

## The Catholic Record.

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## LETTERS OF RECOMMENDATION.

Approved by the Proprietor,  
Ottawa, June 13th, 1905.

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 its wholesome influence reaches more Catholic homes.

I, therefore, earnestly recommend it to Catholic families.  
With my blessing on your work, and wishes for its continued success,  
Yours faithfully in Christ,  
BIOGRAPH, Archbishop of Ephesus,  
Apostolic Delegate.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1905.

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

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, with satisfaction. It is published in the manner in which it is published.  
Its matter and form are both good; and it is a pleasure to read it.  
Therefore, with pleasure, I can recommend it to the faithful.  
Blessing you and wishing you success,  
Believe me to remain,  
Yours faithfully in Christ,  
D. FALCONER, Arch. of Larissa,  
Apost. Deleg.

LONDON, SATURDAY, JAN. 13, 1906.

We desire to state to our friends and subscribers in Halifax that our representative, Mr. P. J. Neven, will have the pleasure of calling upon them in the interest of THE CATHOLIC RECORD in the course of a couple of weeks.

## THE POPE'S WHITE BOOK ON THE ABOLITION OF THE CONCORDAT.

The assertions made by M. Combes in the French Chamber of Deputies to the effect that Pope Pius X. and his predecessor Leo XIII. had forced the French government into the course pursued by it in bringing on the separation of church from state, are probably part of the reasons which have induced the Holy Father to publish a white book in which all the correspondence which has passed between the Vatican and the French government on the subject is made public. There are other reasons, however, which have contributed towards making the Holy Father take this course, as he wishes the whole truth to be known, that the causes which led to the difficulty may be so well understood that they will be accurately described in history. One statement of M. Combes is to the effect that the terms of the Concordat required that the French Bishops should not leave France without permission of the Government. The white book will probably show that such an arrangement would take the government of the church out of the Pope's hands, and leave it entirely in the hands of the Government—a state of affairs which could not be endured.

The Concordat contains no such conditions, though the French organic articles laid down this as a principle to be observed. These articles, tacked on to the Concordat by Napoleon the First, after the Concordat was agreed upon, were never accepted by any Pope, so that they could not be regarded as of any binding force.

The Pope's white book, recently issued in Italian, has now been translated into French, and circulated in France, so that it will soon be generally known to the French people. We do not entertain a doubt that, when it thus becomes known, it will create a favorable impression in France, as it will show that both Pius X. and Leo XIII. were very desirous to avoid any unpleasantness with the French government, and were ready to make many sacrifices rather than that such unpleasantness should arise. The truth is that M. Combes was urged by the Freemasons and Red Republicans to make war upon the church, and to destroy religion.

It was a false pretence that the religious orders were endeavoring to subvert the Republican form of government, though we can well believe that as individuals they wished to change the personality of the rulers of the country. Anything less than this they could not be expected to aim at, but this is a matter in which every French

citizen ought to have been perfectly free, as it is of the essence of a Republic that every man should be free to hold his own opinions, and to express them. The government then should be such that it should have the confidence of a majority of a people thus freely expressing their opinions and wishes.

It was a disgraceful act to expel from the country the religious orders who could not be accused of any further crime than that they were educating successfully the children of the nation, and were caring for the sick and infirm in their hospitals, and its wounded or dying soldiers on every battlefield.

It is fully expected that the Pope's white book will show that Bishops were never absolutely named by the State, and that the Concordat gave no power to name them, as M. Combes claimed the right to do. The power of ruling the church, and consequently of appointing Bishops, belongs essentially to the Pope, and the State could have no right to assume such a power, though the Pope did concede this much, that they would confer with the head of the government in the appointment of Bishops, so that those only should be appointed who were acceptable both to the government and the head of the church. But for the future the Bishops will be chosen by the Pope alone. The government has, therefore, gained nothing by its obstinacy.

It is understood also that the white book deals with the question of the French Protectorate of Christians in the East, and it will be shown that though this protectorate is established by international treaties, its permanency must always depend upon the consent of the Holy See.

## A SCRIPTURAL EXEGESIS.

SUBSCRIBER, of Lingan, B.C., requests us to give an explanation of what is meant by the word "Wisdom" in the 8th chapter of the Book of Proverbs, and also to explain the beautiful verses from 22 to the end of the same chapter, stating also to whom they are to be applied. This explanation, our correspondent says, would be most agreeable to himself and to many of our lay readers.

The Books of Proverbs and Ecclesiastes are believed to be in their entirety the work of King Solomon, and both treat of Wisdom—that Wisdom which makes us wise unto salvation. Ecclesiastes and Wisdom also treat of this same Wisdom, the author of the former being Jesus the Son of Sirach who flourished about two hundred years before Christ. The Book of Wisdom was probably written by one of the seventy-two translators of the Old Testament into the Greek version called the Septuagint.

The Wisdom treated of in all these Books is defined in Prov. i. 3, 4: "To understand the words of prudence, and to receive the instruction of doctrine, justice, and judgment, and equity; to give subtlety to little ones, to the young man knowledge and understanding."

This may be otherwise expressed as "the practical knowledge of God and of our last end, and of the means to attain it, namely, the desire of fulfilling the law of God piously and lovingly."

The beautiful words referred to from the 22nd verse to the end of the eighth chapter of Proverbs are primarily referable to the Son of God, who is truly the Wisdom of God, and who calls Himself "the Way and the Truth and the Life." They may be applied in a secondary way to Mary the Mother of God, who had a real share in the great work of man's redemption which is plainly spoken of in this passage of Holy Scripture.

The passage in question is used as the "Lesson" drawn from the Old Testament in the Mass of the Blessed Virgin Mary on many of her festivals. It may be interpreted as follows:

"The Lord, Who is Jesus Christ the Son of God, passed me, the true Wisdom, from all eternity and before any beings were created, and before the creation of heaven and earth which was created, according to the Book of Genesis, in the beginning of time."

"Before the seas and the rivers and the springs were created I was the only begotten Son of God, and My great design to redeem the sinful world was already in My plan of redemption. All this work was designed before the huge mountains and the hills were created, and the world set in motion about its axis."

"I was present when God the Father created the heavens and made the laws by which the earth and the waters are regulated and governed, so that land and water occupy their proper places in reference to each other."

"I was with God the Father in the creation of all beings, and it was My pleasure and delight to make intelligent creatures who should know and serve God, and enjoy Him forever in heaven. His delight was to Me so pleasant as to be a play or recreation, and I was thus delighted playing before Him at all times. It was my delight from the be-

ginning, and from all eternity to contemplate the children of men as creatures made for God, to enjoy happiness with God the Father forever, and that I should be numbered even as one of the children of men for the redemption of the human race."

"Hear me, therefore, O ye children of men and obey my laws, for Blessed are they who hear me, and receive from me the words of life and truth, abstaining from all sin. Listen to my instruction and doctrine and you shall be truly wise, whereas they who reject it will incur condemnation. I am the life of the world, and he that will find me and will pray fervently within the doors of my holy house shall find life eternal in the salvation which I have secured for him and for all mankind who do My will. But whosoever will despise my law and sin against me shall destroy his own soul through his own fault. But there are some who hate me and endeavor to counteract the work of salvation which I have wrought. All such condemn themselves to everlasting death."

This is in substance the explanation of this passage as given by Tertullian, and Sts. Augustine, Ambrose, and John Chrysostom.

But commentators also remark that there is much in this lesson which is also applicable to the Blessed Virgin.

The great theologian Suarez says: "The mother is joined with her Son even in the divine work of election."

St. Ephraim says: "Wisdom even before for itself a home in the person of a human being so that it can be said the Lord God possessed Mary in the beginning of His ways of mercy by making for Himself a home in the womb of Mary; for the beginning of the ways of mercy is the taking of a body by Christ by being conceived and born of Mary." Mary was therefore predestined to be the beginning and chief of the works of God, the purest of creatures and the first redeemed.

Mary was the predestined Mother of God, and was thus in a sense present when God the Father prepared the heavens and the earth, the waters and the dry land for the great work of redemption through the incarnation of Christ, and His sufferings and death.

The venerable Bede confirms this view, saying: "O Virgin most happy, in thee alone, He who is rich beyond measure, was humbled." This is a reference to the words of St. Paul, (Phil. ii. 6.) that Jesus "being in the form of God thought it no robbery Himself to be equal to God; but he emptied Himself, taking the form of a servant, being made in the likeness of men and in shape found as a man. He humbled himself, becoming obedient unto death, even the death of the cross."

Cornelius a Lapide says: "This lesson may be mystically applied to the Blessed Virgin, and for this reason the church reads it in the Mass of certain festivals of the Blessed Virgin, whose conception and birth were the beginning in some sense of God's work of the redemption of mankind."

## CHRISTIAN UNION.

So far as the joint committee of the Presbyterian, Methodist and Congregational churches, which met recently in Toronto is concerned, the difficulties in the way of union between these denominations appear to be quite superable, notwithstanding the serious misgivings of some members even of the committee itself.

An agreement has been arrived at on what we already mentioned as probably the most difficult point which would be discussed, which is doctrine. This agreement was reached in the manner which was actually predicted by us, namely, by ignoring the points of substantial difference between the three denominations, the principal of which was the Presbyterian doctrine of predestination, to which all reference is to be dropped in the new creed. The subject of the ministry of the church is also passed over, so far as regards the essential character of a ministry is concerned, which in the church of Christ was originally instituted by Christ, and must be derived by continuous ordination through a hierarchical succession from the Apostles, as the Holy Scripture shows this to be essential in the Church of Christ.

Thus, in the fourth chapter of St. Paul's Epistle to the Ephesians, verse 11, we are told that Christ gave apostles, prophets, evangelists, pastors and teachers to His church. These offices are, therefore, of divine and not human institution. They must, therefore, be continued in the manner appointed by God.

This is confirmed (Heb. v. 5) by St. Paul's statement: "Neither doth any man take the honor (of the priesthood) to himself, but he that is called by God, as Aaron was." And how is this call by God made certain? It is evident that this must be done after the manner followed by the Apostles, and Holy Scripture indicates to us clearly what the Apostolic usage was. Thus in Acts xiv. 22 we

find that Paul and Barnabas, as they passed through Derbe, Lystra and other cities "ordained priests (Protestant version, elders) in every church." The original Greek word used by the evangelist, and translated "ordained" is *choirotonoo* which is to choose by imposing hands. Ordination was therefore given by the imposition of the hands of the Apostles, or by those who, like Barnabas, had been commissioned to this office by the Apostles. Saul and Barnabas had already been ordained by the imposition of hands. (Acts xiii. 3.)

Timothy was ordained by St. Paul by the imposition of hands (2 Tim. i. 6) and grace to fulfil his office was thereby given him. We learn the same thing from 1 Tim. iv. 14.

The Apostle also warns Timothy not to impose hands lightly on any man, that is, not to ordain those who are unfit for the office.

Titus also, who was "a bishop," was placed by St. Paul in Crete "to set in order the things that are wanting, and to ordain priests in every city, as I (Paul) appointed thee." (Titus i. 5-7.) It is, therefore, evident that priests and Bishops require a mission from the Apostles, just as the Apostles received their mission from Christ, according to the words of Christ, and St. Paul:

"As the Father sent Me, so I also send you." (St. John xx. 21.) and: "How shall they hear without a preacher, and how shall they preach unless they be sent?" (Rom. x. 14-15.)

But Presbyterian and Congregational ministers never received such a mission; and this is plainly admitted in the Presbyterian form of church government, which, after declaring that "ordination by imposition of hands and prayer" is necessary, states that there is at this "time an extraordinary occasion for a way of ordination for the present supply of ministers."

Reading between the lines this is an acknowledgment that, when the Confession of Faith and Form of Church government were written, the ministers had taken the office of the ministry on themselves on the plea of the exigencies of the case, without the necessary ordination; and had thus begun by violating the first paragraph of the "Doctrinal part of the ordination of ministers which says:

"No man ought to take upon him the office of a minister of the word without a lawful calling."

We can see in this the reason why the Presbyterian clergy so strenuously deny at the present day that there is need of an Apostolic succession in the clergy. They would gladly enough claim it if they had the shadow of a pretext on which to found such a claim, but as they have not got it, and know that this is the case, they assert that it is not necessary.

We are not surprised, however, that even the Methodists do not insist upon their Presbyterian brethren supplying themselves with an Apostolic succession by obtaining ordination, for they have not that ordination either. They come out of the church of England, and both Wesley and Whitfield had the ordination of the church of England; but that church rightly holds that ordination cannot be given by any one but a Bishop, and as the Methodists had no Bishops from whom to derive their future ordination, they are actually in as bad a plight as are the two other sects which are in all probability likely to unite with them. Besides, it is a certainty that the church of England itself has no Apostolic hierarchy, though it claims to have one. It is therefore a curious sight that three denominations should unite as one church, when two of them declare virtually that a continuous succession is necessary to a valid Christian ministry, whereas the third has admittedly no such succession, and the other two have it not, though they practically profess that they would be pleased to have it if they could get it.

We say it unhesitatingly that no such union of churches which have no Apostolic ministry can be the church of Christ, neither can these three denominations make themselves to be the true church of Christ by compromising on doctrines which they have hitherto held to be revealed by God.

It is in order that we should here show what the primitive church believed in regard to the necessity of an Apostolic ministry. There are several letters extant which were written by Clement of Rome, the companion and beloved friend of St. Paul, who in Phil. iii. 3 declares that Clement's name is written in the Book of Life.

Clement in his 1st Epistle to the Corinthians distinguishes the three orders in the ministry: "The chief priest, who is the Bishop, the Priests and the Levites," i. e., as we see afterwards, the deacons.

He continues: "The Apostles have preached to us from the Lord Jesus Christ, Jesus Christ from God. Christ, therefore, was sent by God, and the Apostles by Christ, and they appointed their first fruits, having proved them by the spirit, Bishops and deacons."

He then describes in what manner

these ministers of the church are to have successors when they die, and this manner of succession he declares to have been laid down by the Apostles. St. Irenaeus, of about A. D. 170, states that "St. Paul convoked at Miletus the Bishops and presbyters (priests) who were from Ephesus and other neighboring cities and testified to them many things."

Clement of Alexandria about the same time, or a few years later, mentions three degrees of orders in the church, Bishops, priests and deacons.

Tertullian declares the full discipline of the church regarding baptism that the chief priest who is the Bishop hath the right of baptizing, which the priests and deacons can also do under authority of the Bishops; and laymen in case of necessity.

All this is very much at variance with the practice of the three denominations who purpose to unite.

Instead of the doctrine of Predestination, to which for many generations Presbyterianism and Congregationalism have clung as the distinctive doctrine of all the Calvinistic sects, the new Creed will be distinctly Arminian. Thus Methodism will gain a decisive victory, so far as creed is concerned, over both the other sects entering into the union. We signified in a previous article on this subject our belief that this would be precisely the course pursued, for it is well understood that Presbyterians have already almost universally given up their former doctrine on this point, though they retained nominally the Westminster Confession which proclaims it thus:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

"The rest of mankind (outside of the elect) God was pleased according to the unsearchable counsel of His own will, to pass by and to ordain them to dishonor and wrath for their sin to the praise of His glorious justice."

This was the doctrine for which the old Covenanters fought and died, resisting at the same time the introduction of Prelacy into Scotland and the Common Prayer of the Church of England, all of which were regarded as nothing better than a disguised Popery, but now it appears that these doctrines are to be given up as fallen into disrepute, and a free-and-easy creed is to be adopted which shall include none of the old distinctive doctrines of any of the sects concerned, and even such doctrines as may be retained it will be practically open for any one to believe as much or as little as he is willing of the new creed. It was particularly insisted on by Chief Superintendent Carman of the Methodist church that this liberty should be accorded to the new church membership, a provision which, as we believe, will work much mischief, as it will lead to the rapid evolution of a large and very important body of Protestants into Rationalism, and finally into Deism or Atheism.

We do not expect the happy results from this union which its promoters promise. We believe it will hasten the day when Protestantism—a day integrated into Rationalism—a day which was not very distant before the proposed union was determined upon, but which will be hastened if the articles of agreement are carried out as the union committee has decided.

We must here remark also that the present action does not actually commit any of the three churches concerned to union, as this must be decided by the distinct vote of each denomination; but it renders it highly probable that the union will become soon an accomplished fact—that is, after the lapse of a few years at most.

The new church may indeed, become a powerful organization in politics, or as a religion, but it will always remain a human organization, and it can never become the true church of Christ, which is essentially divine.

## IRELAND'S PROSPECTS.

The Government of Sir Henry Campbell Bannerman is now in full control at Westminster, and from its constitution it may be reasonably anticipated that the day when Ireland will enjoy Home Rule, for which she has been so strenuously contending since before the granting of Catholic Emancipation, will soon arrive.

We cannot say positively that the new government is committed to carry out a measure of Home Rule for Ireland, for no such announcement has been made since Sir Henry has formed his Government. On the contrary, he has stated that he is not prepared to carry out such a measure at once. But only a few weeks ago, in a speech made at Stirling, he declared that it is the unchanging policy of the Liberal party to grant Home Rule as soon as possible.

Lord Rosebery, though professing to be a Liberal in his general policy, is outspoken in his opposition to Home Rule for Ireland, which he asserts would be a preliminary to the disintegration of the Empire. But Sir

Henry Campbell-Bannerman has set his Lordship aside in the construction of his Cabinet, as being distasteful to the Irish Nationalists, while such undoubted friends of Ireland as Messrs. John Morley, Henry Asquith and John Burns have been assigned to prominent positions in it. The Government as constituted is in fact the most friendly to Ireland which has been formed since Mr. W. E. Gladstone's Cabinet brought in its celebrated Home Rule Bill which was passed by the House of Commons but rejected by the Lords.

It is generally believed that there is an understanding between John Redmond and the leader of the Government that a Home Rule Bill will be brought in by degrees, a large measure of Home Rule in local affairs being brought in at first by the Government so as to meet the most pressing needs of Ireland, with the ultimate view of giving Ireland such autonomy as Canada and Australia possess, when the people of England shall be sufficiently educated to the point of understanding that the Irish party do not aim at the disintegration of the Empire, but only such a measure of autonomy as will secure to the people of Ireland the right to govern themselves in all local matters. Such an autonomy would strengthen the Empire as it has been strengthened by the loyal feeling existing in such far away dependencies as the distant colonies of England which rule themselves to their own satisfaction. If Home Rule has made Canada and Australia contented and loyal, why should it not do the same for Ireland? It is only those colonies which were denied Home Rule, and which were governed solely as tributaries for the benefit of England, which were restive and disloyal in the latter part of the eighteenth century, and which succeeded, after superhuman efforts, in making themselves a free and independent nation.

The Irish people are well aware that in the present age of powerful nations, only those states which have a large and highly civilized population can make themselves respected in the councils of the world, and they are willing to be part of the British Empire, as we understand their wishes, if they are allowed to rule themselves, as do other integral parts of the Empire. Till this is attained they cannot be expected to be overloyal.

There are many English constituencies in which the Irish vote is considerable, and to the Irish electorate John Redmond has appealed to oppose the candidates of the Unionist Party as enemies of Ireland. It is probable—nay, almost certain, that they will respond to his appeal in the impending general election. This situation, however, gives Mr. Balfour the opportunity to make a counter appeal to the Imperialists that Home Rule is part of Sir Henry Campbell Bannerman's policy, even though the Home Rule promised is to be deferred for years. It may be easy to persuade many Englishmen that this policy will tend to weaken the power of England, and therefore to disintegrate the Empire. But the lesson of the existing loyal self-governing colonies may be sufficient to show Englishmen that this is not an outcome to be feared. At all events, it is the very general conviction of statesmen who are experts in the influence of party shibboleths that Sir Henry Campbell-Bannerman's Government will be sustained by a substantial majority in the general elections, and the chief reason assigned for this expectation is that the people of England are not prepared for the fiscal programme proposed by Mr. Chamberlain and half-heartedly accepted by Mr. Balfour as the chief plank in the Conservative policy. It is pretty certain that Scotland and Wales will support the Government. Ireland will do the same, so far as it deems that it will ameliorate the condition of the Irish people.

## A LARGER UNION PROPOSED.

The Rev. Dr. Campbell, of St. Gabriel's Presbyterian church, Montreal, is said to be not pleased with the manner in which the negotiations for the union of the three denominations, Presbyterians, Methodists and Congregationalists, have been carried on, and on Sunday, Dec. 1, he preached against it on the ground that Anglicans and Baptists should have been invited to participate, so as to effect an ideal union if possible.

He believes also that the negotiations have been carried too far without consulting the main bodies of believers in the three churches, and asserts that many of their adherents regard what has been done with considerable apprehension and concern. At all events, this, he says, is the case with many Presbyterians.

He adds: "If it would realize the Lord's prayer that the three denominations mentioned should unite, it would be a still more ideally perfect union if the Baptists and Anglicans should be em-