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UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIO 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.

e faithful.
sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, Sept. 28, 1901.

A NEW REVISED BIBLE.

The American Committee which aided in the revision of the Bible in 1884 have at length issued another revised version differing in many important points from that of the British revisers which has now been before the public for seventeen years.

The two Committees, British and American, did their work of revision independently at first, and the British revisers had, in fact, gone twice through the books of Moses before both began to work together, but the proposed new revision was submitted, so far as it was prepared, to the American revisers, and all suggestions of the latter were carefully considered on their merits before the British Committee issued their version, and some of them were adopted.

By agreement, the proposed American readings which the British Committee did not adopt, were placed as a supplement to the British version and in this way the revised version was issued. Of these various readings, some arose out of differences in the Euglish and American use of words: others express a preference of one out of two possible interpretations, and in this case one was placed in the text and the other in the margin, whereas the American Committee preferred that the marginal reading should be placed in the text, while the text should be put in the margin; and others involved a real difference of interpretation.

But now, the survivors of the American Committee, apparently fearing that their proposals might pass into oblivion, determined to issue their version of the revision, and volume is the result.

The revised version itself as issued by the British Committee was not as favorably received by Protestants as it has made but little if any headway, not having been officially adopted by any of the sects, nor even by the Anglicans who were the first movers in the work of making the revision, the Convocation of Canterbury having laid down in May 1870 the rules according to which the revision should be conducted.

The newly published American version has met with less favor from the American press than even the British revision, and the generally expressed opinion is that it will disturb the faith of the public even more than the British version has done.

The principal purpose of the American revision is to use modern language instead of certain archaic expressions which occurred in the King James version and are retained in the British revision. This purpose does not meet with very general approval. Thus the Baltimore American

There is not one of these words which would puzzle a half grown schoolboy. Some have acquired two meanings instead of one, with the passage of time, like many other words in the language, and ordinarily intelligent people are familiar with There are words in the Bible which may fairly be called obsolete, but they are not many, and with some executions, they are of a kind and in places not to interfere with the reading or study of the sacred volume. Had the revision Committee confined itself to changing these, there could not have been much ground for criticism, because they would not have disfigured the text appreciably. They have, however, made sweeping

changes in the language of the Scriptures without any apparent reason.
They say they wanted to make it
easily intelligible to the people. What people? It is very like trans-lating Robinson Crusce into words of one syllable for the benefit of those one synaple for the benefit of those just beginning to read. If it be intended for such people, they will be the first to protest against such treatment of the Bible to which they are acustomed.

Many other papers have spoken to imilar effect, the general opinion being that the result of the changes proposed will be to create confusion in the minds of believers generally, and to disturb the reverence in which the Bible has been held hitherto by Protestants. That respect has been ever diminishing since Protestantism was first thought of, but this tinkering with what they have been taught to believe is the infallible word of God, has certainly tended toward destroying all faith in both Ged and the Bible. The rejection of the authority of the Church in the first instance destroyed by degrees much faith in Christianity, and prepared the way for the introduction of Latitudinarianism among Protestants. But now, when it is seen that the leaders of Protestantism have so little respect for the Bible that they are ready to change it according to the way the wind blows, it is not at all wonderful that the rank and file have become as incredulous as are those to whom they have looked for direction in regard to spiritual matters, and to the knowledge of God and the dogmas He has revealed to mankind. The publication of the new revision will bring them more rapidly than ever to the abyss of unbelief.

CONTINUING THE WORK.

Another Anarchistic crank named Frank Idings was arrested at Cleveland, Ohio, as a suspicious character for threatening the life of Theodore Roosevelt, the new President of the United States. He is alleged to have said in a saloon: "I belong to a society that will give \$50,000 to any man who will kill President Roosevelt. Idings at his hearing did not deny that he had made the statement. He was remanded to jail, and will be given another hearing Wednesday. Meanwhile the police will make every effort to learn all about the prisoner.

Still another is said to have left Berlin, N. H., who declared that he was on his way to kill President Roosevelt. His name is unknown, but he is said to be a foreigner. The police have received a description of him, and they are on the alert to discover him and to arrest him when found.

MARRIAGE AND DIVORCE.

At the Provincial Synod of the Church of England which met recently at Montreal, the following resolution was passed:

It was moved by Dr. L. H. Davidson and seconded by Chancellor Walkham, "That the prayer of the memorial of the synod of the diocese of be granted, and it be resolved that the following paragraph be added to canon 16 on the prohibited degrees :

"No clergyman of this ecclesiastical Province shall knowingly solemnize a it was expected would be the case, and marriage between persons, either or both of whom have been previously married and have been divorced during the lifetime of the other party to the first marriage without reference to the ordinary, except where such persons desire to be reunited to each other."

This clause is not to become operative, however, for three years, according to the rules under which the synod legislates.

We cannot but congratulate the Provincial Synod and the Church of England on the adoption of this canon, which, except in one particular, assimilates the future action of that Church, at all events in Oatario, and the Maritime provinces, to the unvarying practice of the Catholic Church, which is the only practice which sustains the sanctity of the marriage tie. Yet there are certain thoughts which suggest themselves to our mind in connection with this matter to which we deem it a duty to call the attention of our readers.

It is notably admitted that this canon which is only now adopted by the Church of England in certain provinces of the Dominion, has not been urged simply as a local rule which when it is remembered that "the ought to be followed by the clergy of Church of the living God is the pillar certain territories, owing to local cir- and ground of truth." (1 Tim. iii: 15.) cumstances. It has been adopted by the Provincial Synod as being the law of God and not of man-a divine, and

not merely an ecclesiastical law. This has been clear throughout the is not necessary, therefore, that the discussions on the question which have | Catholic Church should pass any new been brought up time and again for canon against the marriage of divorced many years past, without any result. persons. Her treatment of them is the This was shown by Rev. Mr. Waikham same to day as it has always been.

the delegates to the synod that " no action should be taken," but that "the general synod" (of the Dominion) should be asked to pronounce upon

the question." "We have been dealing with this question for years, and nothing has been done. Six years ago the whole of the jurisdiction of the Church of Chancellor Walkham replied that : question was threshed out, and the Bishops were asked to make a pro-The Bishops did noth ing, and we are in the san ne position to day. If members are not prepared, they should be, for all the arguments have been adduced, and have been printed in the journal of proceedings. Dr. Davidson, the mover of the reso

lution, as adopted, stated that: "The synod should lay it down ab solutely that so far as the opinion of that Church is concerned, the law of God should be intact, and no divorced person during the life-time of the other should be married. But he recognized the difference of opinion which had prevailed, and he was as ready to give as he hoped he was ready to take. It is shocking, and it is a great injust. ice that one priest in one parish in a great city like Montreal might be able o open the doors of his Church and allow the marriage of persons

no canon on the subject." We have here the curious admission that hitherto the law of God has not been observed by the Canadian Church of England on so important a matter as the indissolubility of the marriage tie, and that there was no attempt made by the constituted authorities of that Church to enforce that law ! And even now, the same law of God is to be put into force in only some of the seven provinces of Canada; and even in these, the law is to remain in abeyance for three years !

During all this time, where are, and where have been the "watchmen upon the walls of Jerusalem who shall never hold their peace day and night; ve that are the Lora's remembrancers, take ye no rest and give him no rest till he establish and till he make Jerusalem a praise in the earth." (Is. lxii;

6, 7,) (Revised Version.) And here we may remind our readers that only a few weeks ago we were gravely informed by certain Anglican clergymen, speaking on behalf of the Church of England, that this Church is the same which existed in England in pre-reformation, days, back to the days of Alfred the Great, Saints Aug. ustine and Anselm, and even of King Lucius. Surely the pre reformation Church maintained the LAW OF GOD in regard to marriage, and it was for this very reason that King Henry VIII. finding that in the Church which then existed he could not be divorced and then remarried to another person, that he caused the modern Church of Eagland to be established with himself for its head, instead of St. Pater's successor, in the hope that the new Church would be more accommodating to him ; and in this expectation he was not disappointed.

The fact that the Catholic Church God which it maintained in the face of American flag. Henry, shows us which Church was the real Church of England in pre Reformation times.

We have noticed above that in one respect the new canon of the synod departs from the practice of the Catholic Church. It is provided that "the ordinary," that is the Bishop, can dispense from strict adherence to the canon, which is admittedly based on God's law. In the Catholic Church, there is no authority for priest, Bishop or Pope to override the law of God. Dispensations are sometimes granted for the removal of matrimonial impediments which are decreed by the Church, but the law of God is supreme, and cannot be derogated from by any human authority.

Another remark on this subject, and

we shall close this article. The Catholic Church has frequently been repreached by Protestant controversialists for constantly maintaining her unchangeableness. Indeed, she has not changed her teaching so far as God's revelation and law are concerned, though her disciplinary laws which are made by the Church itself may be modified according to the circumstances of time and place. This unchangeableness of the Church in her teachings will be readily understood The truth of God's revelation does not change, and we must therefore expect that in regard to God's law the Church of Christ should be unchangeable. It

during the recent discussion on the The matter on which action was

matter when it was moved by one of taken in the synod was brought before that body, as the resolution expresses by the diocesan synod of Montrea which asked by a memorial that "some definite binding rule should be made to guide the clergy in regard to such marriages as are referred to." The England in the Canadian Provinces represented. The Church in England is still as subject as ever to the British civil law which requires such marriages as are in question to be celebrated, and the Protestant Episcopal Church of the United States, in which every clergyman follows his own views on the matter, is not affected at all by the decision of the Canadian Provincial Synod.

> Since the above was written, the House of Bishops in the Synod decided that the words "without reference to the resolution as above given. It also made more clear the conclusion of the resolution by substituting for the words following those struck out :

"If a man and wife who have procured divorce desire to come togethe known to be divorced, because there again, the clergyman may bestow a blessing upon such persons.

The sense intended by the resolution is not changed by this substitution ; but the rejection of the previous words implies that the Bishops will not claim the right to change or dispense from the divine law on the subject, though the Lower House was willing to grant this power to them.

SLAVERY UNDER THE U. S FLAG.

Some American papers complain very energetically at the anomalous state of affairs existing on the Sulu islands which fell to the lot of the United States through the war with Spain. These islands are inhabited chiefly by Mahometans and were ruled by a Sultan until 1878 when after a short but sharp war, they were annexed by Spain, in order to put an end to the piratical expeditions which were constantly being sent out from them. The Sultan, however, took advantage of the conquest of the Philippines to make a treaty with the victorious Americans whereby his authority was recognized and slavery confirmed as institution under the suzerainty of the United States. Slaves are now bought and sold there at an average of about \$12.50 for boys and girls. Adults are not much in demand except women with children, as they too easily make their escape. These slaves are regarded as property, and are cared for as horses and cattle. This condition of affairs is not relished especially by Republican papers, which in the United States are the most zealous and loud upholders of the rights of the negro race. Hence the dissatisfaction in the United States where many Re publicans on principle declare that of to day maintains the same law of there should be no slavery under the

> WHAT MUST BE DONE WITH THEM?

Johann Most, the notorious propagator of Anarchical principles, was arrested in New York city charged with having violated section 575 of the penal code by the publication of sentiments tending to disturb the public peace.

The crime for which Most has thus them to do; but if they learned to conbeen called to account was the publication of an inflammatory article in his paper, the Freiheit, the day after President McKinley was shot. It was declared in this article that "the use of treachery, poison, murder, against despots is not merely a right, but a sion, as in the case of the inhabitants duty of every one who has the opportunity to carry it out, and it will be in 1789 by the lawless mutineers of his glory if successful."

It is clear to any one that these are exactly the class of sentiments which the powers of the world should choose are calculated to excite fiery, or even moody spirits to commit such crimes as that for which Czolgoez is now on trial for his life. The object of Most's language becomes more clear when the meaning he attaches to the word despot is taken into consideration. This word is commonly understood to mean one who being in authority makes use of his power to inflict severe and unjust punishment upon the innocent, or who uses his power to oppress those who are subject to him. But the signi fication attached to it by Most is different from this, as he includes under the term any one who belongs to the class of rulers of any country, or who assists in any way to maintain law and order. He says:

ban. Let the people carry out the

From such principles it would follow that not only the Presidents of the United States and France, and the monarchs of other countries, but legislators, as members of Parliament or Congress in any country, lawyers, judges, police, etc., should all be made victims of the assassin's dagger or bullets, and even of poisoned bullets to make the work sure. The Chicago Haymarket outrage in

1886, when a band of Anarchists threw bombs into the midst of a company of islands, but their usefulness would policemen, was the outcome of just such principles, but the American people showed, by their universal approval of the speedy justice dealt out to the murderers, that they are not disposed to trifle with such enemies of mankind and now that the trial of the assassin who so basely slew President McKinley has begun, we have no doubt that due the ordinary "should be struck out of punishment will be meted out to the guilty one.

Johann Most's outrageous article, though it appeared immediately after the attempt of Czolgosz, was not thought by Magietrate Olmstead to have been written in consequence of the attack on President McKinley. It is supposed that Most's paper was printed already when the attack on the President was made, novertheless Most has been held for trial because the principles set forth by him are such as must lead to murder. He may not, therefore, be tried for complicity in the actual crime, but only for a breach of the law already referred to.

It does not appear likely that the immunity which Anarchists have enjoyed for the inflammatory language in which they have so frequently indulged during the last year, will be extended for the future ; for the entire press of the United States are now clamoring for the expulsion of Au- applicable to the newly acquired terriarchists from the country.

If this plan could be carried cut, the United States would be effectually cleared of the vermin. But there are difficulties in the way. It may be no easy matter to find out who the Anarchists are, in the first place. But to the marriage laws of the Catholic even if they were known to the police and could be arrested to morrow,

where could they be dumped? There is not a civilized country in the world which would willingly receive them, and to receive them unwillingly would imply that the coun try so taking them in would do so under compulsion or through fear of and women who shall have married giving offence to the United States by rejecting its refuse. It would seem, therefore, that the Americans must do one of three things : either send the Anarchists surreptitiously to some other civilized country, or deal with them themselves in what they may consider the most efficacious way, or ship them off to some desolate or uncivilized land where the amenities of civilization are an unknown quantity. The first and third modes of getting

rid of the nuisance are not very likely to be adopted ; so that the only way open appears to be to deal with them within United States territory. Perhaps they could be put on one of the Philippine or Ladrone islands to make the experiment to live under the form of government, or rather of no government at all, which they declare to be the ideal manner in which men ought to live. It would be no great loss to the world if they exterminated each other, as their principles would lead duct themselves somewhat like civilized beings, their descendants, at law. least, might become a civilized community. This is not an altogether unlikely contingency, for the same thing has happened on more than one occaof Pitcairn island, which was settled the Bounty.

Another alternative would be that some island in the Pacific, or elsewhere, which should be made an international prison for Anarchists of all nations, who will there be guarded by garrisons of troops furnished by the various powers; and this, after all, may be, perhaps, the best way to deal with these wild beasts who are the dregs of society.

It is even now mooted that a con ference of the nations should soon be held for the consideration of the matter, and that some such plan as this may possibly be adopted.

THE FRIARS IN THE PHILIP. PINES.

The Rev. Father Diherty, a New York Paulist Father who went to side of the line which divides the camp, the ruling possessors of power from that of the people has come under the lain to the troops, and also being em-

powered to endeavor to help to bring about a peaceful settlement between the United States and the Filipinos, if possible, declared in a lecture at the Detroit Summer Schools that in his belief the United States Government will not interfere with the Friars in the Philippines. Nevertheless, as there is certainly a strong opposition to the Friars on the part of a section of the natives, because they are foreigners, he is of opinion that they will withdraw from the islands gradually. The Friars have done great work on the be greatly impaired if they were to persist in remaining in the face of so much opposition.

MARRIED IN HASTE

A curious piece of intelligence comes from Manila to the effect that when the vessel which was carrying to that port several hundred school teachers who are to be placed in charge of the schools on the island of Luzon reached Honolulu, thirty couples were married there. The vessel had been only ten days out, and as most of the teachers must have been strangers to each other when they left San Francisco, most of the marriages must have taken place after a very short acquaintance.

There is an old saying to the effect. "they that marry in haste repent at leisure" and it may be presumed that the experience embodied in the proverb will be realized in many of these marriages. They were contracted in haste, and the parties in many of the instances will, in all probability, soon be seeking to take advantage of the very lax divorce laws which are characteristic of the United States. The question then arises whether the divorce laws of the States will be tory. If this is to be the case, it is awful to contemplate how large a proportion of these hastily married couples will be looking for divorces within a few months of their arrival at Manila.

Church, according to which marriage is a sacred rite, and the union of husband and wife cannot be dissolved except by death. It will not be an edifying spectacle to the innocent natives, if the island schools are to be taught by teachers, 80 or 40 per cent. of whom shall be divorced young men again in many instances, while their first husbands and wives are living, and perhaps they will be teaching schools in close proximity to those taught by the former husbands and wives from whom they have been divorced.

The Filipinos have been accustomed

We cannot contemplate such a state of affairs without the presentiment that it will be productive of a great demoralization among the people whose children are to be taught by such teachers; and is this to be one of the consequences resulting from the new civilization which is to be brought into the Philippine islands now that they are delivered from Spanish domina-

tion? From these rash marriages, a large crop of divorces may naturally be expacted, and the marriage tie will necessarily be regarded slightingly where the evil of divorce will be so rampant, and thus an incalculable amount of open immorality will be spread throughout the country under the ægis of American civilization and

WELCOME TO THE DUKE AND DUCHESS OF CORNWALL AND YORK.

Oa Monday, the 16th inst., the Dake of Cornwall and York, the heir apparent of the British throne, and the representative of his Majesty King Edward VII. reached Quebec per steamship Ophir, and landed on Canadian soil, together with his accomplished Duchess. The royal visitors were attended by a number of nobles and by the ships Niobe and Diadem as an escort. and by several warships and Government vessels which had gone out early in the morning to meet the Ophir and join in the naval procession accompanying the vessel which bore the Duke and Duchess to the shores of Canada.

The Governor General Lord Minto, and Sir Wilfrid Laurier met the Royal marine procession at some distance below Quebec, having sailed out early in the morning to greet the visitors, and to be the first to welcome them to Canada.

On their arrival at the dock, the Governor General and Sir Wilfred

his Government to the landing point to rec in the order of sentority, to greet the Prince and Princess. Now from the citadel the royal salute of twenty one guns was given, which was repeated by all the war-ships, and the royal Duke and Duchess stepped ashore.

The Duke was dressed in the uniform of a British admiral. The Duchess and her ladies in waiting were in mourning dresses as a mark of respect for the Empress Frederic of Germany, whose death was so recent, and also for President McKinley, who was slain by the assassin's bullet.

Everywhere the people of the ancient capital of Canada manifested their joy on the occasion of this long expected visit.

At the St. Louis gate of the city an interesting feature of the reception was a chorus sung by three thousand children, "O, Canada, Terre de nos Aieux" ("Oh, Canada, Land of Our Forefathers",) which expressed the loyalty of French Canada to the British flag and throne.

A loyal address was read in the chamber of the Legislative Council, on behalf of the city of Quebec, by Mayor Parent, who is also Premier of the Province. At Laval University an address was

read on behalf of the University Corporation, and another by the Archbishop of Quebec on behalf of the Catholic hierarchy and clergy of Quebec. All these addresses expressed the

most intense sentiments of loyalty, and were answered by the Dake in the happiest terms and in a manner which elicited hearty applause. Everywhere throughout Canada the Royal visitors will be received with a

most hearty welcome, and with an appreciation of the blessings the country enjoys from its being part of a great Empire in which civil and religious liberty is enjoyed; and French Canada has not been behind in the expression of these its sentiments to this effect. From Quebec the Royal party proceeded to Montreal, reaching the latter

city on the 18th inst. Here again the reception was most cordial and enthus iastic. The whole city turned out to do honor to the Prince and Princess. The royal party next proceeded to

Ottawa and thence to Toronto, and i is needless to say that in each place the reception was thoroughly enthusi astic and cordial.

It has been remarked that the chee ing was louder in these cities when there is a larger British population but this does not indicate a want enthusiasm on the part of the French Canadians, as cheering is essentially British custom, which is not so mu practiced by our fellow citizens French descent; but the greetings the latter were none the less heart on this account.

The royal party will visit London October 12, on their return from th trip to the North-West.

THE UNIVERSITY OF OTTAK

We are pleased to be able to s that the attendance at the Univer of Ottawa this year is larger than before at the opening. This is encouraging, proving as it does, our Catholic people are fully ali the great importance of giving boys a first class education. No we surprised that success continu attend the efforts of the good C Fathers. Indeed, from the ver ginning, each year showed a creased attendance and the prospect of the present year is guarantee of that success which be expected. The hearts of the and gifted priests are wedded work of Catholic education in it est and highest sense, and God v suredly continue to bless their

Who is Thy Neighbor? The Rev. Augustine Brugnoli M., preaching recently at the Church, Fulham, London, from text. "And who is my neighbor said every poor person was our bor, and those who were rich remember that the wealth the in charge of was not theirs, was left to them to dispose of The earth is the Lord's fullness thereof." Man was steward, and would have to strict account of the property ed to him. It was, therefor lutely necessary for the rich assist his poor neighbor, for " giveth to the poor lendeth to th and God in turn would rev cheerful giver. Life here ject to many changes and and it often occurred that the were uppermost to day upon t of fortune, were down the n It behooved us to be kind to and the afflicted for they neighbors, and especially to sinners upon whom Our ha The Son of God did not refus clate with those whom the jected. We should, therefore