

The Catholic Record.

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TORONTO'S BIRTH-RATE.

Toronto is somewhat alarmed by the fact that the births in that city during 1899 were 115 less than during 1898, while the deaths were 423 more. The number of births registered was 4,007, and of deaths 3,294 during 1899, as reported by the city clerk. This birth rate is smaller than in any year since 1893, inclusively, when there were 4,064 births and 3,426 deaths.

It is hoped that this state of affairs is temporary, and that it does not indicate that the natural increase of population is permanently growing less.

NOT RECOGNIZED BY THE CHURCH.

According to the Liverpool Catholic Times, Viatte, who was recently reported as having applied to the Holy See to be reconciled to the Catholic Church, with his order of Bishop recognized, has failed in his effort to be recognized either as Bishop or Archbishop; neither was he re-admitted into the Catholic Church. This Viatte is the erratic man who ridiculously claimed to be the Archbishop of the Independent National (Polish) or Old Catholic Church of America. He also pretended to consecrate two Bishops for his Old Catholic Church, and to ordain to priests' orders the well-known Father Ignatius a deacon of the Anglican Church at L'Anthony, Wales. Father Ignatius' priestly orders are thus not recognized either by the Catholic or the Anglican Church.

REV. A. JAYNE ON THE DEWEY INCIDENT.

It is pleasant to see that there are Protestant clergymen who are not influenced by such motives of bigotry as those which led some of the people of Washington to manifest ingratitude in the name of the American people towards Admiral Dewey, the greatest hero of the Spanish American war, merely because he married an amiable Catholic lady. The Rev. John A. Jayne of the Christian Church, Pittsburg, said recently in a sermon:

"If the admiral had married into the Protestant faith, little or nothing would have been said. But now, horror of horrors! a veritable tempest in a teapot has been started. For my own part I have long since reached this conclusion that our Catholic citizens are just as brave, loyal and true as the Protestant. The Civil and the Spanish American wars demonstrated that fact. I am not fearful that Catholicism will undermine our American principles, or do discredit to our country's flag, but I am fearful of the spirit that snarls, snags and sneers because a man dare follow the dictates of his heart, marry the woman of his choice and give her the choicest possession of his life."

YELLOW JOURNALISM.

The ecclesiastical history manufacturer has been again at work, and this time he asserts that Pope Leo XIII. has issued an encyclical in South America, and which grants permission to priests to marry. The history-maker proceeds to say that many priests in South America have taken advantage of the permission extended to them. It is needless to add that the whole story is another hoax hatched out in the fertile brain of a newspaper reporter. It is not the first time that an assertion precisely similar to this has been concocted, and on this occasion a later despatch is reported as coming from Rome to the effect that the Holy Father has authorized the announcement that the pretended encyclical is a forgery. After the announcement that the pretended encyclical had been issued, Bishop Foley of Detroit was interviewed on the subject by a reporter of the Evening News, and made the following statement, according to that paper:

"I have received no such notice from Rome, and I think the report is unfounded. I am morally certain that the Pope would issue no such edict establishing a precedent wholly at variance with the ecclesiastical custom of centuries. Of course, there is no divine command forbidding the clergy to marry, and in the Greek Church many of the priests enter the state of wedlock. The main reason for forbidding the clergy of the Roman Catholic Church to marry is the fact that a priest whose affections are divided between his family and his church is looked upon by the Catholic Church as less acceptable than one whose whole love is toward the spiritual and temporal welfare of his charge."

RITUALISTIC PRACTICES.

The Anglican Archbishop of Canterbury and York have announced that their decree on the use of lights and incense in Church services has been generally obeyed by their clergy, and that the number of those who still use these objectionable adjuncts of public worship is insignificant, for which reason it has not been deemed advisable to have recourse to prosecutions to enforce obedience. They further recommend those who are still not satisfied with the results attained to read carefully and ponder upon 2 Thess. iii; 14, 15, which recommends that those who "obey not our word" be made ashamed by a stoppage of friendly intercourse with them, though they are not to be esteemed as enemies, but as brethren. It would surely be advisable that their Grace should make good their claim to be truly successors of the Apostles before insisting upon having the obedience paid to them which was due to the Apostles; but this claim they can never establish.

PREACHER ARRESTED.

A man named Daniel McKenzie has been arrested by the police at Brantford on a warrant from Port Rowan charging him with having illegally married a couple from Burford Township who have now discovered that their marriage is not legal. McKenzie calls himself a religious Evangelist, and under this character conducts religious revivals. It is held, however, that he is not entitled to be ranked as a clergyman. Beside the present offence, McKenzie is also charged with stealing a horse and buggy in Port Rowan before he entered upon his career as an evangelist.

It is difficult to say on what ground the right to evangelize can be denied to McKenzie, whereas in these times it is sufficient for any man to assert that he feels himself called by God to take the office of a preacher; and where every man has the right to start a religion for himself, Mr. McKenzie has as legitimate a claim to be considered a preacher or evangelist as any of those who have assumed that office with the consent of the man-made Churches which are so numerous in this country.

MAFIA ATROCITIES.

Some strange revelations have come to light through the trial at Milan of several Sicilians who have been charged with the murder of Signor Notarbartolo, who was at one time manager of the bank of Sicily at Palermo.

Signor Notarbartolo was known as a thoroughly honest man who managed well the affairs of the bank; and who when certain chiefs of the murderous society known as the Mafia approached him first by promises of a share in the plunder, and afterward by threats, to induce him to allow them to rob the bank, refused to give them the would-be robbers the desired opportunity.

Through the influence exercised by the Mafia over Crispi and the Marquis di Rudini, Signor Notarbartolo was dismissed from his position in the bank, and a Mafia chief named Pallizzolo was actually put into his place, and though his character was well known, Pallizzolo was decorated by the Government with the insignia of knighthood. This man made away with the funds of the bank according to the plans which had been proposed to and rejected by Notarbartolo, and now Pallizzolo is accused of having contrived and brought about the murder of his predecessor, and it appears from the recent revelations that the charge is just. Not only this, but Signor Crispi and the Marquis di Rudini are proved to have been implicated in the tyranny and other doings of the Mafia, at which they are shown to have connived and of which society it is now exceedingly probable that they will be proved also to have been members.

As Sicily has been and is still terrorized by the Mafia, the present Government of Italy, which is determined to put an end to the doings of this band of assassins and robbers, has had the place of trial of the murderers of Signor Notarbartolo changed to Milan, where the Court will be beyond the influence of the Mafia, and the revelations made have been already so astounding as to have caused a sensation throughout Italy, but especially in Sicily; and it is now said that Palermo will purge itself of the disgrace which has attached itself to that city on account of the Mafia's proceedings. Numerous arrests of Mafia leaders have been made, and the true character of those bitterly anti-Catholic ex-leaders of the Italian Government, Crispi and Rudini, is becoming known. No Government be-

fore the present one had the courage to attack the Mafia, but it is now expected that it will be effectually uprooted from Italian soil.

A NEW UNIVERSALIST CREED.

The Universalists of the United States held in Boston toward the end of October their biennial Conference which is described as being the most important general meeting of that body since 1870, when the centennial anniversary of Universalism was celebrated.

What gave special importance to the recent meeting was the fact that a new creed was adopted which is to take the place of the Winchester Confession adopted in 1803, and the most remarkable thing about this profession of Universalist faith is its brevity, it being the boast of the compilers and of members of the Convention that it is "a creed of forty-eight words." Surely, if brevity is the only quality requisite to constitute a Christian creed, this Convention deserves the palm, for in this respect it has achieved an unprecedented success.

Many years ago, Universalism was a favorite denomination, many Protestants having been attracted to it by the simplicity or brevity of its doctrinal belief, but of recent years it appears to have dropped almost out of sight, and the adoption of a new creed has apparently taken place, with the intention of giving it a new impulse, and with this object in view it was determined to inaugurate a new plan of campaign for the establishment of a number of foreign missions. If this plan be actually carried into effect, it will only increase the confusion which has already been noticed in the foreign work of Protestant missionaries, for there are already loud complaints that the missionaries in the field now find it a great obstacle to success that there are so many sects teaching contradictory and contrary doctrines, leaving the heathen entirely perplexed in regard to what he should believe.

The new Universalist creed does not differ very much from that which it replaces. It is as follows:

"The essential principles of the Universalist faith are the Universal Fatherhood of God; the spiritual nature and leadership of His Son Jesus Christ, the trustworthiness of the Bible as containing a revelation from God; a certainty of retribution for sin; the final harmony of all souls with God."

This creed is more remarkable for what is omitted than for what it contains; and yet, short as it is, it does not omit stating in a plausible form of words, the distinctive doctrine of the sect, which, in plain English, is that the punishment of hell will not endure everlastingly, though it is asserted that there will be a punishment, while it is left to the fancy of every one to suit himself as to whether that punishment will be finished in the present life, or extended to the life to come.

Christian Scientists assert that disease and suffering exist only in the imagination. We are not exempt from these, however, by imagining that they do not exist; neither can a man in a burning house escape the fire merely by supposing it not to exist; so neither can we by an effort of the imagination do away with hell as the punishment of sin.

The doctrine euphemized under the name of "the final harmony of all souls with God" arises from a non-appreciation of the enormity of sin, which is the voluntary turning away from the Infinite God, our Creator, our Master, our Father and our Benefactor. If we appreciated the enormity of the evil, we would find no difficulty in believing the words of Christ, addressed to the wicked:

"Depart from me, ye cursed, into everlasting fire: for I tell you, and these shall go into everlasting punishment." (St. Matt. xxv. 41-46.) "These words shall not die, and their fire shall not be quenched; and they shall be a loathsome sight to all flesh."

With the exception of this doctrine, the Universalist Convention can discover only four doctrines which are essential to Christianity. Even there is not a clear word on the divinity of Christ. He is called therein, indeed, the Son of God, but we all know that even Arius and Unitarians have used this phraseology as a blind, because they could not get over the frequent use of this expression in Holy Scripture; but they interpret it in the figurative sense that He is not the only begotten Son of God, of one substance with the Father, but merely God's Son by adoption or grace. In fact at this very meeting a delegation from the Unitarians attended to endeavor to arrange terms of union between the two sects, on the plea that they are practically identical in doctrine. These Universalists, therefore, mean really to deny Christ's Divinity. About our redemption by Christ, the propitiation or atonement for the sins of mankind, not a word is said in this creed, nor of the Holy Ghost, nor of the

sacraments, nor even of the two sacraments in which nearly all Protestants express their belief, because they, as well as the other doctrines referred to, are most clearly inculcated in Scripture.

It is easy to see, then, that the forty-eight word creed is too brief to be a complete, or even an approximately full expression of Christian faith, and it is purposely made so brief in order that faith in the revealed truths of Christianity may not be a condition of fellowship. This was indeed boasted by Dr. A. J. Canfield, one of the leading spirits of the convention, who said:

"But in order to attain supreme fellowship, we must step outside all ecclesiastical enclosures, and stand in that wider area which embraces influences not even nominally Christian. We can consistently welcome every agent of good, whether it be avowedly Christian or not. Our idea of brotherhood is wider and deeper than the bounds of official Christianity."

Here we have a plain statement of the case that Universalism is that form of Christianity which embraces teachings which are not Christian at all, even nominally. Surely it would be as well that this form of Protestantism should throw off the mask, and acknowledge itself to be what it really is, unbelief under the cover of a partial acceptance of the teachings of the Bible.

As distinctive sects, Universalism and Unitarianism seem of late years to be on the decline, but this arises, not from the fact that their unbelief is less prevalent, but rather because it has become more widely spread among all the sects, and the other forms of Protestantism are become more tolerant of it because that unbelief affects them all to a greater or less extent. The time seems to be approaching when the forty-eight words' creed will be the only one recognized by Protestants.

THE FRENCH GOVERNMENT'S POLICY OF PERSECUTION.

The attitude of the French Government toward religion at the present moment is truly a puzzle.

Mr. Waldeck-Rousseau, the present premier, is not thought to be popular in the Chamber of Deputies, yet he succeeds in obtaining considerable majorities in favor of all Government measures, opposed, though he is by a combination of forces which one would expect to be invincible, including as it does the Royalists of every shade, the Bonapartists and anti-Semites, as well as a considerable number of Conservative Republicans, and some Socialists. Friends of the Church are also opposed to him on account of his anti-Catholic policy, to which he appears to be irrevocably attached, and without such a policy he could not keep together the heterogeneous elements in the Chamber on which he depends for support. Yet there are occasions when he refuses to accept the suggestions of the Socialistic element, whose unceasing aim it is to abolish the status of the Church as the established religion of France.

We may ask here, why is it that he secures a majority in the Chamber, while he is said to be so unpopular there? It appears to be true that he is really popular throughout the country, at least with those parties who make most stir in politics, and though the escapade of a few anti-Semitic Royalists, under M. Guérin's leadership, defied the whole power of the Government to dislodge them from Fort Chabrol, in which they had shut themselves up for some weeks, brought ridicule on the Government for a time, the final collapse of these Royalist rebels appears to have satisfied the people, and the temporary weakness of the Government passed away from the public memory.

A majority in the Chamber seem to be convinced that if that body were suddenly dissolved, the outside influence of the Government is so great that it could win in case it should resort to an appeal to the people, while those who might be the cause of its being defeated would be themselves beaten at the polls, if the Government should oppose their re-election; and this is what keeps the Government from its fall.

General Gallifet is also said to be a source of strength to the Government in his position of Minister of War. He has had a reputation for fearlessness and firmness, as a General, and as Minister of War he has shown that this reputation gives him in his true colors.

During the discussion of the Dreyfus case, the energy of General Gallifet went far towards preserving peace between the opposing factions into which the country was then divided, and as the Dreyfus case for a time threatened to become the occasion for a revolution, the country has reason

to be satisfied that a policy of decision and determination brought it safely through the crisis.

So far as the merely political events above referred to are concerned, the Government has deserved its present popularity, but we cannot say the same of the attitude it has assumed toward religion. In fact, Mr. Waldeck-Rousseau appears to desire to secure above all things the support of that section of the Socialists whose aim it is to destroy religion altogether, and who will support no Government which does not fall in with their views, at least with their principal projects.

The Government will not adopt at present all the proposals of the extreme Socialists, as it is well aware that the country would not uphold it in so doing. These Socialists may flatter themselves that they can inflict fatal blows upon the Church by hostile legislation, but they miscalculate the inherent vitality of religion. They have not learned the lesson which history teaches that the devices of political plotters against religion have many times come to naught, and that the Church has come forth from the severest trials more vigorous than ever; and at the present moment, notwithstanding that there have been thirty years of anti-Catholic legislation, the Church is by its own forces stronger than it was when this period of anti-Catholic and anti-Christian legislation was inaugurated.

The Socialists made recently one effort aiming evidently at future disestablishment, proposing an abolition of seven episcopal sees and one thousand rectories in the country. The Government was not dragged into accepting this policy, and the proposal was defeated in the Chamber by a large majority. Another instance was the proposition of the Socialists to suppress the French Embassy to the Holy See. This was likewise defeated.

If the Government were to follow up the course it seemed to have adopted on this occasion, we fully believe it would continue to be sustained by the country, which is thoroughly Catholic at heart, notwithstanding that, in fact, apathy in regard to politics, infidels are allowed to hold the reins of Government in their hands. But the Government has determined to cultivate the support of that very extreme section of irreligiousists who have already shown their hand in the bill which was thus defeated in the Chamber of Deputies by a large majority. The Government proposes, in fact, to begin again an era of persecution against the Church, and it has introduced into the Chamber three bills for this purpose.

The first bill proposed aims at emptying the Catholic schools of their pupils by indirect means. It is to be made a necessary condition for qualification to any office under Government to spend their last three years of preparation in a Government school. It is evidently expected that this law will bring all the pupils who expect to pass the qualifying examinations for the civil service into the Government schools, to the detriment of the Catholic schools; and if these pupils can be brought in, it may be expected that with the current thus created, other pupils will be brought in similarly.

There would be no objection to the Government schools, if there were in them adequate provision for religious instruction, but our readers are aware that all religion is excluded from them, to such an extent that even the name of God is not to be mentioned in the school-room. Such a condition of affairs is disgraceful to a country which ought to be Christian and Catholic.

So far the Catholic schools have steadily beaten the Government schools, both in the progress of the children, and the number of pupils, while in regard to morality, it has been frequently shown that nine-tenths of those young persons who have been convicted of great crimes and disorderly conduct have been pupils of the Government schools. In such a state of affairs, it is inconceivable that a Government which is not stark-mad should entertain the idea of alluring or forcing the children out of the Christian schools. But this is the cost of the alliance with the anti-Christian element in the Chamber of Deputies, and it is to be feared that the proposed measure will pass unless the Catholic Christian people of the rural districts arise in their might to prevent such arbitrary and foolish legislation.

The Government makes pretence that this monstrous bill will not curtail the liberty of the people; but we venture to say that if such a bill were proposed in any free country in the world it would meet with a storm of universal execration, and we still hope

even against hope that it will meet just such a storm in France.

Of the other two bills introduced by the Government one is aimed at the existence of religious communities, and the other at taxing them at an enormously high rate as long as they do exist. The tendency of all three bills is towards religious persecution, and unless the Government itself be dissuaded from pressing them, the only remedy for the threatened evils will be to turn them out of office at the first opportunity. We hope the people of France will be faithful to their evident duty.

CATHOLICITY AMONG THE BOERS.

While public attention is being so strongly attracted toward the Transvaal, it will be interesting for our readers to know the strength of the Catholic Church among the Boers of the Transvaal and in the Orange Free State.

The Transvaal is under the ecclesiastical jurisdiction of a Prefect Apostolic, who is a priest having Episcopal jurisdiction. It was erected into a Prefecture Apostolic in 1886, and like most missionary countries is subject directly to the Congregation of the Propaganda at Rome. The Catholic population is estimated at about 5,000, nevertheless there is a Catholic college at Johannesburg with nearly six hundred pupils. The Marist Fathers and Brothers have charge of this flourishing institution, and the Marist priests have charge of the parish work.

There are also convent schools and academies to the number of about twelve, which are taught by ladies of three religious orders—the Sisters of the Holy Family, Dominican Sisters and the Sisters of Loretto. There are also two hospitals under charge of one of the orders of Sisters.

The Orange Free State became a Vicariate Apostolic in the same year when the Transvaal Republic was made a Prefecture Apostolic. In that year the Right Rev. Bishop Gaughan was elevated to the Episcopal dignity and took charge of the Vicariate. He was welcomed to Bloemfontein by the Boer population, and his installation was attended by all the civil authorities, including the President of the Republic.

Catholics are more numerous in the Orange Free State than in the Transvaal, and the laws there give more religious liberty, as in the Transvaal no Catholic is allowed by law to hold office, or to be elected to the Raad or Legislative Chamber. In practice, however, these laws have been somewhat modified and there are at present a few Catholics in Government offices.

In the Orange Free State there are twenty-five missionary priests, and twelve Brothers of the Olaté Order, seventy nuns of the Orders of the Holy Family and the Sisters of Nazareth. There are eighteen parishes and the same number of Catholic schools, besides one House of Refuge for the poor and infirm.

CATHOLIC TRUTH.

We publish with pleasure the following letter from a Catholic layman, containing suggestions by the adoption of which the writer hopes that Catholic Truth may be made better known to enquiring minds outside the Catholic Church.

There is an organization of Catholic laymen established in many parishes, especially in the cities of Ontario, for the purpose of making Catholic Truth better known, and in our opinion the suggestions of "Catholic Layman" might be acted upon by the branches of this Society, in many places, though they might not always be found practicable. We strongly recommend to our readers the establishment of branches of the Catholic Truth Society in all parishes where there is any prospect of their successful operation, and it might be considered in each such branch whether the suggestions of Catholic Layman can be successfully carried out.

Editor of THE CATHOLIC RECORD.

Dear Sir:—I have often noticed in the CATHOLIC RECORD articles advising Catholic laymen to take an active part in spreading the Catholic faith first by good example, and secondly by enlightening non-Catholics as to the beauty and truth of Catholic doctrine. Now, Mr. Editor, in the first place the rising generation of Catholics are not always equipped to enlighten anybody, as the great mass of them know very little about the faith they were born in and will not read either Catholic works or Catholic papers. They are often unfit to impart the knowledge to others since they know little or nothing of the Catholic faith themselves. And, again, the age is infidel and atheistical in tone.

Sensational literature is by far the most sought after in these fast living days. The consequence is that the young Catholics of our day are very ill informed about the dogmas and history of their own religion.

It is a matter of personal observation with me, from intercourse with non-Catholics, that they have a great desire to learn the truth concerning the Catholic religion. But their minds have been so prejudiced by the writings of such individuals as the late Chinkley and Maria Monk, that they will not read Catholic papers or Catholic works of any description. This prejudice against the Catholic people greatly handicaps them, even in their ordinary pursuits.

The only way to overcome this condition of things is to adopt some plan by which the greater portion of the English-speaking people can be effectually reached and shown exactly what the Catholic doctrine is, and what the Catholic people all over the world believe. In every portion of the English-speaking world there are so called non-sectarian English newspapers which are circulated amongst, and read by Catholics as well as non-Catholics, clergymen as well as laymen. Now, if in all such communities the parish priest would form a small committee of the leading and most influential Catholic laymen to wait upon the proprietors of these papers and induce them to publish explanations of Catholic doctrine made by the proper authorities and written in a spirit of conciliation rather than of controversy, these explanations would reach and be eagerly read by all classes and sects, and the seed thus sown would not fail to bear abundant fruit.

What is needed is to have the real true belief of Catholics known to the world, instead of having the fiction and calumnies of a Chinkley or a Monk pass amongst non-Catholics for doctrines of our Church.

The Catholic press might at the same time publish explanations in order to enlighten their own readers, who in a great many instances know almost as little about their religion as those who are not within the pale of the Church.

The newspapers could easily be induced to allow these explanations to be published, would help to increase the circulation of the papers.

Now, Mr. Editor, as this is a matter which grows every day more important to our Church and our people, I hope you will insert this in your paper, and will also give your own impressions as to the feasibility of the proposal, and point out what you consider to be the weak points in the plan. I would consider my effort well spent if the only effect of this would be to open up a discussion of the matter from which evolved some method might be evolved of accomplishing the end in view.

A Catholic Layman

YOUTH OF LEO XIII.

Account of His Early Years by French Author.

France, which shared to the full the solicitude of the rest of Christendom during the recent illness of Leo XIII. has been provided with a biography of his Holiness. It is a work that is doing its best to enlighten the people, and it has been told before, particularly by M. Boyer d'Agen in his book, "Youth of Leo XIII.," but not, we think, in English.

It is not always easy to draw the dividing line between good and history—what is gossip in the of a private citizen in the case of public man easily slips into the latter. The letters passing between the pope and the family at Carpi may at least be assumed to be genuine; and the simple and of that simple family have, by the force of events, come part of the annals of contemporary Christendom. The Boyer d'Agen, who had previously baptized the little boy, some failed of the name of the pope, "Joachim," was put second on his list, and Vincent Joachim Ruffini, who was his pet name, was put first; then he signed himself Vincent, and later signed himself Joachim, until he became Leo.

His mother, writing to her brother, law, Anthony Pecci, could only say: "Little Vincent can already alone," she was able to add: "A passion for horses." Although big enough to be seen, he gets of chairs, and yesterday he saddled horse all by himself to take him in his fits of laughter and admonished the house.

"Wow," like a full-grown man, he had more difficult cattle to lead waters, and to cry out: "Wow," no longer amid laughter, but hurried the pace.

"When Joseph and Joachim in early childhood to a Jesuit, Viterbo, the mother, who had worms to take out the family to this end, addressed to a friend almost despairing question: 'knows whether I shall be able to separate?' But bear it! aware even then that, as F. Ravignan has it, the mother