

The Catholic Record

Published Weekly at 454 and 456 Richmond street, London, Ontario.

Price of Subscription—\$1.00 per annum.

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Editorial Correspondence—Twenty cents per line each insertion, advance measurement.

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 Monday morning.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

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Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry, obituary and marriage notices sent by subscribers must be in condensed form, to insure insertion.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of the CATHOLIC RECORD, London, Ont.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as the wholesome influence reaches more Catholic homes.

I, therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1907.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Larissa, Apost. Delegate.

LONDON, SATURDAY, MAR. 2, 1907.

CHURCH UNION.

In the address of Bishop Carmichael, the Anglican Bishop of Montreal, to his synod, we have a pronouncement which touches Church Union.

The importance lies in the question of the apostolicity of the episcopate, one of the bases upon which His Lordship regarded organic union alone possible.

Whether this is an ultimatum beyond which the English Church cannot go, so that Presbyterian or other non-Conformist hopes must rise to that mark or ebb away with no prospect of uniting, might be easily dismissed as unessential to the proposal and difficult of solution.

It is hard, when listening to Bishop Carmichael, to know whether he is speaking for the whole English Church, or whether he simply represents his own diocese. In either case he has placed himself on the horns of a dilemma. If an apostolic and historic episcopate be an essential of Church organization, then the Church of Rome and not the Church of England is the centre of union.

Bishop Carmichael, in making the historic episcopate a necessary condition, practically gives up the case to Rome. In so many words he tells the non-Episcopalian believers: "You must seek an unbroken line of Bishops. Wherever you can find that golden chain whose links reach down from St. Peter, there attach yourselves. Without the episcopate there can be no Church, no organization. And without the apostolicity there can be no episcopate." Apostolicity and perpetuity are attributes upon which he rightly insists with polished diction and cultured phrases. But the minor premise of the syllogism is entirely omitted or lost in the noise of rhetoric, which, more than logic or theology, ran through his long preamble. We take it that the minor premise is that these marks or properties belong to the English Church, at least as a branch. This we deny—and not we only, but all outside the pale of the English Church. Who ever looked for apostolicity and perpetuity in the English Church? We cannot gather grapes of thorns or figs of thistles. And as for the branch theory, that is equally unreasonable. Why seek union at all if the branch theory is correct? If the Bishop in his missionary zeal wishes to increase his particular branch then he should candidly say so. But if he makes the proposal as a condition of engraving others upon the olive tree, then they will reasonably retort that they will seek apostolicity and perpetuity where all men are to be found. Let us listen to the argument. The principle of succession, associated as it is with family, tribe and nation, becomes in the field of divine revelation all the more important; for it then becomes a divinely-ordered institution. And our Lord having founded His Church, "nothing

is historically clearer than the fact that out of the body of His followers twelve men were named by Him apostles, that He invested them as His envoys with graces suited to their work, breathing on them, and saying: "Receive ye the Holy Ghost."

The Bishop should not have stopped here. There is nothing clearer in the gospel constitution of the Church than the primacy of St. Peter. "Thou art Peter and upon this rock I will build my Church." Again: "Satan hath tried to sift thee as wheat, but I have prayed for thee that thy faith fail not."

If apostolicity and perpetuity were the plain will of Christ so was the primacy. In summing up his case the Bishop admits its weakness: "Imperfection," he says, "there might be in what I would call the historic routine of such succession, as with royalty in England from 1649 to 1660, but in both cases the succession remained." Not so fast, Lord Bishop, if you please. Succession to the crown is one thing, but perpetual apostolic succession in the episcopate is altogether different. If the latter is broken the chain is broken. Its reality depends upon the validity of the sacrament of Orders. Cranmer, whom the Bishop justly accuses of Erastianism, changed the matter and form, and thereby invalidated Anglican Orders. There are other reasons also for holding against the validity of Anglican Orders. Nowhere are they acknowledged. Not even are they in many of their own churches regarded as proper, sacerdotal orders, still less as sacraments. There is an expression which rather mystifies us—historic routine. Perpetuity requires unbroken history, and apostolicity implies divine institution. To admit imperfection in the "historic routine" is the acknowledgment of a broken link. How therefore can Bishop Carmichael candidly insist upon a perpetual episcopate, and at the same time invite his Presbyterian brethren to seek it in the so-called branch where he admits one of the links to be broken? Finally when the Bishop says that in the Church of England "no one shall be accounted or taken to be a lawful bishop, priest or deacon, except he be called, tried, examined, and admitted thereto according to the form hereafter following, or hath had formerly episcopal consecration or ordination," the Church of England perverted history and destroyed the episcopate. She had no right to interfere with the form. If the institution is divine, apostolic, perpetual, it must not be interfered with. It must, if it is to be valid, be handed down with matter and form intact and unchanged. With the Bishop we admit the great attributes of that divine historical institution, the episcopate of the Catholic Church. We deny his minor premise that this is to be found in the Anglican Church. We would wish to see both himself and all others seek it where alone it can be found—where Peter's primacy is upheld and where sacramental matter and form have been so carefully conserved.

deity. To lower the Creator to the creature is not to exalt the latter, but to degrade and falsify the former. Virtue lies in the mean. And the truth of Christianity lies between pantheism on the one hand and atheism on the other. These are opposites in the sense that pantheism is an excess and atheism a defect. Both are equally repulsive and erroneous. Both lead to the most illogical consequences. And what is their worst feature: they both reject the supernatural, without which Christianity is a mere system of philosophy. Let us briefly examine this question about God's nearness, not oneness, to His creatures. It is true that to be a creature is to rest in the arms of the Omnipotent, or seek the rays of His light in the uttermost parts of the morn. God fills heaven and earth. And if He fills them there is no room for any other being. God, in knowledge, power and essence, is everywhere; because he is immense. He is infinite: He is. Besides God and without God, and what God has made, there is nothing. God and His works: these are all. God, says St. Gregory, abides in all things. He is outside of all things, He is above all things, He is beneath all things. He is above them by His power, He is beneath them by His support. He is above them ruling them. He is beneath them conserving them in the hollow of His hand. He penetrates all, yet is penetrated by none. He comprehends all, yet He remains incomprehensible. He is more intimate to us than we are to ourselves, yet when we reach out our hand to clutch him he eludes our grasp. All things are naked and open to His eye. He is in all nature, and in every part thereof, yet He is infinitely away from it. Most closely united to every creature, He fashioned even the least as well as the greatest—the anemba just as the seraph. He is infinitely separated from them. Whatever in-living he may assume, in the natural order or the supernatural order, He must be forever immense, unmeasured and unmeasurable, absolutely simple—infinite. The creature, on the other hand, must be ever and always finite. Let the creature's nature be what it may, the fact that it is a created nature renders and keeps it finite, and distinguishes it from God—the one and only Infinite. The finite cannot be a part of the Infinite. And the Infinite is distinct from the finite universe with a real, physical distinction. God is infinite, not as being identified with the universe either visible or invisible, corporeal or spiritual, but as being infinitely superior to it, better than it, so much better than it that when compared to His being it is as if it had no being and as if it were nothing. Yet the universe is. God made it and He conserves it. It shows forth His power and declares His glory. Yet the sons of men have not always read aright the story of creation. And no error can be more misleading and more fatal than to identify this half-wrecked world with the Deity Whom our intelligence must acknowledge to be perfect, absolute, infinite. Before touching upon any other point of Mr. Campbell's errors we can see how diametrically opposed his pantheistic basis was to Christian truth. Nor does he approach Buddhism so closely in this article as when he holds that pain is the effort of the spirit to break through the limitations which it feels to be evil. The only way, according to Dr. Campbell, in which the nature of good may be manifested by God or man, is by a struggle against the limitation; and, therefore, it is not appalled by the long story of cosmic suffering. The fundamental concept of Buddhist morals is to put a term to the transmigration of souls by putting an end to their sufferings and that evil which is inseparable from existence. This is attained by diminishing and annihilating the manifestations of individual activity. To arrive at absolute impassibility, this is the Nirvana, the final destiny of man. Buddhism is atheistic. Its moral precepts have a relative dignity when compared to other philosophical systems. But neither in essence, in means, in rational principle do they compare with Christian morals. The very fact that the love of God is eliminated, and no word spoken of worship shows an atheistic basis. This age has several admirers of such systems as Buddhism, even in western schools of thought. It may be that Mr. Campbell is somewhat imbued with some of these notions. His theories, however, bear more the character of Hegel's thought. Hegel maintained that the world was one particular evolution of the great Idea. By a series of evolutions the world will return again to the infinite Idea who by manifested Himself to Himself. How dreamy, how far removed from the wisdom and power of the Cross all this is—how metaoric and wandering—can only be made evident by the humble acceptance of faith. Sometimes men stand appalled at the amount of evil they see around them. Sometimes the yearning desire for truth makes them

break away from the confusion of tongues. They see as in the air some shadowy form. They think it truth, and call it. It is gone. Truth dwells where Christ's voice is heard, and where simple souls are bowed in worship of the God Who is ever above them but Who is ever calling them nearer to Him, to share His life, to enjoy and praise Him forever.

We cannot part with this new Theologian without a word concerning his rejection of the Atonement of Christ. It is more or less fashionable amongst certain schools of philosophy to falsify or entirely deny that our Lord by His sacrifice gave satisfaction to His eternal Father for sinful guilty man. Those who, in the Cross of Christ see not the condign atonement and superabundant satisfaction for sin, pervert history and lose the deepest mystery of our Lord's mysterious life. Not only did our Saviour come as Teacher of truth and Fount of grace, He came as combatant with sin and Satan, "consecrated through suffering" He was, as His prophet had depicted Him, "red in His apparel." He was clothed with a vesture dipped in blood. He who had grown up as a tender plant hath surely borne our infirmities and carried our sorrows. He was wounded for our iniquities, He was bruised for our sins, and the Lord hath laid upon Him the iniquity of us all. With His body dislocated, His flesh torn, His blood poured out, His soul separated from His body in death, He died for us—the Lamb of God Who taketh away the sins of the world. He alone was our atonement: no one shared in the work. He trod the wine-press alone, and of the people there was none with Him. This atonement was the master-act of the Master's love. His whole life, His transcendent example, His tenderness and humility, His sacred lessons of holy truth, are the testimonies of His divine Sonship and His love of man. But the crimson light of His atoning Blood in which the Son of Justice set in death, was truth and justice, mercy and peace and reconciliation. Without it the world would still be sick with sin and death. The coming of Jesus would have been a mockery: for His sacred teachings had raised our hopes only to break them against the sense of our own guilt and despair.

DEATH OF SIR WM. HINGSTON.

The sad news comes to us of the death of Sir Wm. Hingston, one of Canada's best and noblest citizens. He died suddenly, in Montreal, on the 19th Feb. As a surgeon he enjoyed an international reputation, but it was not for this alone that his name was held in such high honor. He was recognized throughout the Dominion, but more particularly in Montreal, where his name is a household word, as one of the most estimable, courteous and sterling characters of our day. In all matters pertaining to the public weal he was the most unlooked for champion. He had pretty well exhausted the commonplace topics of conversation, he proposed a game of cards.

"I am sorry," said I, "I do not play cards. In fact I never learned."

"That's unusual," he answered. "Well, suppose you watch me do some little tricks with the cards. I will interest you some, and it will pass the time pleasantly."

The tricks were well done, much to the interest of quite a little crowd who had gathered about us. In the interval between the various tricks the gentleman kept up a running fire of comment on many topics of public interest, and finally touched on the topic of religion.

Said he: "There is one thing in a religious way that I could never stomach, and that is the Roman Catholic Church with its superstitions, and its idolatry, and—"

"Excuse me, Sir," said I, "I am a Roman Catholic."

"Ah! I really beg your pardon. No one would believe it from your appearance. You do not look like one of these priest-ridden unfortunates," he said.

"But I am and what is more, I am a priest."

"A priest! How strange! One would never know. You are really the first priest I ever met. But how different you appear to be from the miserable monks I've read of in Europe, who seem to have sunk all intellectual and spiritual aspiration in the growth of the flesh and its hungers."

"But, Sir, I am also a monk and if you ever come to our home you may see others who are far from the notion of monks that you have."

"I beg a thousand pardons, my dear Sir, I am truly astonished. You are a Catholic, a priest and a monk, and—besides, a gentleman!"

"I hope so, my friend, and will you believe me when I tell you that your reading has been all one-sided. You are too intelligent, too upright, not to do the correct thing. Let me ask you as a favor to read something of the other side, and see if you have not judged us wrong. We won't forget each other"—and we exchanged cards.

We parted and it was long before we met again. Several years went by, and the incident almost totally passed out of my memory.

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I could not help throwing my arms about his neck and exclaiming: "How wonderful are the works of God!"

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KEEP CLEAR OF THE SEWER GAS.

Sewer gas is among the deadliest and quickest of bodily poisons, and men flee from the risk of it as they would from the bubonic plague or yellow fever. Yet, at the present hour, the air is rank with moral sewer gas, and it is being inhaled by a large part of the people as if it were the fragrance of spring flowers.

The newspaper cartoon, representing men and women of every age, sex, and small boys and girls, each with the most detailed and sensational presentation of the Thaw murder trial in hand, greedily absorbing it as they crowd into the Boston Elevated, is no exaggeration. This unspeakable case, the reports of which should have been circumscribed within the strictest professional limits, will be responsible before its close for incalculable moral evil.

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The reading of its details cannot be useful even to the strongest and sanest adult, and is soul murder to all others. The Rev. Peter Rouan, of Dorchester, urged on all parents last Sunday the present obligation of keeping the daily papers out of their homes; and the Rev. Joseph H. Rockwell, S. J., said at the Church of the Immaculate Conception, Boston:

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Freedom of the press is one thing, but filthy license is quite another; and the alleged "enterprise" which panders to the worst of human appetites here is not justified because a certain class in London and Paris are making of this bestial record their daily noisette.

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A HUMBUB EXPOSED.

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All of which is respectfully inscribed to the people in Canada who are collecting funds for what is called the McAll Mission but in reality the McAll humbug in France.

Death of Count Creighton.

Count John A. Creighton of Omaha died early Thursday morning, after several weeks' illness. Count Creighton was over seventy years of age and was perhaps the most magnificent individual benefactor of the Church in this country. With his brother, the late Edward Creighton, he founded Creighton University, Creighton Hospital and a number of other Catholic institutions in Omaha. He leaves an estate valued at \$8,000,000. He was knighted by the Pope and was one of the recipients of the Lactare medal.

No man ever revolted against the Catholic Church except from the basest motives. Dollinger is supposed to be a splendid type of the ex-priest. But Dollinger's disease was disappointed ambition. Jealousy, Judy, passion and avarice are the motives that inspire the outlaws. Turn, however, to converts from Protestantism to the Catholic Church! Consider the sacrifices they make! Newman could reasonably hope to become Archbishop of Canterbury with \$50,000 per year, the salary of the President of the United States. Dr. Ward belonged to one of the most aristocratic families in England, and for a time he was ostracised because he abjured Protestantism.—New World.

Since the Sacred Heart has no more cherished love than meekness, humility and charity, we must cling to these dear virtues.

THE LATEST FROM FRANCE.

Although a peaceful settlement of the French difficulty is apparent at times there still remains the undercurrent of infidel striving to pervert Christianity. For the concessions already made with a view to promote an amicable settlement with the Vatican no thanks are due to the members of the Government individually or collectively. Their course has been dictated not by a love of justice—not by a desire to promote the honor and glory and strength of the French Republic—but by the force of public opinion in the other Christian nations of the world.

A despatch from Paris, dated Feb. 22nd, states that the Croix, a Catholic paper, defines the attitude of the episcopacy with reference to the negotiations between the condjator Archbishops of Paris, Mgr. Amette, and the prefect of the Seine, M. de Selves, as follows:

"The Bishops did not accept the contracts which make parish priests responsible for the important structural repairs of the churches or the contracts containing a clause excluding secularized members of the dissolved orders from acting as parish priests, claiming that to do so would be a recognition of the law of associations. The Rev. Peter Rouan, of Dorchester, urged on all parents last Sunday the present obligation of keeping the daily papers out of their homes; and the Rev. Joseph H. Rockwell, S. J., said at the Church of the Immaculate Conception, Boston:

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HOW ONE CONVERT WAS MADE.

The following story as given in the Missionary belt illustrates the good that may be done by a word or two in season:

It is not very difficult to persuade oneself that in dealing with the soul God has his special moments and, moreover, He utilizes the most unlooked for means to bring about conversions. Speaking of His way, the other day, a priest who was moreover a Benedictine monk, related this incident from his own personal experience.

I was traveling some years ago in the train from Chicago to Pittsburgh. The time hung heavy on my hands, and to break the monotony, I entered into conversation with a gentleman in an adjoining seat. He seemed like a prosperous merchant, and I learned from his statements that he was on his way to Europe for a year of travel. After I had pretty well exhausted the commonplace topics of conversation, he proposed a game of cards.

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Death of Count Creighton.

Count John A. Creighton of Omaha died early Thursday morning, after several weeks' illness. Count Creighton was over seventy years of age and was perhaps the most magnificent individual benefactor of the Church in this country. With his brother, the late Edward Creighton, he founded Creighton University, Creighton Hospital and a number of other Catholic institutions in Omaha. He leaves an estate valued at \$8,000,000. He was knighted by the Pope and was one of the recipients of the Lactare medal.

No man ever revolted against the Catholic Church except from the basest motives. Dollinger is supposed to be a splendid type of the ex-priest. But Dollinger's disease was disappointed ambition. Jealousy, Judy, passion and avarice are the motives that inspire the outlaws. Turn, however, to converts from Protestantism to the Catholic Church! Consider the sacrifices they make! Newman could reasonably hope to become Archbishop of Canterbury with \$50,000 per year, the salary of the President of the United States. Dr. Ward belonged to one of the most aristocratic families in England, and for a time he was ostracised because he abjured Protestantism.—New World.

Since the Sacred Heart has no more cherished love than meekness, humility and charity, we must cling to these dear virtues.

CATHOLIC H

Canadian Messenger

"That the Catholic become a little piece to the power of modern world of cite our indignation. Unfortunate things to sadden Who has not lamented cramps all our charitable institution endeavors, our schools and colleges, with donations to Bible called foreign missions, universities, are millions? Every tolls of new men directed against materialism, socialism, the very foundation of our civilization, are disseminated by newspapers, and France, nation," "the el Church," has a turgid lition!"

The Catholic of not too robust fact these facts which thrust upon his given way to a f it is not surpr worthy; but he have greater th one sided, and vious and less p his notice.

The first of Christ had predi His Church. lambs awell, is not greater th have persecuted secute you." The called the Churo sent's God's side fare against the the devil. Why Church should downcast whee happen which t blessings? " they shall revile and speak all th