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The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa. June 18th, 1905.

To the Editor of the CATHOLIC RECORD, London, Ont. London Ont. My Dear Sir. -Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that its directed with intelli-pance and ability, and, above all that its im-med with a strong Catholic spirit. In strenu-puely defends Catholic spirit. In strenu-puely defends Catholic spirit. In strenu-puely defends that the same time promoting the best interests of the conury. Following these lines it has done a great deal of good for the welfare of religion and count ty, and it wil do more and more, as is wholeseome influence reaches more Catholic boxed.

therefore, earnestly recommend it to Cath-

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

or its continued success, fours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate

UNIVERSITY OF OTTAWA. To the Editor of THE CATHOLIC RECORD, London, Ont:

London, Ont: Dear Sir: For some time past I have read four estimable paper, THE CATHOLIC RECORD. and congratulate you upon the manner in which it is published. Its maister and form are both good; and a suy Catholic epirit pervadesithe whole. Therefore, with pleasure, I can recommend Besing you and wishing you success

ing you and wishing you success.

you and wishing alieve me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, FEB. 9, 1907.

THE GERMAN ELECTIONS.

The cruelty with which school chil dren have been treated in Prussian Peland, where they were beaten and even scourged for refusing to learn the catechism in any other than the Polish language, which alone they understand cannot be too strongly condemned. This was the same tyrancy which the Orange and P. P. A. lodges endeavored to impose upon the French-Canadian children in the counties of Essex and Kent, and along the eastern border of Ontario.

Apart from this cruelty, which we must condemn, in the attitude of the Emperor William II. toward the Catholic Church, there has been very little of which the most ardent Catholics have reason to complain, but there is in the Reichstag a party which is strongly antagonistic to the Catholic Church and which would not merely willingly, but even gladly, begin anew kampf, or presecution of the Catholic Church, which was brought into existence under the iron rule of Otto von Bismarck, immediately after the decisive victories gained over France during the years 1870 and 1871. The elections which have just taken place for the Reichstag had for an issue, to some extent, whether or not the Centre or Catholic party in that body should be allowed to retain its present strong position ; which has made it a predominant factor among the supporters of the Government, insomuch as it is the strongest compact party in the Reichstag ; and as the rest of that Chamber is split up into many factions with opposite views, the Government has been obliged almost ever since Leo XIII. came to the Pontifical throne in 1878, to rely upon the support of the Centre party to maintain it. In order to obtain this the Kaiser William I. was willing to make important concessions the Centre." to the Catholics, and the persecuting laws, which had been enacted under the Chancellorship of Bismarck, were, by degrees repealed, until they were at last entirely swept away by the permission given to the Jesuit order to re turn to Germany and re-establish their houses freely. This was the last of the Falk laws, or the Kulturkampf.

Bismarck took special offence at the promulgation of the doctrine of Papal Infallibility which was announced by a decree of the Council of the Vatican in 1870. It had reference only to the spiritual authority of the Pope in the definition of revealed truths or dogmas of religion, but some Protestant states men professed to see in it a danger to authority of the State. Mr. W. the E. Gladstone took this view of the matter in England, and Herr Bismarck

Protestant at 62.5 and the Jewish with

other populations at 1.4.

in Germany ; but only in the latter country was it met by anti-Catholic legislation. Mr. Gladstone, with more foresight than Blemarck, discovered his error, but Bismarck, like the present rulers of France, thought that the religion against which the gates of hell and the powers of darkness could not prevail would be easily conquered by the weap ons which he wielded so ferociously blood and iron. The German ambassa dor was withdrawn from Rome, Catho lie newspapers were suppressed, religions orders banished, the salaries of the clergy were stopped, Bishops were imprisoned, Catholic seminaries were closed, and a schismatical sect was encouraged to set itself up as a rival to

the Church of ages. To cap the climax, Bismarck boasted that he would never go to Canossa !

It was then that Herr Windthorst onceived the idea of starting in the Reichstag the Catholic party with 4 nembers at first, but which soon after developed into a compact body of 104 members, besides sympathizers from Poland, Alsace and Lorraine. In 1879 the man of iron was glad to make a compact with Herr Windthorst on the basis of a patriotic policy, and the re-

peal of the Falk laws. The compact lasted until a few weeks

ago, though on some occasions the Centrists refused to sanction certain heavy expenditures which the Kaiser's Government desired to make. Yet there was a fair cordiality kept up until the last session of the Reichstag. The Kaiser's Chancellor, Prince von Buelow, announced His Majesty's wish to send a large force to South Western Africa to quell some rebellious tribes there, and also to make a heavy expenditure for naval purposes. This design was displeasing to both the Catholics and the Socialists, the latter being the party whose continuously increasing strength was much dreaded by the Kaiser. On a vote being taken, the Kaiser's project was deleated by 178 to 168, the majority being made up chiefly of the Centre and Socialist parties, which usually did not unite on questions of policy. The Emperor was greatly displeased

at this result and dissolved the Chamber, making even a personal appeal to the officers of the army to canvass for him at the resulting elections so that he might carry out his policy inde pendently of Centrists and Socialists. Prince von Buelow issued an appeal to the people to support the Government's party which consists mainly of the Conservatives and the Democratic People's Party. But the Centrists did itate to take up the gauntlet

THE CATHOLIC RECORD.

demands, the Centre is accused of abusing its power, strengthening Social Democracy, and becoming inimical to the State. The Imperial Chancellor's letter," the organ adds, "is a blow in the water, and his election ory has been dropped by all the Bloc parties," The elections took place on Janmary 25, with the result that the Government has gained many seats, but not from the Centre Party. The Socialists, to the surprise of nearly all onlookers, were the losers in the contest, and by this fact the Government's supporters have gained where they did not expect it. The Socialists have lost 17 or 18

eats. These losses occurred chiefy in the large citics. The centre has held its own, having elected 100 members, the same number as it had in the last chamber. With gains from other parties the total Government gain is estimated at twenty seats. These fig ures may and will certainly be changed on Feb. 5, as there are 175 seats for ridiculous fizzle. which there must be a second ballot, as no candidate received in these con tests a majority of the votes cast. It is not likely, however, that there will be a serious change in the respective number of seats gained by each party,

unless unexpected combinations are made. Indeed, even now concessions have been made which justify the poei tion taken by the Centrists, as the commanders in South-West Africa have already declared that they have no need of reinforcements, and have withdrawn from the field of conflict part of the force which they had previously

deemed necessary to advance against the Hereros.

THE POCKET EDITIONS OF VOLTAIRE.

Down to New Year's day, events in France moved as rapidly as a panorama, in which occurrences of the gravest importance pass before our eyes in a few minutes, which, under ordinary circumstances, require years for their enactment. But since the opening of the year 1907 they have moved more slowly. The clergy have still been ruthlessly driven from their homes, but apparently with less vigor than during the month of December, and the seminaries are still being closed with violence and hatred which is impelled by the power of darkness ; but the Government, which holds in its hands the telegraphs, and controls the press, no longer permits the transmission of news to the outer world, with the air of defiance assumed by M. Clemencean, when he boasted in the Chamber of Deputies, that the war is on and that he had fired the first sho. against religion.

The indignation aroused the world over against the Government seems to have paralyzed it to some extent at least, and while it has not receded from its determination to destroy religion it is moving somewhat more cautiously, and is keeping its proceedings as secret as possible, not allowing them to become known so far as it can prevent their publicity.

The Government has shown by this course of procedure that, notwith standing the bold front it put on, it and they, too, issued an appeal to their has a wholesome fear of public opinion, constituents to rally to their support. and it has renewed its efforts to throw They declare that it is well-known that upon the Pope the blame for its proit is not merely the vote for increased ceedings. M. Jaures, the leader of taxation, and to strengthen militarism the Socialist party in the Chamber of in Germany that the present conflict Deputies, had the impudence to say a was brought on, but that its main purlew days ago: pose was to break the strength of the "The Pope desires to save dogma Centrists in the Reichstag and later and the hierarchy. In reality he is preparing their ruin. Attila was the scourge of God. Pius X. is the on to impose on Catholics new disabilities. The cry of their opponents scourge of the Church." was "Down with the Centre," a cry According to this wretched wittiwhich was raised with noisy jubilation cism, it was not the Government that among those whose desire it, is to inlaid sacrilegious hands upon the crease taxation for the purpose of churches and all that belongs to them. strengthening personal rule, and an It was the Vatican. It was not the hope that, whoever may be found expensive world-wide policy. To over-Atheists who govern the country that reach these designs they appeal to the closed the seminaries. It was the good will of the German people gener-Pope. It was not Messrs. Clemencean ally and especially to their brethren and Jaures who sent over 5,000 seminin Westphalia, Silesia, South Germany arians to become soldiers. It was and elsewhere to rally to the cry, "for Pius X. It was not the Government which struck from the newly issued The Centre stands, in fact, for the currency the motto " God protect development of the nation at home and abroad on peaceful lines, whereas their France." It was the Pope, the Caropponents uphold the Bismarckian idea | dinals and Bisheps. An occurrence which took place at of a foreign and colonial policy upheld Beaupreau is an indication of what is still by militarism. These parties are being done all over the country. On known also to look sympathetically to-January 19th the students in the semward the course now followed by France inary were ordered out by the comin regard to the Catholic Church, and manding officer of a company of soldiers. Instead of obeying they barred Kulturkampf is to be expected. The the doors, whereupon the troops Centre Party has shown in its appeal stormed the building, and the students that this is the design of its opponents, whereas it stands for "a wise financial resisted by throwing upon their assailants, stones, chairs and tables. The policy, the promotion of social reform, sub-prefect of police, the commander of the preservation of denominational peace, the moral and material welfare the gendarmerie, and the commissary of all classes, for truth, freedom and of police were seriously wounded,

that religious services may now be held in the churches without the de claration by the priests of their intention to hold them, and without permission of the mayor or prefect. Bat, on the other hand, it has anthorized a newly organized band of thieves to take possession of such churches as they deem St, under the name of an amoriation of worship. This association calls itself " the French Apostolie Catholie Charch," or " the National French Catholic Church," and is under the leadership of one Henri des Houx. who is organizing a " French Catholie League," with the assistance of a pre tended Bishop who figured some years ago in America, one Vilatte, who endeavored to galvanize into life as " Independent National Catholie Church," but did not succeed. This impostor will be a suitable tool in the hands of M. Clemencean to start a schism, but we cannot suppose that he will meet with more soccess than he had on this continent, where his zeal resulted in a

THE CONTINENTAL ANARCHISTS.

It is gratifying to notice that the Spanish Government is taking energetic steps for the suppression of anarchy. The fact that so desperate an attempt was made to assassinate the King and Queen during their joyous return last May, from the cathedral of Madrid to their palace, is sufficient reason to justify most stringent measures to put down, once for all, the attempts which are being made by Anarchistic plotters, not only in Spain but in all Europe and on this continent, to enact new scenes of horror.

The bomb thrower who attempted to take the lives of Alfonso and Victoria immediately after their marriage was an Anarchist named Morral.

It has been discovered that the criminal had accomplices, and that he was the instrument used by an Anarchist association to carry out their plan of assassination, a statement, which may readily be believed, as it is well known that this is quite in accord with the manner in which Anarchistic plots are wont to be carried out. The only way to meet these desperadoes is to root out their associations with relentless energy.

There are two Anarchists who are known to have had intimate associa tions with Morral, and these are be lieved to have aided him in his escape from Madrid. These are Senor Ferrer, the director of an Anarchist school at Barcelona, and Jose Nakens, editor of a Madrid newspaper, named El Ma tin. These two have been for some time under arrest, and are to be tried on a charge of complicity in the attempt to assassinate the King and

Oneen. It is known that the friends of these men are making tremendous efforts to secure the release of the accused, and the excitement throughout Spain, as the date of their trial approaches, is equalled only by that which stirred all France while the trial of Dreyfus was going on.

The Radical and Anarchist parties have organized committees in many cities, and, being well supplied with funds, it is sure that their efforts to have the accused acquitted will be most strenuous; and it is said further, that they boast that if the two men named are condemned, their punishment will be followed by acts of violence on the part of the Anarchists, which will throw into the shade anything which these enemies of the human race have hitherto attempted. We can have no desire to see the innocent punished for the gailty, but the Anarchistic threats seem very like an indication of the guilt of the parties accused, and we may safely express the guilty of complicity in the cowardly assassination of May 31st, may be punished under the law with due severity. The safety of the country depends greatly on the efficiency with which the laws are to be carried out in this and other instances. There are further reports of additional plots against the Spanish Royal family, and it is asserted on the continent that the Anarchists are taking advantage of the toleration given by the police in England to associations of conspirators, to hatch even in London the present conspiracy. We cannot believe this to be the case, though there may be a disinclination to break in upon meetings for unknown purposes, unless there be substantial reasons for believing that the objects of such

DR. ORAPSEY'S VAGARIES.

The Rev. Dr. Crapsey, who, about a year ago, stood forth from his position as a clergyman of the Protestant Episcopal Church, in order to maintain the novel doctrines of what he calls higher oritieism," having been de posed from the ministry of the Episcopal Canrob, has made some new disoveries in religious masters, and has taken to the occupation of delivering lectures in New York and elsewhere on the Breakdown in Religion.

So-called "Higher Oriticism " led him to deny the truth of all the historical parts of the Old and New Testaments which involve the trath of miracles. According to him, a miracle is impossible. He is not the first Protestant minister who has taken this stand, and indeed, we must say, that not only in the Protestant Episcopal Church, but in its sister Church, the Church of England, there are scores of ministers who hold this doctrine, or we should rather say, this absence of doctrine, since the rejection of a belief in miracles overthrows the whole

fabric of Christianity. The life of Christ is essentially a miraculous life and it is so interwoven with miracles, that if they are to be rejected, we must deny the very existence of our divine Redeemer and Saviour. His birth was miraculous. It was announced to mankind by many miracles, such as the appearance of legions of angels to the Judean shepherds keeping their flocks on the mountains about Bethlehem, the star which led the wise men of the east who came to Jerusalem seeking for the Saviour Who was born King of the Jews, the many miracles which He performed from the changing of water into wine at the marriage feast of Cana, the healing of all manner of diseases and infirmities, down to His resurrection from the dead by His own power.

Ministers who have given up the belief in miracles are not confined to the limits of the Anglican and Episcopal Churches, but are found in all the Protestant denominations, and, for the most part, they are tolerated because there is no authority in their Church courts to restrain them; or if they are condemned for herey in one Church, they may be readily received into another, without being required to renounce the heresy which has brought upon them the condemnation of the Church from which they have previously been expelled, virtually or actually, as the case may be. A case in point is that of the Rev. Dr. Briggs, formerly of the Union Theological Seminary of New York, a Presbyterian Institution. Dr. Briggs was suspended from the ministry by the General Assembly, but in the face of this suspension, he was sustained by the Faculty of the Seminary, and the case would inevitably have been followed by a schism, only for the fact that the doctor himself left the Seminary and Presbyterianism at the same time, and thus healed the breach between the General Assembly and the Seminary, and cut himself loose from the quarrel with the Assembly by getting beyond its jurisdiction.

But he was received with open arms | Christianity will perish. by the Episcopal Bishop of New York, Dr. Potter, and was soon ordained "a priest" of the Protestant Episcopal Church without any retraction of his errors, and very soon after he made it manifest that he adhered to them. And these errors were equally opposed to revelation with those for which Dr. Crapsey has been condemned, for they equally attacked the miracles and her.' other teachings of the Bible. Thus Episcopalianism, which is almost synonymous with Anglicanism, shields Dr. Briggs from the condemnation of Presbyterianism, while ejecting Dr. Crapsey from its fold for the same crime of which Dr. Briggs was guilty. We confess we are bewildered with this diversity of treatment by suparchs. posedly different branches of the Church of Christ. Bat under the latest Protestant theories, the hypothetical Church of Christ has become rather an unintelligible being. Every branch of it is entirely independent of every other branch, and acts in the most unexpected manner, so far as heresy is concerned. At one moment or by one branch, heresy is to be crushed out in the most effectual manner possible, because the Scripture says: "Without faith it is impossible to please Gud, ' at another time we are told that heresy hunting is an abominable practice, and that the Church which practices it is in a sure condition of decay. Some Protestant polemists of the present day take a pride in these contradictory aspects of the Protestant creed, and boast that it is broad enough to enclose every variety of human belief and lead to salvation through faith in one Saviour. But is not this an excessive confidence in what is, charm when that unity is once attained. after all, merely a human theory as All these spells for the heart and imafter all, merely a human theory as opposed to divine revelation ? We are

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and other some pastors and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : until we all meet in the unity of faith, and of the know. ledge of the Son of God. . . that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity we may in all things grow up in Him Who is the Head, even Christ." (Eph. iv. 11 15.)

Does not the Apostle here make it lear that the traths of the Christian religion must be upheld by the teaching boiy of the Church, the Apostles. prophets, evangelists, ; pastors and doctors ?

But it is certainly not upheld by the opposite treatment which Drs. Briggs and Crapsey have experienced, and we may be assured that the comedy will go on to the end of the chapter.

How differently is notable heresy and discord treated by the Catholic Church. There we find an authority to which all must submit : an authority which can speak, as spoke the apostolic body assembled in council at Jerosalem, for the first time to deal with errors against faith and discipline :

" It hath seemed good to the Holy Ghost and to us, to lay no further buy den upon you than these necessary things, etc." (Acts xv. 28)

The Catholic Church speaks, either through its General Councils, as through the Councils of Trent and the Vatican in the sixteenth and nineteenth centuries, or through its Head, as spoke Pins X. recently in regard to the attitude of the Church towards the French Government, and there is not a voice raised in dissent by any of the pastors of the Church. We are thereby reminded of the obedience rendered to St. Peter's pronouncement at the Council of Jerusalem :

" And when there had been much disputing, Peter rising up," spoke and " all the multitude held their peace." Acts xv. 7.12)

It is, as when, according to the poet Milton, Adam answered the archange Michael : Ascend : I follow thee, safe guide, the path Thon leadest me, and to the hand of heave

submit However chastening." Dr. Crapsey, we are told, in his lectures has now thrown off the disguise which he has worn so long as an Episcopalian minister, and proclaims bimself an uncompromising unbeliever in Christianity. And yet, it is not against Episcopalianism that he turns his lance. He asserts that the Pope or the Vatican is to be blamed for the whole " Breakdown of Religion."

This newly fledged champion of Infidelity sees plainly enough that the real bulwark against Infidelity is the Catholie Church, and not the Episcopalian ism or Anglicanism which he has left. What he calls " Vaticanism " is the authority which Christ left in His Church to guide souls to heaven. Take away " Vaticanism " or the only real authority which Christ has left in His Church to teach and govern souls to the " consummation of the world." and

So far Dr. Crapsey is right acts consistently in attacking the Cath olic Church as the Church which truly represents Christianity. But he is very much mistaken in supposing that he can destroy the authority of the Church by his ravings against it, for she relies upon the promises of Christ that " the gates of hell shall not prevail against

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ANOTHER WHERE FATHER Looking disasters noted that

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In 1871 the German Empire was if they are strong enough another established by the consolidation of the numerous small states of the Germanic Confederation into one powerful Empire, William I. being installed as the first Emperor at Versailles while the war against France was still going on.

The Catholics of the newly consolidated German Empire constituted even then nearly one-third of the popularight." tion of the Empire, a proportion which was afterwards slowly but surely increased year after year, partly by and an upholder of the State." Comnatural increase, and partly by immigration from Bohemia. At the present menting on this, the chief Provincial time the official census places the Cath- organ of the Centre Party says : olic population at 36.1 per cent, the | "But when it refused a few Colonial they have passed a law to the effect gether too x ravagant to be true.

while fifteen officers and soldiers were slightly injured. The troops finally Prince von Buelow in his appeal to forced an entrance, while the students the electorate admits that " in the past made their escape over the rear wall the Centre was well-behaved, national, enclosing the seminary grounds.

The Government, have so far backed down from their former attitude that England, and is, as we believe, alto-

meetings are evil. At all events, it is stated in a despatch from Berlin, that one of the papers published there speaks thus bitterly of England :

" Great Britain is making of herself public nuisance, even a danger to the world in harboring murderous revolutionists."

This language is evidently the outcome of an uncompromising hatred of

The Catholic Church has had adversaries more powerful and more brilliant than Dr. Crapsey, and she will survive his assaults as she has survived those of Luther and Calvin, Henry VIII. and John Knox, and in our own days, those of Brigham Young, John Alexander Dowie, and the whole tribe of heresi

MATTHEW ARNOLD ON CATHOLI CISM.

"Catholicism is that form of Chris tiani y which is the oldest, the largest, the most popular. It has been the great popular religion of Christendom. Who has seen the poor in other churches as they are seen in Catholic Churches ?

"Catholicism envelopes human life, and Catholics, in general, feel themselves to have drawn not only their religion from their Church, but feel the selves to have drawn from her, too, their art and poetry and culture. Her hierarchy, originally stamped with the character of a beneficent and orderly authority springing up amidst anarchy, appeared as offering a career where birth was disregarded and merit re-garded, and the things of mind or soul were honored, in the midst of the iron feudal age which worshiped solely birth and force. And if there is a thing specially alien to religion, it is divisions; if there is a thing specially native to religion, it is peace and union-Hence the original attraction towards unity in Rome, and hence the great agination has Catholicism for Catholics, in addition to the consciousness of a told in Holy Scripture that Christ divine cure for vice and misery." "gave some spostles, and some prophets, Matthew Arnold.