

The Catholic Record.

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London, Saturday, February 4, 1899.

IMPORTANT PAPAL TRIUMPH.

The Holy Father, Pope Leo XIII., has achieved an important diplomatic triumph in Russia, arrangements having been made with Count Muraviev for the appointment of a Papal Nuncio to St. Petersburg. The questions which have hitherto been unsettled in regard to the free exercise of the Catholic religion in the Empire may thus be more easily settled between the Vatican and the Holy Russian Synod, and no doubt there will be a great advance toward toleration on the part of the Russian Government, when it will have at hand an accredited representative of the Pope who will be able to explain personally to the Government the Pope's views and wishes in regard to all questions as they arise concerning the relations between the Government of the Empire and the Catholic Church.

A MISNOMER.

The German papers are raising objection to the name "Anglo Saxon race" which is nowadays so frequently applied to the inhabitants of the British Isles. It is, of course, known to be a misnomer as far as Scotland and Ireland are concerned, the people of which two countries are certainly of Celtic and not of Anglo or Saxon origin. But the Hamburger Nachrichten maintains that even the people of England remained Celtic after the fifth and sixth centuries, especially in the Western parts of the island, although the victorious Saxons imposed their language upon them, as has been done in Ireland. The Nachrichten adds that from a quantitative point of view the Saxon immigration could not have been very important. The name Anglo-Britains has been suggested as a more appropriate designation of the English people than the commonly used "Anglo Saxons." But neither would this be applicable to the people of the British Isles as a whole. The truth is that they are made up of such an admixture of races that it is difficult or impossible to find a short name which would describe their origin accurately. It is probable that notwithstanding the inaccuracies of the term Anglo Saxon it will still be commonly used in the absence of a strictly appropriate terse designation.

A BIGOT PEELING OUT AGAIN.

Perhaps one of the meanest bigots in the country is sheltered within the walls of the Times office, St. Thomas. In last Saturday's edition of that paper appeared an article dealing with the death of Father Chiniquy. It was printed in leaded type, and occupied the first place under the editorial heading. "From an Occasional Correspondent," was the hat it wore as it was sent out to do its execrable work. It would require an affidavit to make us believe the article was not written by the editor himself; but the usual "expediency" trick, cowardly as it was, means, was resorted to so that the Times management would not be held accountable for the sentiments therein expressed. There are occasions when Catholic votes bulk up the other way, and hence the editor wishes to be in a position to say that the production referred to was merely a contribution to which he could not refuse to give place, that it is in the right of every Briton to be accorded a hearing, etc., etc. That the object of the article was to stir up strife there cannot be a shadow of doubt, and we therefore trust all good citizens, irrespective of creed, will show their contempt for such tactics. We print with pleasure in another column a letter in reply, from the Catholic Truth Society of St. Thomas, which also appeared in the Times.

It is important that a bigot should be at once called to account in his own home, and we therefore hope the example of the Catholic Truth Society of St. Thomas will be followed in other places as occasion may arise.

THE OLD LEAVEN STILL WORKING.

An Association in Philadelphia which bears the name of "the Alliance of Reformed Churches" has been recently endeavoring to raise an agitation to induce the Government of the United States to confiscate all the property of the Catholic Church in the Philippine Islands, Cuba and Porto Rico. The Alliance has caused its Secretary, the Rev. Wm. Henry Roberts, to address communications to several widely extended Associations in the United States to obtain their cooperation with this object. Among the Associations thus addressed was the Good Citizenship Association, which met recently in Washington, and which has branches in most of the large cities of the United States. The Secretary of the Alliance maintains that the confiscation would be justifiable on the ground that the State has been hitherto the real owner of Church properties on the islands in question. It was on the same unjust ground that the Government of England appropriated the property of the Catholic Church in England, and handed over to the newly-made Church of England all its endowments. But it was true only of a small portion of the endowments of the Church that they were given by the State for its support. The greater part of the endowments were the gifts of private benefactors, and were not in any sense State endowments. The people of America will scarcely repeat the injustice which was perpetrated by Henry VIII. and his Government in England three and a half centuries ago.

A STRONG CANDIDATE.

The License Inspectorship of North Middlesex having become vacant by the death of Mr. Shoff, some time ago, it is expected the position will shortly be filled. Amongst those whose names are mentioned as likely to receive the appointment is Mr. Wm. Casey, J. P., a respected resident of Biddulph. He has very strong claims on the member for the Riding and on the Government—claims which, we hope, will not be overlooked. Government offices are supposed to be given to such of the rank and file of the supporters of the party in power as have shown a remarkable activity in promoting its interests. Judged by this standard alone, William Casey has a strong claim on the Liberal Government. Few men have done as much in the different Ridings, to keep the reins of power in the hands of the political party of their choice. But there is another reason. It is admitted on all hands that Catholics do not receive a fair share of offices in the gift of the Ontario Government. This is an opportunity for those who have the appointing power to make a move in the direction of all-round fair dealing.

ASPIRATIONS FOR CHRISTIAN REUNION.

Much as has been said during recent years concerning the necessity of a reunion of the various Protestant denominations, no headway has been made in this matter. The doctrinal differences between the sects are so numerous that such a union could not be effected unless it were decided that each sect should give up some of its favorite doctrines, but as yet none have been found willing to make this concession, and consequently the whole matter stands in about the same position as when the idea of bringing about such a union was at first conceived.

In the matter of Church government and the ministerial office the differences are also very serious, some believing that the Church ministry should have an unbroken succession coming from Apostolic times, and derived from the Apostles, while others believe that Apostolic succession is unnecessary. Of course, those sects which are conscious that they possess no ministry which can lay claim to Apostolicity, deny its necessity, but there are some Protestant sects which flatter themselves that they have such a ministry, and these are unwilling that they should imperil their claim by recognizing as clergymen on equal terms with those of their own Church, ministers who cannot date the origin of their ministry further back than to some glib talkers who within the last two or three hundred years assumed to themselves the ministry, claiming that they had been called thereto by God, without giving any proof that their claim was valid.

This was the chief rock on which negotiations between the Anglican and American Episcopal Churches on the one hand, and the Presbyter-

ians on the other, split. The Anglicans would not admit of a ministry which cannot show its claim to succession from the Apostles through the "historic Episcopate" which they claim to possess. The Presbyterians were told that if they desired to amalgamate, they must admit the need of Episcopal ordination as one of the conditions. This demand they resented, as implying that they have not, and never had a lawful ministry, and the negotiations came to an end, considerable acrimony being exhibited in the General Assembly when the Episcopalian conditions were made known in that assemblage.

Between the Presbyterians of various names there do not appear to be such serious obstacles to a reunion as between sects more widely divergent. Negotiations are being carried on by the various British colonies for the reunion of the divers branches of Presbyterians, and in Scotland also efforts in this direction have been in progress for several years. The Established and Free Churches have not been successful in finding a basis for reunion, but between the several non-established Presbyterian Kirks a basis has almost been settled on, and it is probable the actual union will be accomplished before long.

In Australia there is a movement in the same direction. The Presbyterian Church of Victoria has decided in favor of it, and it is expected that the Churches of the other colonies will follow the same course. In fact the Victorian Church has been the chief obstacle to reunion hitherto, and its opposition being removed, there seems to be no longer any serious obstacle in the way.

This drift towards unity undoubtedly comes from the feeling that a state of division into a variety of sects, is not what Christ intended when He instituted one Church, declaring also that He must bring His other sheep who were not of this fold, so that "there shall be but one fold and one shepherd." In their efforts at reunion, the Presbyterians should remember that even if all Presbyterian bodies were united, they would form but a small fold. The only real Christian Unity is to be attained by reunion with the Catholic Church, in subjection to Christ's Vicar on earth, the successor of St. Peter.

THE RITUALISTIC CRISIS.

Despatches from London, England, state the Bishops of the Church of England have been forced by the strong anti-Ritualistic agitation which has been excited by John Kenist, and continued by Sir William Vernon Harcourt, to take some action in regard to the innovations introduced by the High Church party.

The most conservative Churchmen, it is said, who were desirous of shutting their eyes to the violent controversies which are taking place, now see that the question cannot be shirked any longer, but that some positive action must be taken.

There have recently been earnest articles in the Times and Spectator under the heading, "Crisis in the Church of England," which go to show that Churchmen are intensely agitated on the subject of Ritualism, and that the Church is threatened with disruption unless the matter be dealt with effectually. Hence, the despatches state that the Bishops have been finally driven to grapple with the problem, and that they held last week a meeting at Lambeth palace to consider the policy of issuing a manifesto. The deepest secrecy has been observed in regard to the proceedings of this meeting; it is, nevertheless, asserted that it has been one of the bitterest conclaves recorded in English Church history.

The measure decided upon is said to be to ask Parliament to pass a bill for a revival of the Church Courts. This bill will provide that disputes shall be first brought before the Diocesan Court, consisting of the Bishop, assisted by a theological and legal adviser. An appeal may be made from this court to the Provincial Court, consisting of the Archbishop and six assessors, and the final Court of appeal will be five lay judges appointed by the Crown.

Considering the secrecy which has been observed in regard to the proceedings of this convale we must accept the report of what has been done with reserve; but even if the outline which has been made public be strictly correct, it can scarcely be said that the Kenistites have achieved any decisive victory, if there be a victory at all in the case.

The two questions which have caused the largest amount of discussion and recrimination between the contending parties in the Church are "the Mass"

and the "Confessional." Now, on both or either of these matters it does not appear that the convale or meeting has reached any positive conclusion, whether approbatory or condemnatory. Matters will, therefore, remain much as they have been hitherto, even if the legislation asked for be passed, with the single exception, perhaps, of the so-called Masses which the Ritualists offer for the living and the dead. Masses are undoubtedly condemned by the 31st Article of Religion of the Church of England. The Ritualists endeavor to evade the force of this condemnation by asserting that it is directed merely against the deceit or abuse of the religious rite, but their view would probably not be sustained by the highest civil court, which is the ultimate authority in the Church. But in the matter of the Confessional it is hard to conceive that any court would condemn High Churchism. The confession of sins is plainly recommended in the Anglican Liturgy, and priestly absolution taught; and before the courts it would seem that the neglect of the Evangelicalism in these institutions would come in for condemnation, rather than the zeal of the Ritualists. Besides, it must be remembered that the legislation to be asked for is still in the vague future, and it is by no means certain that a Parliament which has not been chosen for any peculiarity in its religious convictions, and which is composed of men of every gradation of religious belief, will be very docile to frame laws just as they are demanded for the purpose of restricting the liberty of one half the clergy and members of the Church of England.

There is one feature of the case which stands prominent and indisputable amid all the controversy, that is, the utter subserviency of the Church of England to the State. By the very fact that the Bishop's petition (if it be true that they have drawn up the petition attributed to them) that a lay tribunal appointed by the Crown shall be the last court of appeal, they admit that the Church is not the teacher of what Christ has revealed, but the mere reflex of the admixture of all the various shades of belief which find a home in the brains of a Parliamentary majority, composed of men of all creeds, and of no creed at all.

It is no wonder that the public are talking of the critical condition of the Church, when it has become notorious that the Church of England is reduced to this humiliating position.

CHRISTIAN UNITY.

The Rev. Dr. Alexander Whyte, Moderator of the Free Church of Scotland General Assembly, writes to the Rev. Dr. Orr, Editor of the United Presbyterian Magazine, as follows, in reference to the proposed union between the two branches of Scotch Presbyterianism, which have under consideration a plan of union, viz., the Free and the United Presbyterian Churches:

"The saving of men and money, the concentration and consolidation of work, the sharing of one another's experiences and attainments—an unanswerable case has been made out for union on these and many other grounds. But what moves and wins me, even more than all these good things, is the gain that our union will be to good will and good feeling and to every Christian affection. The more sacred the things are that separate us the better for his malice. It may be the very truth itself; it may be the establishment or disestablishment; it may be Freeschoolism or Erastianism; it may be strict subscription or Declaratory Acts; any of these things in sinful hearts will serve his purpose, which is to tempt us into misunderstanding one another, and misrepresenting one another, and disliking and depreciating one another; and, best of all, to get us to make sport of one another before those who are not of us. The immense evil of our present divided and dismembered state in Scotland is, that our weak and evil hearts are so easily disaffected and alienated from one another. And after all has been done to remove all these provocations to evil, there every peace-maker, and every man who, by any word he speaks, or any deed he does, sows a single mustard seed of brotherly love."

In view of the fact that our Lord and Master prayed to His heavenly Father that His Church should be one, even as He and His Father are one, and desired to bring all to one fold under one shepherd, we must regard with respect even the mistaken efforts of those who, having unfortunately wandered from the centre of Christian unity, are honestly endeavoring, even by ineffectual methods, to reunite the fragments into which Protestantism has been broken up owing to the liberty accorded to individuals to shape their Christianity according to their divergent fancies.

The Rev. Dr. Whyte's plea for the reunion of the two Presbyterian Churches is based on the consciousness that the disorganized state of Presbyterianism, which is only a sample of what has occurred to Protestantism of every form, is not the condition in which Christ intended His Church to exist, when He promised to

remain with it to the end of time, while it would be continuing its work of teaching all nations as He had commissioned it to do.

It cannot be denied, and the Rev. Dr. Whyte here admits, that Christ intended that His Church should be one to the end of time. It is "the great enemy" who rejoices at the separation of Christians into sects, using the most sacred things as a pretence to accomplish his malice.

In all this we cannot refrain from calling attention to the change which has come over the sentiments of Protestants on this question of unity within the last few years. The sects appear to have opened their eyes to the ridiculous position which a divided Christendom occupies when the Gospel is brought to the notice of the heathen; and now they are unanimous in the opinion expressed by Rev. Dr. Whyte that an unanswerable case has been made out for union "especially on the grounds of the saving of men and money, the concentration and consideration of work, the sharing of one another's experiences and attainments."

These grounds are of low degree in comparison with that it was the will of Christ that His Church should be one, nevertheless they have had their weight in influencing public thought, and in bringing about a more correct opinion in regard to what the Church of Christ must be—a body one in doctrine, and under one central Church government.

A few years ago, how different was the conception of the Church! It was then maintained that Christian liberty necessarily implies variety and multiplicity of sects; and it was the boast of nearly all Protestant controversialists that Protestantism gives free scope to the profession of the most contradictory beliefs, and puts no restraint on the freedom of thought. It needs no lengthy reasoning to show that these periodical changes of belief imply the absence of a truthful foundation: for the truth is as immutable as God Himself, from whom it is derived.

It seems scarcely necessary to add that no patching up of fragments which have been torn violently from the seamless robe of Christ will ever be made to constitute that garment itself. The Church of Christ is and always has been essentially one, and the parts which have been torn from it cannot be restored to its essential unity till they become reincorporated with the original Church of Christ which never lost its essential characteristics, that is, the Catholic Church in union withland in subjection to the successor of St. Peter. The union of two or more Presbyterian churches will, therefore, never constitute a reconstructed Church of Christ. The Church of Christ never ceased to exist, and it does not need reconstruction. The only possible restoration of the sects to Christian unity must be effected by their submission without reserve to the authority of the indefectible and universal Church of Christ.

A QUEER CATECHISM.

A curious despatch, dated January 20th, comes from London, announcing that the National Council of Evangelical Free Churches of England and Wales has succeeded in preparing a catechism which combines into one the creeds of all the Protestant dissenting bodies, embracing Methodists, Baptists, Presbyterians, Congregationalists, Primitive Methodists, Bible Christians, etc. It has long been felt that the cohesiveness of the Catholic, Anglican, and Russian Churches gives these a power which the non-Conformist sects do not possess, owing to their want of unity, and the Rev. Hugh Price Hughes has been for a number of years Chairman of an Association whose object is to unite these sects into one somewhat of a Federal plan. The catechism which has now been published, it is expected, will effect this object. It was prepared by a committee representing the various sects concerned, and it is said its composers are sanguine that it will bring about the union which is so much desired. It must be evident to all that such a catechism could not be compiled except by omitting the specific doctrines of the sects, or by so vaguely wording the teaching that every one using it may extract from it whatever best suits his fancy. We very much doubt that any real union can be effected by such means, and we are obliged to think that the sects will remain as much apart now as they have ever been.

To live without suffering is to live without loving. To live and not love is to die.—Mother Barat.

THE PETTY SCHEMING OF BIGOTRY.

The schemes of the Apalists and other similar organizations to hamper and annoy Catholics, and to impede good works under Catholic auspices, are so numerous that it is difficult to be always on guard against them and to oppose them successfully.

One of these schemes has just been tried by the outgoing City Council of Detroit, which at its final meeting passed a resolution declaring that the State Legislature of Michigan should pass a law whereby all churches in the State should be taxed, the values of which exceed \$10,000 each.

The intention of the proposed law might not be understood by every one at first sight, but the cloven foot may be detected when it is remembered that outside the cities and large towns, very few Protestant churches would be valued at over \$10,000, while nearly all the Catholic churches exceed this considerably. It is, therefore, evident that the object was to tax the Catholic churches of the State, while most of the Protestant ones were to escape this burden: that is to say, the Protestant churches would be entirely free, except such as belong to the richer congregations.

The Protestant churches are small for several well known reasons. Only a small percentage of the non Catholic population go to church at all. They profess Christianity, generally speaking, but it is a Christianity according to their own ideas, and they do not need to go to Church to be instructed in religion. Those who do go to church are divided into so many sects, that no one sect requires a large Church building, and, further, as the Protestant forms of worship are purposely simple, and without any special ceremonial, so much room is not required in the churches.

Catholics, on the other hand, require larger churches, because it is obligatory on them to hear Mass on Sundays, because they make use of more solemn rites in their Church services, and because they attend Mass from greater distances than Protestants are willing to go to church. The scheme of the Detroit City Council is, therefore, evidently dictated by the same spirit of hostility to Catholics which has been rampant for several years past in that city of A. P. A. notoriety.

It is an unseemly thing for a so-called Christian community to seek to tax churches at all. It is a tax levied upon the worship of God. Churches are not places of business where money is trafficked with, nor are they used as residences where the wealthy may enjoy the comforts which riches can purchase. They exist solely for the purpose of paying homage to our Creator, and of doing good to all mankind. Love for God and for our neighbor are the two great commandments of the law, as summarized by our Blessed Lord, and churches exist to carry out these precepts. This is a work of pure benevolence which should not be burdened or impeded by a tax.

Church-goers are taxed otherwise than in their churches. They pay their full share as citizens toward the public revenues, and bear their burdens as the State needs their contributions. To tax them again because they are church-goers is an unjust discrimination in favor of those who stay there is no God.

But if churches are to be taxed, there should at least be no such anti-Catholic discrimination as the Michigan Council has recommended. The whole Christian community are interested in regard to the injustice of church taxation; but if churches are to be taxed at all, such tax should be levied upon all. The Catholics of Michigan will, no doubt, take proper steps to prevent the perpetration of the injustice with which they are threatened by the resolution of the Detroit City Council.

A few years ago we had in Ontario a species of agitation in favor of the taxation of churches. A number of Municipal Councils petitioned the Legislature to impose such a tax, and this was pretty popular for a time among certain classes who imagined that the chief sufferer from such a tax would be the Catholic Church. But when the agitation had gone so far that the matter was brought before the Legislature, it was not from Catholics that the chief opposition came. The Government of Sir Oliver Mowat was interviewed by a large and earnest delegation of Protestant clergymen to induce the Government to resist the anomaly of a tax on religion in a Christian country. The delegation succeeded in preventing the passage of the proposed law, and since that

time, when it was perceived that the tax on churches would fall more grievously on Protestants than on Catholics, all agitation on the subject suddenly ceased. The promoters of the agitation had not the cunning of the Detroit Council, to devise a plan whereby only Catholic churches might be taxed.

Another attempt originating in the A. P. A. spirit in McKeesport, Pennsylvania, was foiled by the decision of the Supreme Court of that State a few days ago. This was an attempt by the tax collector, acting in obedience to the mandate of the City Council, to collect taxes on the personal property of the nuns who teach the parochial Catholic schools.

The law being in that State, as elsewhere, that teachers' residences are exempt from taxation, the trustees of the school obtained an injunction from the Court of Common Pleas forbidding seizure of the property. The Superior Court, being appealed to, dissolved this injunction, but the trustees carried the matter to the Supreme Court, the collector putting forward the plea that the convent was not part of the school building, and also that the title of the property was vested in a single individual, the Bishop of Pittsburgh.

The Supreme Judge held that the building is necessary for the successful operation of the school, and that the fact that the title exists in a single trustee does not exempt it from the privileges granted this class of buildings by the Act of Assembly of 1874. The decision of the Superior Court was, therefore, reversed and that of the Common Pleas Court sustained.

It is not sufficient for those who are animated by a spirit of intolerance that the Catholics maintain their schools without one penny of public grant, but they wish to make it still more burdensome on Catholics to keep up their parochial schools by taking advantage of every petty quirk and quibble to increase their burden.

TWO READERS.

From Church Progress. We have received a pamphlet from an ex priest, at least so he claims, giving what he calls his reasons for abandoning the Catholic Church and becoming a Protestant minister. It was, he asserts, simple logic and reasoning (sic). He reasoned himself out of the Church! This reminds us of a young fellow who, having abandoned his faith, was boasting that he had read himself out of the Church. "Indeed," remarked a bystander, who had heard the remark: "as you were reading yourself out, did you happen to meet on the way one by the name of John Henry Newman reading himself in?"

DIVORCE IN FRANCE.

The alarming increase of divorce in France points a moral. It is only of recent years that a divorce could be obtained in France at all. With the advent of Masonic legislation, making divorce as easy as it is in this country, the divorce docket in the French courts has become as crowded as our own. The marriage relation is put on and off as irresponsibly as an old coat. People just get tired and separate, and there's an end on't. Remark the following sorites: Masonic government; secularized; education; decreasing population; increasing divorces; increasing internal dissensions; decreasing prestige abroad; France bullied and threatened into submission, humiliated and snubbed at the will and caprice of her enemies. She dare not stand for her own interests. Do we then wonder at the Dreyfus agitation, upon which hinges the startling proposition: Will France submit to further Masonic misgovernment to her shame and her ruin, or will she throw off the yoke of infamy and rise up to her true stature? Church Progress.

AN APPROPRIATE CHOICE.

A convert to the Church, who is a member of the editorial staff of a leading newspaper, has assigned a reason which may have occurred to few American Catholics for the appropriateness of the choice of the Immaculate Conception as the patronal feast of the Church in the United States. Freedom from sin is the highest freedom, and that exemption was the special prerogative of the Mother of Christ. She is the most perfect example of absolute liberty ever presented to the world, and so most fitting to be styled the Mother of Freedom. Christians of all denominations will some day realize this, and unite in venerating her who prophesied of herself: "All generations shall call me blessed."

The argument in favor of the Immaculate Conception of Mary is as simple as it is strong. We believe that Eve the mother of man, was created in state of original justice. The Mother of Christ, who had the same share of our redemption that Eve had in our fall, could not have been less pure. Had she been conceived in sin, she would not have been without stain. It was fitting, therefore, that God should exempt her from the universal inheritance of original sin, transmitted from Adam through whom the empire of sin was to be destroyed. In the words