

The Catholic Record

Published Weekly at 184 and 186 Richmond Street, London, Ontario.

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Advertisements—Ten cents per line each insertion, 50 cents per month.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Letters of recommendation, if desired, should be sent to the Editor of the Catholic Record, Ottawa, June 15th, 1906.

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.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success, I am, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

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.

LONDON, SATURDAY, FEB. 9, 1907.

THE GERMAN ELECTIONS.

The cruelty with which school children have been treated in Prussian Poland, 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.

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.

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.

The Centre stands, in fact, for the development of the nation at home and abroad on peaceful lines, whereas their opponents uphold the Bismarckian idea of a foreign and colonial policy upheld by militarism.

In 1871 the German Empire was established by the consolidation of the numerous small states of the Germanic Confederation into one powerful Empire.

Protestant at 62.5 and the Jewish with other populations at 1.4.

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.

Mr. Gladstone, with more foresight than Bismarck, 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 weapons which he wielded so ferociously—blood and iron.

It was then that Herr Windthorst conceived the idea of starting in the Reichstag the Catholic party with 4 members at first, but which soon after developed into a compact body of 104 members, besides sympathizers from Poland, Alsace and Lorraine.

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.

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.

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.

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Prince von Buelow in his appeal to the electorate admits that "in the past the Centre was well-behaved, national, and an upholder of the State."

demands, the Centre is accused of abusing its power, strengthening Social Democracy, and becoming inimical to the State.

The elections took place on January 25, with the result that the Government has gained many seats, but not from the Centre Party.

The Socialists have lost 17 or 18 seats. These losses occurred chiefly in the large cities. The Centre has held its own, having elected 100 members, the same number as it had in the last chamber.

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.

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.

The Government has shown by this course of procedure that, notwithstanding the bold front it put on, it has a wholesome fear of public opinion, and it has renewed its efforts to throw upon the Pope the blame for its proceedings.

"The Pope desires to save dogma and the hierarchy. In reality he is preparing their ruin. Attila was the scourge of God. Pius X. is the scourge of the Church."

An occurrence which took place at Beaupreux is an indication of what is still being done all over the country. On January 19th the students in the seminary were ordered out by the commanding officer of a company of soldiers.

The Government have so far backed down from their former attitude that they have passed a law to the effect

that religious services may now be held in the churches without the declaration by the priests of their intention to hold them, and without permission of the mayor or prefect.

THE CONTINENTAL ANARCHISTS.

It is gratifying to notice that the Spanish Government's 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 jnyons 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.

There are two Anarchists who are known to have had intimate associations with Morral, and these are believed 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 Martin.

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, and 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 will 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.

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.

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

DR. CRAPSEY'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 criticism," having been deposed from the ministry of the Episcopal Church, has made some new discoveries in religious matters, and has taken to the occupation of delivering lectures in New York and elsewhere on "the Breakdown in Religion."

So-called "Higher Criticism" led him to deny the truth of all the historical parts of the Old and New Testaments which involve the truth 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.

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 heresy 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.

But he was received with open arms 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 other teachings of the Bible. Thus Episcopalianism, which is almost synonymous with Anglicanism, shields Dr. Briggs from the condemnation of Presbyterians, 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 supposedly different branches of the Church of Christ. But 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.

Some Protestant polemicists 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, after all, merely a human theory as opposed to divine revelation? We are told in Holy Scripture that Christ "gave some apostles, and some prophets,"

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 knowledge 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. 11-13.)

Does not the Apostle here make it clear that the truths of the Christian religion must be upheld by the teaching body 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 Jerusalem, 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 burden upon you than these necessary things, etc." (Acts xv. 28.)

The Catholic Church speaks, either through its General Councils, or through the Councils of Trent and the Vatican in the sixteenth and nineteenth centuries, or through its Head, as spoke Pius 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 there-fore 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 archangel Michael:

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 himself 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 Catholic Church, and not the Episcopalianism 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 Christianity will perish.

So far Dr. Crapsey is right, and he acts consistently in attacking the Catholic 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 her."

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 heresiarchs.

MATTHEW ARNOLD ON CATHOLICISM.

"Catholicism is that form of Christianity 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 envelops human life, and Catholics, in general, feel themselves to have drawn not only their religion from their Church, but feel themselves 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 regarded, and the things of mind or soul were honored, in the midst of the iron and force. And if there is a thing specially alien to religion, it is divination; 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 charm when that unity is once attained. All those spells for the heart and imagination has Catholicism for Catholics, in addition to the consciousness of a divine cure for vice and misery."—Matthew Arnold.