

The Catholic Record.

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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 25th, 1904.
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.
Believe me, to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Ottawa,
Agent-Deleg.

LONDON, SATURDAY, JUNE 18, 1904.

ONE WEAPON AGAINST DIVORCE.

That divorce is eating out the vitals of society is apparent. Our separated brethren deplore and denounce the fact, but they are powerless to prevent it because they have not that which can exercise a sway over the conscience. Only the Church founded by Him Who restored marriage to its primitive state and cast over it the halo of a sacrament can be a barrier to the tide of legalized lust. Any attempt, however, to do away with the evil must be viewed with favor. Their campaign against it has its weak points, but it may succeed in demonstrating that Catholic principle is the one weapon against divorce.

THE CHURCH ITS DEADLY ENEMY.

We learn from an exchange that at the first business session of the General Assembly of the Presbyterian Church of the United States, the report of the special committee in marriage and divorce, of which Rev. Dr. Dickey is chairman, made its report and submitted recommendations for the consideration and action of the General Assembly. In reply to a question Dr. Dickey said: "The way to success in this reform is by the path of Christian unity and the way to secure Christian unity is to be as courteous to the Roman Catholic Church as to any other Church. A Church that has stood for authority since the time of the Church, will stand in the front rank in bringing about reform of this crying evil of divorce." He might have gone on and quoted Leo XIII. that the Catholic Church has been of the highest service to the well-being of all peoples by her constant defence of the sanctity and perpetuity of marriage. She deserves no small thanks for openly protesting against the civil laws which offended so grievously in this matter a century ago; for striking with anathema the Protestant heresy concerning divorce and putting away. . . . And when the Roman Pontiffs withstood the most potent princes who sought with threats to obtain the Church's approval of their divorces, they fought not only for the safety of religion but even for that of civilization.

POWERLESS SECTS.

Dr. Dickey's language is to be commended. Where, however, in any of the sects is a title of that authority which he says is possessed by the Church? They have disciplinary regulations, ancient divorce in their book, but who has the power to enforce them? For years they have not only looked on divorce destroying the peace of the family and virility of the state, but they have helped it by their slavish compliance with the enactments of the civil power. Society has rotted before them, but they have given it no remedy. Resolutions are but a sap to an indignant public, but they have no restraining influence on the individual who wishes to be guided by the first Reformers. Denunciation is good so far as it goes, but it has no terrors for the self-sufficiency which has been fostered by Protestant principles. Years ago Rev. Dr. Dix of the Protestant Episcopal Church declared in a lecture which touched on divorce: "There can be no doubt as to the genesis of this abomination. I quote the language of the Bishop of Maine: 'Laxity of opinion and teaching on the sacredness of the marriage bond, and on the question of divorce originated amongst the Protestants of continental Europe in the

sixteenth century." The social abomination of years, blemished homes and dishonored children, the pandering to human passion, the halting and compromising accents—all these are but sorry testimonies to the sects which claim to preach the pure Gospel. And they are neither going to reverse that record or to atone for it. Within their own borders they may minimize the evil, but they are powerless to destroy it. Without authority they can place no check on their rebellious offspring, and in the ears of a world immersed in the flesh their words fall idly. As a moral force they stand convicted in this respect of incapacity.

THE OPEN DOOR TO PERJURY.

By a vote of 262 to 244 the General Assembly wiped out that part of the report of the special committee on marriage and divorce which advised Presbyterian ministers to refuse to marry any person whose marriage is forbidden by the Church of which that person is a member. The remainder of the report enjoining all ministers under the Assembly's authority to refuse divorced persons except those divorced on grounds recognized as Scriptural, was adopted.

It is no exaggeration to say that the General Assembly has spent time to little purpose. With the exception as laid down, any libertine can throw off the yoke of marriage. If there be one path to other unions it will not lack wayfarers. That one exception is certainly the open door to perjury and to legalized prostitution. Once let a rift in the walls which safeguard the sanctity of the home, and the waters of impurity will soon engulf it. With adultery as the recognized reason for divorce what is there to prevent husband or wife from concocting a charge to that effect? What an inducement to commit that crime! Said Chancellor Kent some years ago: "I have had occasion to believe in the exercise of judicial cognizance over various divorce cases, that the sin of adultery was sometimes committed on the part of the husband for the very purpose of divorce."

THE WORD OF GOD IS FINAL.

The sects endeavor to defend this exception by contending that they have warranty for it in the Scriptures. To begin with, this is at variance with the teaching of the Church before the Reformation. This fact should make the most impetuous of our friends pause a little, because they are not, we presume, bumptious enough to give the lie direct to the learning and sanctity of so many ages. As fallible men how are they going to be sure that their interpretation is correct? The word of Christ is final. "What, therefore, God hath joined together let no man put asunder." Again and again is this law reiterated in the New Testament. Sts. Mark, Luke and Paul, say nothing of any exception. In St. Matthew the law is not so clearly expressed, but it is arbitrary to assume that the putting away mentioned refers to absolute divorce and not to separation from bed and board.

THE CHURCH THE GUARDIAN OF MARRIAGE.

The Church, in conclusion, but guards the law of marriage. She cannot invalidate a true marriage. She can loose and bind and dispense with laws made by herself, but this law has been entrusted to her by God to enforce and to keep unchanged. No exception is allowed. What she did in the past by protecting it against the brutal lusts of those in power she does to-day against a generation which essays to cover its brutality by a veneering of civilization. To potentate as to the humblest menial her answer is the same: "What, therefore, God hath joined together, let no man put asunder."

CARDINAL SATOLLI'S VISIT.

It has been stated by the sensational press that the projected visit of Cardinal Satolli to the United States has for its object the settlement of difficulties between Mgr. Falconio, the Papal Delegate, and the American Bishops, and that it is the purpose of Cardinal Satolli to make a thorough enquiry into the character and tendencies of Catholicism in America, as the Vatican fears the revival of Americanism. These disseminators of fictitious news add that nine Archbishops have informed the Holy Father that it is impossible to apply to America the rules laid down by the Pope with regard to the introduction of Gregorian chant and the exclusive employment of male voices in Church choirs.

The statements have no foundation in fact, and are mere gossip of correspondents who in the absence of sensational news which will make their papers interesting, do not scruple to invent what suits their purpose.

The American Archbishops have not made any statement to the Holy

Father that they cannot carry out his instructions in regard to the music which shall be sung in the churches. On the contrary, they all recognize that the Pope's decree is to be obeyed, and all have taken the steps to carry it out strictly as soon as it can be done.

It is to be observed that the decree does not order the exclusive use of Gregorian chant though the Gregorian chant is made the standard to which as far as possible within reasonable bounds, the Church music should conform in spirit, and it is only such music as tends to promote piety that will be tolerated, operatic and worldly-spirited music being excluded. Already most of the Bishops have appointed for their dioceses, commissions to put into force the decree of the Pope, and not one has shown any disposition to oppose it in any way.

In regard to the "Americanism" which is so alarmingly referred to by the correspondents above spoken of, it is certain that there is not and never was any disposition among the American hierarchy and clergy, nor even among the laity in general, to show a rebellious spirit to the decrees of the Church, or to modernize its doctrine in the sense of the late Dr. St. George Mivart. The dogmas of the Church are immutable truths which no authority on earth can change or explain away, and this is thoroughly understood by American Catholics.

We do not deny that men are pretty much the same in America as elsewhere, and there are everywhere individuals who wish to render themselves conspicuous, or to pander to the unbelieving public by degrading the religious orders of the Church, or sneering at the administration of the Pope and the decisions of the Sacred Congregations to whom the details of the government of the Church are committed. But the Holy Father Pope Pius X. is perfectly aware that the American Catholics as a body are thoroughly devoted to him as the successor of St. Peter. Hence even recently, the Holy Father expressed himself to the effect that the Church is flourishing in those countries where there is no Concordat, instancing the United States. He would not have spoken thus if the Spirit of the Catholics of the nation were rebellious, or if the Mivarts were numerous on this continent.

It is positively stated that Cardinal Satolli has no secret mission in coming to America. It is merely in response to invitations extended to him by his numerous friends here that he makes the present visit. While he was at Washington as Papal Delegate, His Eminence won golden opinions and made many intimate friends who admired greatly his wisdom, tact and abilities, and it is merely to confirm the friendships thus contracted that the present visit has been determined on.

SOCIALISM IN GERMANY.

German Socialism, which for years past has been rapidly on the increase, having elected to the Reichstag a larger number of deputies at each general election, appears from recent by-elections to have lost much ground. Dr. Braun, a Socialist, whose seat was declared vacant on technical grounds, was beaten by the National Liberal candidate, Herr Bassermann, the National Liberal leader in the last Reichstag, but who was defeated by a Socialist at Karlsruhe. The contest was at Frankfurt-on-the-Oder. The Socialists have thus lost three seats within a few months, and there is but little doubt that much of the success of the Government is due to the Catholic vote which has been more cheerfully given to the Government on account of the recent repeal of the last of the Bismarckian or Falk penal laws, which was that which Jesuits were excluded from the Empire.

The Emperor William has shown great tact as well as breadth of mind both by his liberality towards Catholics using his personal influence to have the penal laws repealed one by one, and by the respect which he has constantly shown to the Pope, whereby he has conciliated the Catholics and gained their confidence, and has correspondingly weakened the Socialists, who in Germany are almost identical with the Anarchist party. The contrast between Germany and France in the treatment accorded to the Church is remarkable, for in France, the persistent efforts of the Government to destroy Christianity have resulted in the demoralization of the nation, while in Germany a great advance has been made both in public morality and in the temporal prosperity of the people.

June 22nd will be Commencement Day at Assumption College, Sandwich. Exercises begin at 9.30 a.m. All friends are cordially invited.

It is beautiful to feel our friends are God's gifts to us. Thinking of it has made me understand why we love and are loved sometimes, when we can't explain what rouses the feeling.—Rose Porter.

THE PROPOSED CHURCH UNION.

At a recent meeting in Montreal at which many ministers and laymen of the Methodist, Presbyterian, and Congregational Churches were present representing the various congregations of these denominations in and near Montreal, the question of the union of the three denominations was earnestly discussed. There were eighty-five delegates present representing thirty different congregations. The sentiment in favor of union was almost unanimous, as only three dissented from the resolution which was passed.

"That it is expedient and desirable that the Methodist, Presbyterian, and Congregational denominations be united into one organic body, and that the authorities of these Churches be encouraged to proceed with the negotiations so happily begun in the hope that a satisfactory basis of union may be found."

Similar meetings of these three denominations have taken place in various centres of population in Ontario, as in Hamilton, Brockville, etc., with the result that resolutions were passed to the same effect.

It is to be noticed that there is no sign of any movement on the part of the Anglican body in the same direction. We presume that this is attributable to the fact that it has already been ascertained that there is the serious obstacle of the "historic episcopate" in the way. The Anglicans insist that no union can be accomplished with them, unless it be admitted that there can be no Christian clergy who have not received ordination at the hands of Bishops who can prove that they possess apostolic succession.

Of course, from the Catholic point of view the Anglican Bishops have not this Apostolic succession, and it was so decided once for all by Pope Leo XIII. in his decree on Anglican Orders. But, at all events, on very frail grounds, they claim to have this succession, while the sects which are proposing to unite deny that it is necessary. These sects stand, indeed, upon a very similar ground to that of the rebellious Levite Core, and his adherents mentioned in the Book of Numbers (xvi.), who maintained that they had the same right to exercise the functions of the priesthood, as had Aaron, whom God had appointed High-priest of the Hebrews. He said:

"Let it be enough for you that all the multitude consisteth of holy ones, and the Lord is among them; why lift ye up yourselves above the people of the Lord?"

Beside denying the necessity of Apostolic succession, the denominations which are agitating for a union assert that the Anglicans do not possess it, even if it were necessary, and are not disposed to acknowledge that they have been hitherto exercising ecclesiastical functions without having due authority. They hold that if they were to submit to receive episcopal ordination as the Anglicans demand as a condition to union, they would unchurch themselves, an alternative to which they are unwilling to submit.

Not only the Anglican, but the Baptists also keep aloof from the negotiations. At a meeting of the Baptist Ministerial Association held recently in Toronto, the Rev. Dr. Stewart of the Bible Training School "showed from the New Testament that the unity of believers in Christ should be one of life, love and truth, and therefore spiritual union should form the basis of organic Church union. He favored the fullest co-operation of Christians in matters of common interest, but he declared that a serious hindrance to an effectual unity of the faithful would be met with in the tendency to errors in doctrine."

In the report of the proceedings of this Association it is said:

"The general opinion of the members was that the present union movement cannot be said to be the outcome of the spirit of truth, life, and love, and may therefore not prove effective. The Baptists themselves are not ready to participate in the movement, as they cannot give up their distinctive principles of regenerate membership, and adult immersion."

This Rev. Mr. Stewart appears to have struck the nail fairly on the head; and the Baptist Association have followed up the blow to its legitimate consequences. We cannot have any objection to any union which the denominations may desire to consummate among themselves, and we do believe that the proposed union will be consummated in the near future, between the three denominations which are moving in the matter, though we also believe that a minority of each of the three sects will hold aloof, and that thus one large and three small—perhaps very small sects, will result; but we have always held that the haggling and huckstering away of Christian doctrines or of doctrines which are believed to be a part of Christian revelation, must result in the weakening of Christian faith. The impression already exists

very widely among Protestants that doctrinal teaching or dogma is of but little importance in Christianity. This impression has been for long spreading among them more and more widely in the face of the Scriptural teaching that "without faith it is impossible to please God, and 'he that believeth not (in Christ's dogmatic teaching) shall be condemned.'" It is this conviction or impression which has produced the present movement toward union, at the sacrifice of the distinctive doctrines of the sects engaged in the movement. They imagine that it is a perfectly legitimate thing to bargain away these doctrines in order to unite disagreeing Churches into one more powerful body. We admit that it appears a plausible theory that by union they will become perhaps more powerful as a factor in politics, and in propagating whatever creed or Confession of Faith they may agree upon. But faith in Christian doctrines must have grown weak before the thought could be entertained that they can be bargained away, as must be the case before an "organic union" can be brought about. No man having a belief in the sovereignty and truthfulness of God could possibly agree to set aside a doctrine which he believes to have been taught by God. It follows that if a union be accomplished on such a basis, the belief in God's sovereignty must disappear, and the result will be Atheism or Deism, or the exploded doctrine of Epicurus that God does not concern Himself with human affairs.

It will be seen from these remarks that the Baptists regard the matter very much in the same light as ourselves, viz., as an injury to God, because it makes the teaching of God as of no account when weighed against the vagaries, desires, and fancies of men.

But the Baptists are not alone even among Protestants, in taking this view of the matter. The Rev. Dr. Carman whom we must naturally regard as the leading divine among Canadian Methodists, as he is the General Superintendent (formerly Bishop) of that Church, speaking at the London Conference on May 31st, at which there were one hundred and three ministers in attendance warned the Conference that they "must not lose sight of the purity of the Gospel." As we understand this warning, he meant that they should not bargain away the truths of the Gospel in their negotiations with other Churches.

With special reference to the question of union, he added:

"Union is in the air, and we had better get it down to the ground and see if it can walk. The General Conference is ahead of the other Churches, and will have to wait until the proposed union bodies shall meet and appoint similar committees. He did not believe in a hop, skip, and jump union, a push and drive union, a listless union, a money or convenience union, a political or social union. It must be brought about for the purposes of the Kingdom of God," etc.

As the motive of money saving in the operations of the three union-proposing bodies is one of the principal considerations which have been dwelt upon in the urging of the union, we must consider the Venerable General Superintendent's warning as a weighty factor toward throwing a stream of cold water on the enthusiasm of the ministers who are urging union at any cost; and we cannot doubt that his advice will have great weight in deciding the result.

The Rev. D. C. Hossack, of the Presbyterian Church, had a letter in the Toronto Mail and Empire of a recent date, in which he also set forth an obstacle to union which he considers of great weight, though we confess we do not regard it so seriously; we do other obstacles to which we have referred. He believes there should be in Christianity the rivalry of sectarianism. He says:

"Will it be economy to remove this wholesome rivalry, so beneficial, which has produced mutual respect, and the fraternal spirit of to-day? These two Churches, different in disposition, have prospered like two families of different tastes on the same street. House them together, and the economic argument may not be apparent."

"When men are ready to abandon their denominations with joyful alacrity, one wonders what the denominations stood for in the past. If during the past quarter of a century, the denominations had no distinct character, what justification had the numerous theological colleges for existence? Was their teaching the same? Were they not asking for and receiving support on the ground that they were all teaching something distinct and vital, and that their individual existence was necessary for the cause of Christ? Now it would appear that any difference in teaching was of no vital importance. The ordinary contributor wonders if he was relieved of his money under false pretences."

St. Paul declared that Hymeneus and Philetus "who erred from the truth" and "subverted the faith of many" brought the faithful "towards impiety," and "their speech spread like a canker." These were the sect-makers of the Apostolic age, and we cannot understand how a Christian minister can talk of such schism as a

useful rivalry within the Church of God.

But Rev. Mr. Hossack is right in inferring that if the movement toward union is to be lauded, "denominationalism" is to be condemned as contrary to the spirit of Christianity.

ST. JOSEPH'S HOSPITAL.

Arrangements for the picnic in aid of St. Joseph's Hospital, London, are now about completed. The different committees of ladies have been working very enthusiastically for over a week, and now that their efforts are to be systematically reinforced by those of the gentlemen—as was decided at their meeting on last Sunday—under the presidency of Rev. Father Stanley, the prospects are that the picnic at Queen's Park on the 1st of July will be from every point of view, a record-breaker.

That abundant success may attend the efforts of Rev. Father Stanley and his zealous co-laborers in this worthy undertaking is our earnest wish. And in this wish we feel sure that we are heartily joined by the vast majority of the citizens of London, irrespective of class or creed.

THE GRAND LODGE OF BRITISH AMERICA.

The Orange Grand Lodge of British North America held its annual meeting at Picton, Ont., last week, and the Grand Master, who is now Dr. Thomas S. Sproule, M. P. for the East Riding of Grey County, indulged in the redomestication on such occasions, where in Catholics throughout the world are represented as engaged in a widespread conspiracy against mankind.

Coming down to particulars, the Grandmaster tells us some details of this dreadful conspiracy in the following fashion:

"In France, in England, in Germany, and even in Canada, the agitation continues, and the effort is being constantly made by Rome to get control of the education of the youth and keep it within the pale of the Church, instead of under the state. The guiding spirits of the Roman Catholic Church in Canada appear to be insisting on Federal interference to fasten Separate Schools upon the Northwest. But he thought the question of constitutional recognition of the rights of the Separate schools in the future Provinces of the North-West should be left to be settled after the West obtains autonomy, being a purely Provincial issue."

And when did Mr. Sproule make the discovery that the Canadian school question is a purely Provincial issue?

He is indeed a learned constitutionalist if he is not aware that the Constitution of the Dominion expressly makes the protection of minorities a Federal issue. Thereby the Protestant minority of Quebec and the Catholic minority of Ontario are alike protected in the rights they enjoyed when the Confederation Act was passed by the Imperial Government, and that the case of Manitoba at least was declared by the Privy Council to be an infringement of the rights of the Catholic minority, thus constituting a case in which the Federal Government had the authority to legislate for the removal of the grievance.

We are not aware that anything has been done for the other Northwest Territories with an immediate view to make provinces of them; but there is no good reason why there should not be the same guarantees given to any minority in them which are duly observed and are working well in Ontario and Quebec. We would also remind Dr. Sproule that the constitutional guarantee which is in force in Manitoba was not especially passed for the Catholic minority; for it was made a law when Manitoba was nearly equally divided between Catholics and Protestants, Catholics being indeed slightly ahead, so that it was intended rather for the protection of Protestants than of Catholics; and it was not until the course of events made it a Protestant province that the compact was broken by the Protestant majority, through the influence of the Orange Lodges. The Lodges are always on the alert to do injury to Catholics, and good faith is not to be expected from them. It is, therefore, well for the future of the Dominion that they are now shorn of the political predominance which they possessed in the first half of the past century.

The statement that "Rome is endeavoring to get control of the education of the youth of England and Germany" is a brazen falsehood.

In Germany there is a system of education whereby religion is taught in the schools whether Catholic or Protestant, and there is no more strenuous advocate of this religious education than the German Emperor, who with his clear foresight sees very well that if religion be not taught in the schools, the next generation will be a generation of infidels. The Emperor is the head of the Lutheran Church, and that Church even in America, holds the same views, and as anxiously maintains its Lutheran schools as the Catholics do their Catholic parochial schools

throughout the United States, though both are unjust maintain, for the benefit of the public schools from derive no benefit.

It is readily seen from that Dr. Sproule's statement is a gross and malicious falsehood. It is much as its purpose is to hate of Catholics to the result of national of Catholic sentiment, it would have Canadians b

In England, the state nearly the same. It is please the small Catholic or the Pope, that the various schools have been Catholics, it is true, that the laws authorizing ment, and giving them the great majority of the schools are Anglican, and it is chiefly on that that the existing Education passed. These voluntary attended by a large number of children of the kingdom. Conformists who have much opposition to Acts, and who are "the" payment of a simply endeavoring to majority of the people their belief that religion ought not to be given to do not hesitate to say that or rather the efforts at the side of the Nonconformists. So far these efforts as they deserve any case the movement a Roman movement.

We next come to the We admit freely that we appointed that a Catholic itself to be governed by of an Atheistic system system which has already suits that it is lowering morality of the rising generation the Catholic hierarchy thanked by all Christians they are making to making of religion to the by alone the morality of be preserved. We feel that in the end the education will be trinned standing the fact that dominant for the moment.

The French Protestants only about 100,000 in thrown in their strength. Atheistic rulers of the country, they are not yet are promoting the cause but they will yet discuss the case, and that they to the hands of the Christianity.

The opposition of the to Christian education ly by hostility to the and if it were allowed to tianity itself would s the Orange Lodges only have an opportunity of their spleen.

THE GRAND ORANGE AND THE STURGEON CALLED.

The Orange Grand dress to the Grand demns the Ontario having passed a law Separate Schools of S to receive certain taxpayers will of the taxpayers divides them, thereby of the right of the say whether his tax should support of the public schools. This is certainly of the personal liberty which was guaranteed laws of the Province."

Our readers are already circumstances under act of the Legislature was passed. A bonus by the Municipality Falls Pulp Company, tax for the payment to be levied on all bonus thus raised was of the property of the and it would be taxed. Under the law stood, the property of the pockets of the payers would be the support of the P. Its schools. Thus they have no share in the erty which they may be an evident injury foreseen, and the members of the Council consent to the grant under such conditions a perfect right to d was entered into that tion should be so fl this injustice, and all agreed that this should When the bonus Protestant School-b break the compact, tage of the injustice