Toronto Public School Board, said in his address at the closing meeting of the Board of 1897:

"The public are occasionally inclined to expect too much from the schools. The latter cannot in all respects take the place of the church or the home. Respect for religion and its teachings should undoubtedly be impressed upon the pupils of our schools, but religion itself, and the virtues which it inculcates, will best be learned at the church or family altar.

THE BOY MURDERER'S CONFESSION.

It has been several times stated that the boy Allison, aged 18 years, who was sentenced to death at Galt for the murder of Mrs. Orr, had made a confession of his guilt. Some weeks ago it was stated that the confession had been made to the Methodist minister who attended him, and it was then stated that the jury had convicted him on the score of having found him guilty.

THE DIVORCE EVIL AND CHURCH AUTHORITY.

Bishop Doane, the Protestant Episcopal Bishop of Albany, in a recent article on divorce, protests against the course which is now generally followed in the Protestant world, and especially in the United States, which is to find some means "of coming to the extreme limit which is possible in conformity with the law of God."

THE DIVORCE EVIL AND CHURCH AUTHORITY.

The Bishop's way of putting the case would leave us to suppose that it is a matter of doubt whether the Christian law permits divorce for any of the trivial causes on account of which it is granted in the divorce courts. Yet he admits that there is real danger of adultery in the present laxity of the laws. We might remark that these two views of the case are not very consistent with each other, for if the existing laxity is conformable to God's law there is surely no fear of sinning by taking advantage of it.

REASONING.

Reasoning, then, even from the premises which Protestants admit, we should have some living authority in the Church of God to determine the true sense of Christ's teaching; on so important a subject, so that each individual might not make and act upon a theory of his own, which would be a

state of things totally subversive of Christian society.

This living authority can be no other than the Catholic Church itself, which has alone continued to exist ever since Christ gave His disciples the command to hear the Church, under penalty of being, equally with the heathen and the publican, outside the pale of His fold.

Bishop Doane implicitly recognizes that this is the case, since he also declares the necessity which exists for the Church to pronounce definitely on this point. But he implies that it is his own Church, the Protestant Episcopal, which should speak thus plainly.

To what use would this be? The Episcopal Church has no more authority to pronounce a definite sentence than has Anglicanism, from which all its jurisdiction is derived, if it possess any. But Anglicanism cannot assert anything authoritative on the subject, since it is itself subject to the State, and it cannot even refuse to open its churches for the marriage of those who have been divorced by the courts on the most trivial pretexts.

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who are brought up under a religious training will be good citizens afterward, for God has given free will to mankind, and there are some who will abuse the gift, no matter how correctly they have been taught, but certainly the danger would be greatly diminished if Christian morality were taught in all the schools; and it is for this reason that Catholics insist so strongly that in the education of their children religious and secular instruction shall be imparted together, so that while the intellect is improved, the morals of the children may also not be neglected.

AN EXCITING TIME IN FRANCE.

The Dreyfus case is causing great excitement throughout France at the present moment, and there have been several duels in consequence of parties taking different sides in the discussions which have arisen out of it.

Captain Dreyfus was found guilty by a court-martial of having betrayed France by selling military plans to Germany, and the evidence of what was said to be his own hand-writing appears to be convincing of his guilt; nevertheless, strenuous efforts are now being made in his behalf, powerful influences being invoked with a view to showing that he had not a fair trial, and to effecting his release from Devil's Island, where he is fulfilling the sentence of banishment which was inflicted on him.

Emile Zola, the novelist, who has made himself notorious by his immoral and anti-religious novels and other works, especially those entitled "Nana," "Lourdes," and "Rome," has put himself forward as the special defender of the Captain, and has brought wholesale accusations of bribery and special animosity against members of the Government and the high military officers who took part in the trial.

We would be sorry to say a word derogatory to the Captain's patriotism, if there were any serious doubt concerning the fairness of the trial which was given him, but the case which M. Zola has attempted to make out seems too improbable to be credited for a moment. Nevertheless, we trust that due consideration will be given to anything which may be brought forward, and which may go toward establishing the innocence of the accused, whose crime, if he was guilty of it, was certainly an atrocious one.

The Government appear to be fully persuaded of Dreyfus' guilt, and as Zola has ostentatiously defied them to prosecute him they have taken up the challenge, and Zola is now to be tried. He will thus have an opportunity to prove his accusations if they are true; but it is generally believed that the novelist is aiming at notoriety in making them, and that he will be unable to substantiate them.

Captain Dreyfus is a Jew, and most of his defenders are of the same nationality. This fact has turned popular sentiment against the Jews, and there are signs that there will be a strong anti-Semitic party created as a result of the present agitation. We hope, however, that the good sense of the public will prevent such a result.

It would be, of course, a great injustice to hold the whole Jewish race responsible for the want of patriotism of some individuals of that nationality, even if it be put beyond doubt that Captain Dreyfus has been guilty of all that has been charged against him; but it is difficult to control public sentiment when it is strongly moved in a particular direction, and there may be much injustice perpetrated under color of patriotism unless the present tendency of public opinion be checked by prudent counsels.

The numerous duels which have been the result of the agitation are an indication of the extent to which the public mind has been excited. The most recent of these encounters was fought with swords last week by Messrs. Varouet and Adjabert, the editors respectively of Le Jour, a Semitic, and Les Droits des Hommes, a Radical paper. In no case does a duel settle the right or wrong of a case. In the present instance both combatants were wounded, but not very severely, and the seconds stopped the fighting under the usual plea that honor was satisfied with the result.

In addition to the prosecution of M. Zola by the Government, he has also been prosecuted by three experts in handwriting, whom he charged with making false reports at the Esterhazy court-martial, which was an outcome of the Dreyfus case.

Count Esterhazy was acquitted, but Zola charges that the acquittal was the result of false reports of the experts, who thus, "in obedience to orders" secured an iniquitous verdict which

will sully with suspicion the decisions of all future courts martial." The experts place their damages at 200,000 francs, equal to \$40,000.

Zola has announced his intention of basing a novel on the incidents of the Dreyfus case, and the present excitement will be a good advertisement for him, though it is doubtful whether the mode of advertising adopted will not be rather expensive for the results to be expected from it.

EPISCOPALIAN SOLEMN HIGH MASSES.

It is announced in Philadelphia papers that on Tuesday, the 28th ult., a "solemn High Mass" was celebrated in a prominent Protestant Episcopal church in commemoration of the twenty-fifth anniversary of the pastor's, Rev. Dr. Townsend, ordination to the priesthood. The church was beautifully decorated for the occasion, and the "altar" was brilliant with lighted tapers, and gorgeous with flowers, somewhat after the manner usual in Catholic churches on festive occasions.

An immense congregation was present, filling the church to overflowing, to pay honor to the rev. pastor, and probably animated also with the desire to worship God by the sacrifice of the New Law, which is the highest act of worship commanded in Holy Scripture, and which was foretold by the prophet Malachias, saying:

"For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean offering; for My name is great among the Gentiles, saith the Lord of Hosts." (i. 11.)

Of late years it has been no uncommon thing for clergymen of the Church of England, and of its daughter, the Protestant Episcopal Church of the United States, to announce the celebration of a solemn Mass, but it is unnecessary to remind our Catholic readers that such masses are but a delusion. In Canada, we believe, the courage of the High Church party has not reached such a degree as to bring them to claim publicly that their clergy offer up the unbloody sacrifice of the New Law. Popular sentiment is scarcely ready among Canadian churchmen to assent to such a claim, or to accept such a teaching as that there is a continual sacrifice in Christianity, and the presence of any Anglican minister in this country that he offers up the sacrifice of the Mass would be universally scouted by Anglicans, and a relentless war would be carried on against the minister who would make such a claim, and the end would be his expulsion from his parish, unless he should have the grace to retire from it voluntarily. Nevertheless, High Churchism has a certain power even in Canada, and is dominant in certain dioceses, and we presume that in time it will as boldly proclaim the doctrine of the Christian sacrifice here, as it has done elsewhere.

To offer up the Holy Mass a real priesthood is necessary: a priesthood which derives its authority from our Blessed Lord Himself, and from the days when He was in the flesh dwelling among men. Such a priesthood Anglicanism does not possess, nor until the past few years did it claim to possess such.

The Church of England's Articles expressly condemn the celebration of Masses, and especially Masses for the dead, as a "blasphemous fable."

We are aware that High Churchmen explain this to mean only that what is called "the shameful traffic in Masses, prevalent in the Roman Catholic Church" is thus condemned.

This hypothetical shameful traffic has really no existence in the Catholic Church. All trafficking in Masses is strictly forbidden by the laws of the Church. It is allowed for the priest to accept an offering or honorarium for the application of the special fruit of the holy Sacrifice for some person or intention in particular, because [provision must be made for the support of the priest, according to the teaching of St. Paul, that they who are employed in the temple and at the altar have the right to live on what belongs to the temple and the altar. (I Cor. ix., 13.)

But all trafficking, such as receiving two honoraria for one Mass, or paying another priest a smaller sum to celebrate Mass than that which the first priest has himself received, is carefully prohibited. Besides, it must be remembered that when Mass is celebrated, all the faithful, being regularly remembered therein, receive the general fruit, and, if the obligation is assumed by a priest to apply the special fruit for any particular purpose, additional labor, and expense are entailed upon him beyond what he is obliged to do for the general welfare of his flock. There is

therefore nothing incongruous lawful in the permission given Church for him to receive a sum for his support and extra. The infallible Church of Christ, the authorized judge of the law of this, and the practice of the is sufficient to establish what lawfully done in the case.

Thomas, the "Angelic Doctor," "The priest does not receive as the price of the consecration, Eucharist, or of the singing Mass, for this would be simony as an offering for his support, course, knowing of the frail passions of humanity, we deny that there have been instances of unlawful trafficking these cases should naturally fall the jurisdiction of the diocesan for correction. They are basis for the sweeping condemnation of a lawful practice.

But there is no doubt that Church view of the matter afterthought. It is only of that they have put their pretension on the words of the Article of Faith, the intention was to abolish the Mass, and in the real presence of Christ Eucharist, for without the real there cannot be a sacrifice, as the sacrifice implies the real victim, who is Christ whose death on the cross the of the Mass shows forth.

It was the sin of Cranmer both belief in the real presence the Mass. Thus he said in his to the Bishop of Winchester: "Christ is present in His sacrament that holy communion, even is present in baptism, but not corporally and naturally, as out ground imagine. And so present, yet He is not sacrificed again for sin. For the first sacrifice upon the cross.

His whole book on the "of sacrifice of Christ" is to the And the opinion even of the Oxford University was since 1844, since in that published his writings with ment that "he was burned for the confession of Christ's trine, Anno, 1556."

It is well known that the England's Edwardine Art framed to accord almost Cranmer's views, and the views which were constant Anglican polemicists, until a ian movement, which has into Ritualism or High gained strength at Oxford last half of the present cent.

From all this we can only Anglicanism, with its various equal in numbers, a all sorts of doctrines from High Churchism, is totally to fulfil the duty assigned to His Church to teach all things which He revealed mandated.

LEO XIII. ON TEMPERANCE.

For the Catholic there has been so much of late years that is to be feared from in drink. Nor can we praise the prelates of the who recently, in the Ple of Baltimore, with well condemned this abuse, be a perpetual incentive fruitful root of all evils, families of the intemperance, and dragging us down to everlasting despairing, moreover, that who yield to this vice of become thereby a scandal, and a great hindrance of the true "Hence, we esteem commendation of the not your pious associations, pledge yourselves to from every kind of intoxication. Nor can it at all that this determination and truly efficacious r