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London, Saturday, August 5, 1899

CONSECRATION OF BISHOP-ELECT McEVAY.

We have been requested to announce that, on the occasion of the consecration of Bishop-elect McEvay, in St. Peter's Cathedral, in this city, next Sunday, admission will, to prevent confusion and overcrowding, be by ticket, but there will be no fee charged for admission.

Each pew holder will be entitled to three tickets, but arrangements have also been made whereby those who present themselves for admission will be supplied with tickets at the church door, and such tickets will be distributed so long as there is room to spare in the cathedral.

A large number of Archbishops, Bishops and priests have signified their intention to be present.

Prof. Verrinder, who, it will be remembered, was organist of St. Peter's Cathedral about ten years ago, will preside at the organ. The singing on the occasion will be of a very grand and appropriate character.

A collection will be taken up during the service by the priests of the Cathedral.

Mgr. McEvay, Bishop-elect of London, with Bishop Dowling, left Hamilton on the 31st, for Guelph, where they will go into retreat until Friday. They will leave for London on Saturday. Father Tynan, of Pullman, has been appointed to preach at the consecration service in the morning. Father O'Bryan, S. J., Montreal, will preach in the evening.

DREYFUS.

The French Government has given a new proof of its desire to do complete justice to Dreyfus. It has completed 20,000 francs (\$4,000), in the hands of the clerk of the court by which he is to be tried, to be given to him in case his innocence is proved in the trial which is soon to take place. The prisoner would be justly entitled, in addition, to a generous indemnity for the sufferings he has been compelled to endure during his four years of imprisonment, but it is said that he refuses to accept indemnity. The money already paid in by the Government is the four years' salary to which as the captain of artillery he would have been entitled if he had remained undisturbed in his position in the army.

ANOTHER PROSPECT OF UNITY

According to the London Daily News, there is again a movement towards the reunion of the three Irish Nationalist parties under one leader, and this time there is strong reason to expect that the union will be completed. It is to be hoped that these prognostications may prove to be correct, but similar anticipations in the past have been so frequently realized that we fear to be too sanguine on the subject now. However, the time for a general election is drawing near, when those who have been keeping up dissension may be brought to account by the Irish people, and the consciousness that an account must soon be rendered may operate beneficially in making those who are responsible seek to come out from their present false position, and to work harmoniously with the main body of the Irish party for the common good. We hope sincerely that the rumors now current may prove to be well founded. It is only through union that Home Rule can be secured.

THE ORANGE SENTINEL.

We have received a special number of the Orange Sentinel (the official organ of the Orange association) issued in honor of its existence of twenty-five years. We are sorry we cannot commend the course of the Sentinel, and we also regret exceedingly that we cannot compliment Mr. Clarke upon his work. The Orange Sentinel has during all these years been engaged in the task of endeavoring to create ill-will between Catholics and Protestants. It is a bad business. We should much prefer to see a man of

Mr. Clarke's ability occupy a higher and worthier position.

The publication week after week of matter put together by characterless penny-a-liners, the purpose of which is to lead our Protestant fellow citizens to believe that the Catholic Bishops, priests and people would deprive them of their civil and religious liberties, were it in their power so to do, is not only reprehensible but criminal. The Orange Sentinel and its staff and Mr. Clarke Wallace and his associates in the government of the Orange order are simply political thimble-riggers. The rank and file form merely the rounds of the ladder by which these gentlemen hope to climb to exalted positions. The wonder is that in this age of the world so many people who pretend to have a full share of enlightenment can be so easily humbugged.

LEO. XIII. AND THE BIBLE.

The Holy Father, Pope Leo XIII., has issued a Brief in which he grants special Indulgences as an encouragement to the reading of the Bible. The request was presented by the Abbe Garnier of Paris that the Holy Father should encourage the devout reading of the Bible in editions containing Catholic notes, and approved by one or more Catholic Bishops, by granting to those who would read the Bible for a quarter of an hour the same Indulgences which have been accorded to those who recite the Christian Acts. His Holiness graciously acceded to the request, and now an Indulgence of three hundred days may be gained by those who read the Bible for a quarter of an hour, provided the edition read has been approved by lawful authority. Furthermore a Plenary Indulgence may be gained every month by those who keep up the practice for a month. To gain this Plenary Indulgence, beside the conditions already mentioned, the sacraments of penance and holy Communion must be received, and prayers offered for the intentions of the Holy See.

The readiness of the Holy Father to concede these privileges is a proof of his desire that Catholics should make themselves familiar with the Holy Scripture.

ENCOURAGED BY THE VATICAN.

Mgr. Vey, the Vicar Apostolic of Siam, in his last annual report of his diocese, sent to the Propaganda, gives many interesting details of the progress of religion in that country. He states, among other things, that King Chulalongkorn on his return from a visit to Europe determined to give special encouragement to education, and with this purpose in view offered two scholarships of the total value of £2,500 to be competed for by the pupils of all schools, public and private. The result of the examination was remarkable. The first prize was taken by an old pupil of the Catholic College of the Assumption, from among thirty candidates; and the second, third, and fourth places were gained by pupils of the same institution. A youth aged seventeen was the winner of the second scholarship, and he was sent to London, Eng., to complete his studies. The king in describing his visits to the monarchs of Europe declared that he was everywhere well received, but the receptions were official. It was only in the Vatican that "he found a father's heart's heart. You can feel," added he, "that there is something divine in that heart."

A RUMOR FROM MANILA.

A despatch from Manila, which, however, lacks confirmation, states that a Filipino priest named Gregorio Agripay is with the insurgents endeavoring to lead a movement for the establishment of an independent Church in the Philippines. The despatch, however, appears to indicate that this movement is not directed against the authority of the Pope, but solely against the Spanish ecclesiastical authorities. Agripay, however, has certainly taken unlawful means to gain his end, if the reports be true, having declared himself, on his own authority, to be the Vicar General of all the Philippine priests in the districts outside of American control on the island of Luzon; and he is said to be inciting the priests to disobey the regulations of the Church and the religious orders. The Church does not recognize distinctions of nationality in ecclesiastical matters, so that Agripay's efforts to introduce such are directly schismatical in tendency; and such a monstrosity as an independent national Church cannot be allowed. If Agripay has done what has been attributed to him, it is quite just that the authorities should excommunicate him, which is said to have been done already by the Archbishop of Manila.

THE CHRISTIAN SCIENCE FRAUD.

We have received from several different quarters copies of so-called Christian Science journals, and sermons or addresses in advocacy of the fanciful theories of the Christian Scientists.

We have many times in our columns pointed out the fallacies which these sectaries set forth as the basis of the new religion which they have constructed upon a misinterpretation of some texts of Holy Scripture.

For the most part these discourses consist of an incomprehensible jumble of words which may mean anything or nothing, and which would be unprofitable even if a meaning could be extracted from them.

As an example, let us take the following conclusion, drawn by a lengthy argument of the editor of The Christian Science Sentinel, of Boston, in its issue of 20th July, 1899:

"The teaching of the unreality of evil (sin, suffering and sickness) is based upon the Scriptural declaration 'All things were made by Him and without Him was not anything made that was made.' The unreality of evil can be demonstrated only as one gains the understanding of the aliveness of God. Christian Scientists are gaining this understanding, and it saves them from the desire to sin, thus proving that it does not encourage one in the indulgence of sin."

With an inconsistency which is almost inconceivable, the writer of this asserts he who commits sin must be punished for it, and that it is a debt which no one but himself can pay.

We may admit this contention that sin is not an actual entity. This is held by many metaphysicians as a theory, but we do not deem it necessary to discuss it here. We prefer to reason from principles which are beyond doubt, though this theory is the one on which the Christian Scientists seem to base their whole religion, inferring that the adherents of that sect are exempt from the commission of sin, and they assert that physical suffering and sickness are equally nonexistent from their point of view. We may remark, however, that the theory does not justify the inference.

It is certain that the essence of sin consists in its being a disobedience to the law of God, whether by thought, word, deed, or omission; and St. Thomas properly defines it to be a turning away from God, who is our first beginning and last end.

We admit also that the reconciliation of the co-existence of sin with the existence of an infinitely powerful and pure God is a difficulty for the finite human intellect to fathom; but this co-existence is a certainty which cannot be denied. Still sin is not, of itself, either a substance or an act, but only a state or condition arising out of our relations to our Creator, inasmuch as He has given us free will to obey or disobey Him. It is by creating a confusion in regard to this, in the minds of those who can be readily duped, that the Christian Scientists endeavor to mislead their votaries and propagate their tenets, as well as by an appeal to the vanity of hearers who are pleased to be told that they are beyond the danger of sinning.

The doctrine we have stated is clearly that which St. Paul lays down. Even this great Apostle proclaims that he must persevere in works of penance, "chastising his body, so that while preaching to others he may not himself become reprobate." (I Cor. ix., 27.) This teaching is widely different from that of the Christian Scientists, who claim an absolute immunity from sin, as in the article to which we have already referred.

We have another direct contradiction to the Christian Scientist doctrine (I John i., 8): "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

One of our correspondents calls our attention specially to a letter professionally written by a Catholic who having been afflicted with "a claim of" locomotor ataxia of three years' standing, had tried all the "pathies," for the purpose of obtaining relief—allopathy, electropathy, osteopathy, and presumably hydropathy and homeopathy, without success. At last he was induced to try "Christian Science," which means that he gave up all medical treatment, and allowed the quacks who call themselves Christian Scientists to operate on him—and he was cured in an incredibly short time.

The ailments under which he was suffering were numerous enough: "paralysis, gastritis, fugitive pains in the legs, partial loss of eyesight," with four or five others. All these ailments he calls "a string of beliefs," which means in the parlance of the quacks, imaginary ailments. If the ailments were only imaginary it may reasonably be inferred that the cure was only imaginary also, and we

believe that this must have been the truth.

There are no quacks who do not publish certificates of cures wrought upon persons on whom their methods have been successfully tried, and it is often difficult for us to get at the real facts in such cases. Usually readers will form their own judgment on the testimonials thus given, and we take this liberty to ourselves in the present instance, and so doing we put no faith in this testimony of Mr. T. W. Gibbons, who concludes his letter saying: "You know we were members of the Roman Church."

We have no faith in Christian Science, so-called, because it is neither Christian nor scientific, and the number of cases in which the "Christian Scientists" have succeeded only in letting the people who have put faith in them die upon their hands through neglect of the most necessary remedies, is already undeniably very large, and is increasing daily in magnitude.

We must not forget that Christ Himself teaches that they who are sick "have need of a physician," and the teaching of real science is to the same purpose. We are, therefore, justified in saying that the "Christian Science" quackery has no right to style itself either as being Christian or scientific.

THE ANTI-RITUALISTIC DECISION.

The mountains in labor have once more brought forth a mouse. The Archbishop of the Church of England at Lambeth has given a decision after many weeks of serious discussion, and the result is that the ceremonial use of incense and candles in the Church is pronounced to be contrary to law.

This decision has been arrived at after a most careful investigation, and the Archbishops of York and Canterbury are agreed on the matter, but how they reached such a decision will probably remain a mystery to the outside world.

It is admitted that even since the Reformation, and since the reign of Queen Elizabeth, there are to be found traces of the use of incense in the Church, and it does not appear that there has been any positive prohibition of it, but the Archbishops hold that it was used solely for the purpose of stifling unpleasant odors in the Church, such as those which arise from dead bodies during the funeral services. They assert that "the symbolical and ceremonial use of incense arose out of the original sanitary use of it where the sacrifice of animal life made some sort of a deodorant necessary," and that in the ancient account books in which the purchase of incense for the Church is recorded through the middle ages, the purpose for which it was purchased is sometimes set down, that it was used for deodorizing!

We do not deny that incense was sometimes employed for the purpose here indicated, but we do say that the two Archbishops in making the assertion that this was its general purpose in the Catholic Church in England, and in the Jewish temple from the time of Moses down to that of Christ, run counter to the whole testimony of holy Scripture and tradition or history.

As regards the Jewish temple, it is, of course, true that animal sacrifices were constantly offered up, and it is very easy to assert that it was for the sole purpose of stifling the disagreeable odor arising from these sacrifices that the use of incense was prescribed, but it would not be easy to prove such an assertion. On the contrary, any one can see by reading Ex. xxx. that the primary object for which Almighty God commanded the use of incense under the old law was on account of its beautiful symbolism.

An altar of incense was ordered to be erected, a cubit in length, and of the same breadth, that is, very nearly twenty-two inches square, and forty-four inches high, of a precious and sweet smelling wood. This altar was to be overlaid with gold, and a gold crown was to be placed over it, to impress the people with the importance of the use of incense in the divine worship; and even the rings by means of which it was to be carried about were to be of gold, and the bars of setim wood overlaid with gold.

On this altar, incense was to be burned perpetually, at least every morning and night and not merely while sacrifices were being offered, and the people present. (Verse 8.)

It was commanded that the incense to be used should be compounded in a specially prescribed manner, and that it should be "well tempered and pure, and most worthy of sanctification," and "most holy shall this incense be unto you. You shall not make such a

composition for your own uses; because it is holy to the Lord. What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people." (Verses 34-38)

Incense is symbolical of prayer, as we learn from Psalm cxi., 2 (Prot. Bible, Pa. cxli): "Let my prayer be directed as incense in thy sight; the lifting up of my hands as evening sacrifice." Under the New Law we find the significance of this symbolism recognized by the Evangelist St. John, who in the Apocalyptic vision beheld, round about the throne of God, "four and twenty elders sitting, clothed in white raiment . . . having every one of them harps, and golden vials full of odors, which are the prayers of saints." He saw also an angel who "stood before the altar having a golden censer, and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hands of the angel."

The Venerable Bede, the Anglo-Saxon Ecclesiastical historian, explains this altar of incense to be the symbol of the life of the perfect, on which not the flesh of animals, but only incense is to be offered up, because they who are perfect have no need to overcome the sins of the flesh and the allurements of thought, but only to offer the sweet odors of spiritual prayer and heavenly desires. St. Gregory I. also declares that "we (the Christians of his day) offer incense of sweet spices when we give out the odor of virtue on the altar of good works."

During the middle ages, in the Church in England, equally with the rest of the Christian world, incense was used for ceremonial purposes, inasmuch as the rubrics of the Mass and Vespers, and of other offices of the Church, commanded its use on the most solemn occasions. It cannot be at all maintained, therefore, as the two Archbishops maintain, that it was used only to correct unpleasant odors.

But the use of incense is not held to be essential to the divine worship, and we may say the same of lights or of the altar. They are merely accessory ceremonies which the Catholic Church uses in order to excite greater respect and reverence in the divine worship. Hence the issuance of a prohibition by the Archbishops against the ceremonial use of incense and lights in the service of the Church is a very insignificant result of their many weeks' deliberations to settle the fierce conflict which is going on between Ritualists and Evangelicals.

Lights are symbolical of faith and of grateful joy. Hence the holy Simeon calls Christ "a light to the revelation of the Gentiles, and the glory of thy people of Israel." He is the object of Christian faith. (St. Luke, ii., 32)

The Prophet David also says: "Thy word is a lamp to my feet, and a light to my paths." (Ps. cxviii., 105) Nevertheless, no one imagines that either incense or candles on the altar are essentials to divine worship.

If the high Ecclesiastical Court of the Church of England had any real authority to deal with the substance instead of the shadow, it would have settled such questions as whether or not Christ is really present in the Lord's supper, whether the Eucharistic celebration is a sacrifice for the living and the dead whether we may pray for the dead and ask the saints to intercede for us with God, and whether or not the priests of the Church have the power to forgive sins.

On all these points the Church of England is in inextricable confusion. In one Church or parish the affirmative is taught in regard to all these matters, while the rectors of the neighboring parishes stigmatize these practices as superstitious, idolatrous or immoral!

It is evident that the Archbishop's decision is merely the sop thrown to the Cerberus of violent Low-Churchism:

"A sop, in honey steeped, to charm the guard; Which, mixed with powerful drugs, they cast before His greedy, grinning jaws, just op'd to roar."

It is very doubtful whether the Ritualists will obey the injunction to abstain from the use of incense and lights, for it is admitted on all hands that the Archbishops are not the Court of last appeal in the Church; but, however this may be, it is somewhat ridiculous to hear the preans which have been sung over the decision on so minor a point, as if that would settle once for all the tempest on doctrine as well as ritual which is agitating the whole Church. We may take it for granted that neither Ritualists nor Kenites will consider the controversy ended by such a decision.

CATHOLICITY IN CHINA.

The recent decree of the Emperor of China, recognizing the Catholic religion as a national religion of the Chinese empire, is regarded as a great triumph for religion and for the Catholic Church in particular, as it will cause the natives of the celestial empire not to regard the Church in future as a foreign religion, as has been hitherto the case.

It has been in the past a great obstacle to the progress of religion that the Chinese look upon all foreigners with suspicion, and are of opinion that it is the wish of the foreigners to partition China among the various European powers, and thus to make the Chinese serfs in their own country. But the recent decree will remove very much of this feeling in respect to the Catholic Church especially, inasmuch as it will be now seen that the Catholic religion is regarded with honor and reverence by the high authorities of the Empire, while its aims are entirely religious, and not political.

By recent statistics published by the Propaganda, the total number of Catholics in China, exclusive of Corea, is 532,448. In Corea the number of Catholics is estimated to be about 25,000, but as Corea is now independent of the Peking Government, the decree will at all events affect the religious standing of the 532,000 Catholics of the Empire proper.

Politically, this decree has also an effect, as Bishops are raised by it to the rank of viceroys or governors of Provinces, and the Pope is recognized as Emperor of the Catholic religion, being thus placed by the Chinese Government on a par with the highest sovereigns of the world, and entitled to send an ambassador or nuncio to Peking to guard the interests of the Church. It is considered to be highly probable that a special representative of the Holy Father will soon be sent to Peking, or that Mgr. Favier, who is the Vicar Apostolic of the District of Peking, will be designated as the Apostolic Delegate to the Empire. This appointment would give great satisfaction to the Chinese Government, which has great respect for Mgr. Favier, to whom, also, it is due, in a great measure, that the Church is held in such high esteem by the Government, and that the recent recognition of the Church has been officially promulgated.

The Chinese title by which the Pope is designated in the decree is "Kiao Hoang," which signifies "the Emperor of a religion."

Beside this official recognition of the Church, France has been proclaimed by another decree to be the recognized protector of the Catholic Church throughout the Empire. This is an important step for French interests in the East. The French Government did not fully appreciate its importance until Germany seized Kiao Chou province, and thus established for itself a permanent foothold on the Chinese coast. Germany, also, backed by the triple alliance, aimed at being appointed protector of the Christians of the Chinese Empire, the importance of which position may be estimated from the fact that China with its four hundred millions of people, contains one-fourth of the population of the globe. Christians form but a small percentage of this population, but they are very likely to increase rapidly in numbers, and the Catholic Church, which already numbers more Chinese in its ranks than all the Protestant denominations, many times over, is likely to make much more progress than the Protestant sects.

Beside this, the recent visit of the German Emperor to Palestine, and the ostentatious opening of a German Lutheran Church in Jerusalem, increased the prestige of Germany in the East to such a degree that the French Government had its eyes opened to the value of the French protectorate.

This French protectorate of the Church in the East dates back to the period of the Crusades, when it was agreed to by the Christian powers of Europe and the Turkish Sultan that the protectorate of Christians should be held by France, and since that time France has exercised it without dispute, with the exception of the claim which was made by Russia during the days of the French Empire, that Russia should be regarded as the sole protector of the Christians in Palestine. This attempt to oust France from the protectorate was one of the chief causes of the Crimean war in which England, France, and Turkey fought successfully to preserve the ancient condition of things, and the French protectorate was once more vindicated and firmly established.

Pope Leo XIII. has always consid-