

The Catholic Record.

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LONDON, SATURDAY, JAN. 21, 1905.

TO STAY AT HOME IS BEST.

Now and then we read reports of the Canadians who have reaped dollars and fame in the fields across the border.

Better far for a young man to stop where he is known than to go forth to the stranger. Liberty he has, far more indeed than would be his portion across the border.

The story of the penniless stranger who always finds a good Samaritan to give him a foothold, or of the energetic youth who blazes a way through all manner of opposition, is overdone. The Samaritans have enough troubles of their own without seeking a new brand.

TAUDRY RHETORIC. We believe the exodus of Canadians is due in some measure to the mouth-artists who descend on the greatness of the States and laud them as the worst field for the display of enthusiasm and ability.

THE LAND OF OPPORTUNITY. Canada has no dearth of opportunities. Catholics here enjoy more liberty than their brethren across the border.

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LAY ACTIVITY.

Despite the letters referred to a few weeks ago we have seen but little evidence of lay activity.

DEVELOPED BY WORK.

The present day child is, judging from the amount of attention given it, a wonderful piece of mechanism.

COURAGEOUS WORDS OF A FRENCH BISHOP.

Bishop Touchet of Orleans, France, spoke nobly at the recent closing session of the Lille Conference of the Catholics of Northern France.

Monsieur Touchet said: "We are Catholics, and we are citizens. We are resolved to have our rights under both aspects. If our enemies do us an injustice, we will give them neither rest nor peace till they have with drawn it."

THE BISHOP IS KNOWN TO BE A MAN OF courage and determination, and it cannot be doubted that he knows thoroughly the people of his district.

public as in the fumes of some narcotic which has deprived them of energy.

The recent dissatisfaction which the nation manifested against the horrible spy system, inaugurated by Premier Combes, ought to make the present a favorable moment for a successful attack upon the whole policy of the present government.

A THUNDERBOLT FOR M. COMBES.

A blow has fallen upon the head of Premier Combes of France, which was as unexpected as the famed thunderbolt from a clear sky.

M. Doumer is a resolute opponent of M. Combes and his election shows that the Premier has lost control of the House.

There can be little doubt that the virulence of M. Combes' measure for the separation of Church and State counted for much in the election.

The "Bill of Separation" as M. Combes' measure has been called, aims at the complete disorganization of the Church's hierarchy.

The whole spirit of the law is to break up the hierarchical constitution of the Church, when the Concordat is abrogated.

A more infamous attempt at destroying religion throughout France could scarcely be conceived; but we are confident it will not succeed.

The Bill of Separation makes no distinction between Protestants, Jews and Catholics, and thus the Budget of Worship will be abolished for all.

In fact, toward the close of the eighteenth century, there were two

million Protestants in France, but within a century, all civil rights being accorded to them, with peace and liberty, they have dwindled down to about six hundred thousand.

The salaries paid to the Protestant clergy since the Concordat has been in force were gratuities, as the property of the Protestant Church was comparatively small at the time of the great Revolution.

It is true the deed is not yet consummated, but the only way in which the consummation may be averted appears to be by the overthrow of the Government.

THE CHURCH UNION PROBLEM.

The movement for union among the Protestant sects or organizations is still agitating the denominations of the United States to such a degree that it is now stated that fourteen different sects have agreed to assemble in a great conference to be held in New York city next November.

As the Protestant Episcopal Church has hitherto maintained a firm position on the question of Episcopacy, it can hardly be expected that it will yield that position now by admitting to an equality with their own clergy.

Some of the Lutheran Churches are in a similar position, and the proposed Confederation would completely destroy all the claim which Lutherans and Episcopalians make on this point.

It is true, there are sections in both these Churches which make little of the claim to Apostolic succession; but these are undoubtedly a strong feeling with many and perhaps a majority in both Churches which persistently assert this claim.

We cannot conceive that a number of discordant sects can be brought to agree upon calling themselves one Church of Christ under a so-called Federal union.

How different will be a Church thus constituted from the Church of the Apostolic Age and the ages immediately following the Apostles, which was truly one in doctrine, one in discipline, and one in subjection to the Great Head of the Church whose authority was recognized by all!

Thus St. Optatus of Milevis in describing the Church of Christ in the

fourth century, but a few years after the three centuries of persecution which the Church endured under the Pagan Emperors of Rome.

"The first among the marks (of the Church) is the chair, wherein, unless a Bishop sit, the second, which is the angel, cannot be added; and we must see who first filled the Chair, and where (he filled it)."

It will be remarked that the "angel" here referred to is the angel of each of the seven churches of Asia to whom St. John the Evangelist wrote by command of Christ, as recorded in his Apocalypse or Revelation 1 20, and sequel.

St. Optatus continues: "To err knowingly is a sin; for the ignorant are sometimes pardoned. Thou cannot deny, then, but thou knowest that in the city of Rome, on Peter, as the first, was the Episcopal Chair conferred, wherein might sit the head of all the Apostles, Peter, whence also he was called Cephas; (Syriac of Rock); that in that one Chair unity might be preserved by all; and that the other Apostles might not each contend for a Chair for himself; and that whosoever might set up another Chair against the Single Chair should be deemed a schismatic and a sinner."

"Peter, therefore, first filled that in individual Chair, which is the first of the marks (of the Church). To him succeeded Linus, to Linus a Clement, to Clement Anacletus, etc."

We might quote Saints Cyprian and Irenaeus, who wrote respectively about one hundred and two hundred years previously, in a very similar manner, as well as others both before and after St. Optatus; but the mention of the fact will suffice here as showing that the belief of the Church of Christ, is, and always has been, that Christian unity is to be found only in the one Church which has the successor of St. Peter for its Head, and which is submissive to his authority.

DIVORCE PROBLEM'S SOLE SOLUTION.

IT IS RELIGION IN MARRIAGE, SAYS REV. THOMAS J. CAMPBELL, S. J.

Lecturing in Loyola College Hall, Baltimore, last week, Rev. Thomas J. Campbell, S. J., declared that "religion in marriage is the sole solution of the divorce problem."

In the course of his remarks Father Campbell said that the courts have no legal right to grant a divorce, and that the divorce evil threatens the destruction of civilization.

"MAY BE SO CIVILIZATION." Father Campbell said in part:

Speculations are rife as to the probable outcome of the struggle at Port Arthur. If the Japanese are successful in the war now being waged in the East, will there be a "yellow peril?"

Last year saw 60,000 divorces granted in the United States, and during the past thirty-four years 700,000 divorces have been granted in this country.

What right has the State to grant a divorce? We are told in answer to the question that the State has the right to annul a contract, and that marriage is legally a contract between two parties.

The assertion made at a mass meeting of Episcopalians of New York by Dr. Silas B. McBee, editor of the Churchman, that the Catholic Church could afford to help against divorce because it had introduced a thing more dreadful—the annulment of marriage by the Pope—comes with very poor judgment or poor memory from one whose whole Church was built on a marriage annulment.

There is only one good time for each of us to die, and that is at the exact hour at which God wills that death should find us.

power, whereupon Henry annulled it himself and instituted the Church of England.

If there ever were an occasion when the Pope ought to have yielded, it was then. The northern nations of Europe had revolted against the Church; discontent was seething in the rest, when the King, who had just been named Defender of the Catholic Faith, announced his intention to drag England into schism unless his request was granted.

To say that Catholic annulments are more dreadful than divorces is to claim that they have done more harm, in the United States, for instance, than the 60,000 divorces of last year or the 700,000 in thirty-four years.

THE CHURCH'S FIGHT.

Catholics are not alarmed by any such possibility. They know perfectly well that the whole fight has been from the beginning to get men married and to keep them so.

As a matter of fact, there is no such thing as an annulment of marriage, or the disruption of a complete and valid marriage, but there are judicial declarations that certain essential conditions have not been fulfilled, with the result that the marriage never was validly contracted, just as the flaw in the title deed of a house or a defect in a business arrangement may have rendered them invalid from the beginning.

THE DISPENSATION BOGEY.

Marriages outside the Church are not invalid, else converts would be obliged to remarry, which is not the case. The terror about the number of Catholic dispensations is quite groundless.

The Church always regrets dispensations, for impediments were made for the good of humanity. They are not a matter of pure expediency, but a matter of principle.

DEATH OF MR. THOMAS QUINN.

THREE SONS SING SOLEMN REQUIEM FOR THEIR FATHER AT ST. CATHARINE'S CHURCH.

Rev. James J. Quinn, pastor of St. Catharine's Church, received news by cable on Tuesday of the death of his father, Thomas Quinn, who passed away fortified by the last sacraments, at his home in Ballindine, County Mayo, Ireland, in the seventieth year of his age.

Three sons of the late Mr. Quinn, are members of the priesthood in America, the Revs. James J. Quinn of this city; Thos. F. Quinn of Clyde, and John S. Quinn, Chesterville, Ont. They all assisted at the Solemn Requiem Mass which was celebrated for their father Thursday morning at St. Catharine's church.

The full choir rendered the Requiem and the church was filled with the sympathizing parishioners and friends of the bereaved pastor.

There is only one good time for each of us to die, and that is at the exact hour at which God wills that death should find us.

THE BAPTIST MISSION.

"At the Catholic on Monday evening John Gerard, S. J., on 'The Catholic Missionary.'

Mr. Justice well-attended. There were Moyer, Dr. A. and Mr. Muni. Father Ger with applause, delivery of his livery of his l could be blin ion which wa the times esp here it was f not a fact th the question Telegraph: 'vast majority the writers he to be destruct tianity.

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