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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ,

THOMAS COFFEY, Arch. of Lorrain, Apost. Deleg.

London, Saturday, September 7, 1901.

Although Dr. Flannery's health is much improved since his severe attack of la grippe, he is still unable to do parish work.

He leaves for an extended trip to his native land, and no doubt his many friends in Canada will pray for his restoration to health and hope that the genial Dr. Flannery will yet be able to continue his good work in Canada.

Father Albert McKoon of Strathroy is appointed to succeed Dr. Flannery in the large and important parish of Irishwood.

BRESCIS ACCOMPLICES.

So far, it has not been officially proved that the Anarchist Bresci, the murderer of King Humbert who committed suicide in his prison, had accomplices in the perpetration of the assassination.

Several Anarchists were arrested recently at Milan, charged with being accomplices, but they have been acquitted for want of evidence to connect them with the atrocious deed.

Notwithstanding this failure in discovering the ramifications of the conspiracy, it is still the general belief that Bresci was chosen by an Anarchist lodge to perform the deed, and it is most probable that the lodge which ordered it to be done is that of Paterson, N. J., which has been very efficient in showing in every way possible its sympathy with the murderer.

HITCH IN THE COMEDY.

Prince Chun, the Chinese envoy who has been sent by the Empress Dowager and the Emperor of China to apologize to the Emperor of Germany for the murder of Baron von Ketteler the German ambassador at Peking at the beginning of the Boxer troubles, has arrived at Basle-on-the-Rhine, in Switzerland.

But for the present he has stopped at Basle under pretext of illness. The real cause of the stoppage on his journey is now said to be that the German Emperor insists upon the apology being given with prostrations so humble, and in so abject a manner, as to compromise seriously the dignity of the Oriental Prince and all the members of the mission.

Chun cannot be forced to go from Basle to Potsdam under such conditions, and it is possible that after all, the apology will not be given.

The whole situation has become farcical, as the prostrations of the envoy are devoid of significance in the eyes of all Europeans, and there is much amusement throughout Europe, and especially in England, at the present hitch in the comedy.

The probability is, however, that the Chinese Prince will be allowed at last to make the apology after his own fashion, and that of the eccentric country from which he comes.

METHODISTS AND TEMPERANCE.

It is understood that the question of Temperance will be strongly pushed to the front at the "Ecumenical Conference" of the Methodists, by the American delegates, who divide the world into two classes, "drunkards and teetotalers."

These will endeavor to force upon the Conference a decision to the effect that all ministers, at least, must be total abstainers; but it is expected that a majority of the English and other delegates will not agree to this, for, as the Rev. John Bond, the Secretary of the Conference, says: "The Churches here (in England)

are not so anxious. Apparently, the United States knows no other classes than drunkards and teetotalers, whereas we have an immense number of moderate drinkers who rarely overstep the bounds of temperance."

From all this it appears that the Methodist Church is far from being a unit in regard to the great moral question whether a glass of lager beer or cider is sufficient to exclude man, woman, or child forever from the kingdom of heaven.

The Methodists on this side of the water very loudly proclaim this to be the case, and they maintain that any use of alcohol is a sin—and with them, all sins are mortal.

AN "ECUMENICAL CONFERENCE."

The Pan Methodist Conference which is called by the conveners "an Ecumenical Conference," in imitation of the Ecumenical Councils of the Catholic Church, opens in London, England, on Wednesday of this week.

Invitations have been sent to several of the Protestant denominations, to send delegates, and have been accepted by the Baptists, Congregationalists, Presbyterians, and the Salvation Army.

The Archbishop of Canterbury has also been invited to send a representative, but it is not yet known whether or not he will comply, as his answer to the invitation has not yet been received.

Great importance is attached by the Methodists, according to Bishop J. W. Hartzell, to the question how the Primate will act, as the Church of England has hitherto kept aloof from Methodism, which has no claim to being an Episcopal body, inasmuch as though one branch of the Methodists keeps to the title of Bishops to designate some of their ministers.

Even these have no real Episcopal ordination, and therefore no Apostolic succession, the argument of which, at least the Church of England has always insisted upon as a condition of recognition of any Church.

To outsiders, it does not appear to be a matter of much consequence whether or not an Anglican representative be sent to the Conference, as it is well understood the meeting will have no authority over the numerous independent sects of which it will be composed.

LYNCH LAW.

During the last few years it has been several times asserted that lynchings in the Southern States are becoming less numerous, and that there is hope that the horrible practice may soon become extinct.

As a matter of fact, the statistical figures showing the number of lynchings in each successive year from 1885 to 1899 indicate that there has been a steady and rapid decrease in the perpetration of this horrible crime, as the following table showing the number of lynchings reported during that period indicates:

Table with 2 columns: Year and Number of Lynchings. 1885: 200, 1886: 190, 1887: 171, 1888: 131, 1889: 136, 1890: 127, 1891: 127, 1892: 107. Total: 2,408.

But during the present year there have been so many of these outrages that it is to be feared that by the end of the year there will be an enormous increase of this evil which it was hoped was gradually dying out.

The burning of negroes accused of more or less atrocious crimes has been exceedingly frequent of late, and in many instances these burnings have occurred when there was nothing more than a mere suspicion of crime, and sometimes the crime was only of such a kind as is punishable by law only with a few months of imprisonment.

At all events it is certain that the public taste for blood is now increasing rapidly in many States.

Within the past few days three horrible lynchings of negroes have occurred, and the fact that they were done by burning indicates that the whites of the localities concerned are becoming more and more brutal, as the outrages perpetrated are becoming more frequent.

One of these lynchings occurred at Nelson's Branch, near Whitesboro, Texas, where Alfred Wilder was captured and burned on Aug. 20, for the murder of the wife of a farmer living in the neighborhood.

A second case occurred at Pierce City, Missouri, when a mob of three thousand people desirous of avenging the wanton murder of Miss Gazelle Wild seized the man whom they suspected of the deed, one William Godley, a negro. Godley was also accused of shooting his grandfather, but it appears that there was not a particle of evidence to bring the crime home to him, and he is now said to have been

entirely innocent of both crimes which were attributed to him. The real culprit is supposed to be a negro named Stark who is under arrest in the Indian Territory, and who answers to the description given of Miss Wild's murderer.

In this instance the lynchers were not satisfied with burning an innocent man, but set fire to all the houses of the negroes in the neighborhood and drove them from the town. Thirty families were thus rendered homeless, and one old man named Peter Hampton was burned to death in the general conflagration.

In Chattanooga, Tennessee, another lynching occurred on Aug. 23rd. Six thousand people took part in the proceedings, binding the culprit, Henry Noles, by a chain to the tree, saturating his body with oil, and piling fence rails about him which were then lighted with matches.

In this instance the man was known to be guilty of several crimes, namely assaulting and shooting one Mrs. Charles Williams, and stealing \$20 from the house. He also attempted to kill one of the murdered woman's children. Nevertheless such atrocities as the taking of vengeance by private individuals into their own hands, are calculated to demoralize the whole community.

A Mississippi clergyman, the Rev. Quincy Ewing, asserted recently in a sermon that this general lynching of negroes which is going on in the South does not come from any desire of the Southern whites to get rid of the negro, for the negro is necessary to the industries of the South; nor is it because the crimes of negroes are of specially atrocious character, nor from any fear lest they would escape punishment in the ordinary course of law, but simply because the negro is an alien to the people, and they would lynch any other race of aliens on very slight cause, if they were living in their neighborhood as do the negroes.

The race problem is one of the very greatest importance to the people of the United States, and if it be not soon settled satisfactorily it must result in a war of extermination between whites and blacks. By what means this settlement is to be reached, it is impossible to say at present; but so far the most successful means of diminishing the number of lynchings in any particular locality appears to have been the levying of a heavy fine upon the locality in which the lynching had occurred.

Perhaps if this plan were extended over several States, or the whole territory in which lynchings occur, the better class of people would feel the burden and the disgrace to such an extent that all their influence would be directed against the practice, and if this were to occur, the practice would undoubtedly be diminished; but some means more effectual than this ought to be devised to put an end to the disgraceful and barbarous practice of lynching.

A COMIC TALE IMPUDENTLY REVAMPED.

William E. Curtis, a correspondent of the Chicago Record-Herald, who furnishes that paper with information regarding what is going on in Europe, tells in a recent issue of a pious fraud which he asserts to be perpetrated in two Churches in Rome. He says:

"This reminds me that St. Peter had two skulls which are kept among the relics of two Churches in the Eternal City, and are shown to strangers. One of the skulls is much larger than the other, which suggested an amicable arrangement to the Cardinal at a time when there was a fierce dispute between the rival Churches as to which had the genuine skull. Since then each has been perfectly contented with its own, the smaller skull having been officially determined to be that of St. Peter when he was a boy, and the larger when he was a man."

Our readers will readily understand that this story is an invention of the Record-Herald's correspondent; or we ought rather to say it is an old story revamped and badly told.

We heard or read it many years ago told substantially as it is related by the New York Freeman's Journal. In the original version it was not in two Roman Churches that the curious double relic was found, but in a Dublin museum, and the authority which pronounced on the matter was not the Cardinal Vicar of Rome or the Prefect of the Congregation on relics but a guide in a Dublin museum who wished to give a visitor the full worth of this money.

Among the curiosities exhibited here was a skull, and when the visitor asked "whose skull is that," the attendant replied: "That is the skull of St. Patrick."

Another visitor who soon after

joined the company in making the circuit of the curiosities, asked in another part of the building: "Whose skull is that? Pointing to another skull. He received the same answer: "That is the skull of St. Patrick."

The first visitor here remarked: "But you told me that the larger skull in another part of the building is St. Patrick's; how can it be that this one is also his?"

The attendant was not at all taken aback, but answered "Well, you see, Your Honor, this small skull was St. Patrick's before he was a Bishop; but when he was made a Bishop he needed a larger skull to be able to run his great diocese, and that large one was his skull then."

The incident was a specimen of Irish ready wit; but it was reserved for Mr. William E. Curtis to steal its authorship and make it an actual occurrence in two Roman churches. It is simply a fiction, and Mr. Curtis takes very good care not to name the two churches in which the skulls are to be found, nor to tell what Cardinal or Roman Congregation gave the official decision that the skulls belonged to St. Patrick at two different periods of his life.

The Chicago Record-Herald is reputed to be a paper of some respectability, but it will soon lose its character if it permits Mr. Curtis or any other flippant and lying correspondent to endeavor to play in this style on the hypothetical credulity of its readers.

Mr. Curtis lies on a par with another lie told by the late Colonel Robert Ingersoll in his "Mistakes of Moses," that a "bottle of Egyptian darkness was exhibited in Rome" at some time not indicated.

It has been habitual with a certain class of Protestant controversialists, itinerant lecturers against Popery, writers of stories written "to sell," and others of that ilk, to invent absurd stories concerning things which are pretended to have occurred at Rome but which have no foundation in fact, and to retail these to credulous listeners as if they were gospel truths. We have known of many instances of the kind, but we need not refer to them any further than to say that sensational statements of this character may be safely regarded as fictions until absolute proof be given of their truth. But the mere assertion of a comic caricaturist cannot be regarded as reliable evidence, whether he be named Bob Ingersoll, Mark Twain, Emile Zola or William E. Curtis.

THE ZIONIST MOVEMENT.

Notwithstanding that it has been several times stated that Abdul Hamid the Turkish Sultan is opposed to Jewish immigration into Palestine, Dr. Theodore Herzl, who is the leader of the Zionist movement to establish a Jewish nation in the ancient kingdom of Judaea, in a recent manifesto addressed to the Jews of America, declares that "despite every misrepresentation to the contrary, the Sultan of Turkey is a friend of the Jews." He adds: "Indeed I say boldly, the Jews of the world have no better friend than the ruler of Palestine."

The manifesto of Dr. Herzl was issued on his return to London, after his visit to the Sultan by whom the doctor was received very kindly, and he is led by what Abdul Hamid said to him to urge very strongly upon all friends of the Zionist or Tarco Jewish Colonization Association, to contribute liberally toward the movement. He appeals to the magnates of Jewish race to make the venture, which "even as a mere experiment," he says, "is well worth trying." "If the magnates will not do it," he adds, "then the masses must."

Dr. Herzl evidently wrote thus in the enthusiasm of the movement while the courteous reception accorded him by the Sultan was fresh in his memory, but he does not appear to realize the duplicity which is characteristic of the Sultan who is so ready enough, especially if he be in fear lest the demands made upon him shall be backed up by force, whereas on the next day he may be found brutal and coarse; and he is always deceitful though timid.

The fact that even since this interview with Dr. Herzl, the Sultan issued an order or decree forbidding Jews to settle in Palestine, seems to indicate that the wealthy and enthusiastic Zionists are over sanguine in his expectation that the Sultan will approve of his plans.

We all know that the Sultan would be glad to see Armenia settled by a dense population which would contribute apathetically toward replenishing the coffers of the Government; but he cannot endure the increase of a Christian population in any part of the

Empire, owing to the fear that after a time any considerable body of Christians might seek to throw off the oppressive yoke which burdens them, and he has had recourse to periodical massacres to diminish such populations. There is no reason to suppose that he will be more tolerant of a Jewish population when it becomes so large as to lead to the possibility of its becoming desirous to establish an independent government. It is, therefore, very reasonable to suppose that if a Jewish population should begin to preponderate in Palestine, similar means to reduce it will be taken, to those which were adopted in Armenia and some time earlier in Bulgaria and the other Balkan provinces.

Should this happen, to what power could the Jews of Palestine look for protection? Considering that the Christian Americans could not find a single European power which would step in to their rescue, owing to their jealousies of each other, it is reasonable to suppose that the Jews would also be left to the tender mercies of the rapine-loving and brutal Turkish soldiery, to be plundered and murdered when it would suit the pleasures of the Sultan to have these outrages inflicted on them.

We cannot think that the Zionist movement is likely to be a success until there is a radical reform adopted by the Turkish Government in regard to its manner of dealing with non-Mahometan provinces of the Empire.

TO CORRESPONDENTS.

LATIN, THE LANGUAGE OF THE CHURCH.

A "Would-be Reformer" writes telling us that in a recent article which appeared in our columns we spoke of the love of Catholics for the Mass. To this statement he makes objection thus:

"I do not see where their love of the Mass comes in. I know personally about fifty Catholics who never go to Mass, and most of the others who do go are dragged there or go for peace sake, and just to please their wives, mothers, or sisters (that is, the men) and as for the women, they go because the priest tells them it is a mortal sin not to go, although they commit all sorts of sins during the rest of the Sunday. There is nothing about the Mass to attract any one. It is all Latin that nobody understands, so that all the people can do is to say their prayers, and very few of them do even that at Mass. For my part I never can pray at Mass. There are too many distractions. People come in at all hours, and rush out before the last Gospel. I have heard numbers of people say: 'I can just as well say my prayers in my own room, and there were less Latin used in our services, there would be more religion. As it is, there is no religion at all in Catholicism.'"

Our correspondent next expatiates on the great advantage which (as he imagines) would be derived from reading the prayers of Mass and singing the accompanying hymns and chant in English, and says: "When anybody asks why Latin is used in the Catholic Church, they always get some sort of a stupid answer."

"Would-be Reformer" forgets to comply with our rule that querists should furnish us with their names and addresses—not for publication, unless they desire it, but as a guarantee of good faith and sincerity. However, as the matter of which he treats is one of general interest, we shall depart from our usual rule in order to give him the explanation he desires.

In pressing his argument against the use of Latin in the Mass and other services of the Church, our correspondent says:

"When our Saviour was on earth, He did not speak to the people in a language they did not understand, and did not say in His teachings that Latin should be used."

Here is the very point, the force of which our correspondent misses entirely. Our Saviour did not lay down an inflexible rule as to the language in which the Holy Sacrifice of the Mass should be offered and other rites of the Church administered or celebrated. It is therefore a matter over which the Church itself has full control, and in which her precepts are to be strictly observed.

Almighty God understands all languages, but He has left it to His Church to decide according to the circumstances of the case, in what special language the public offices of the Church are to be celebrated.

Does it not strike our "Would-be Reformer" that the Church which has had the experience of nineteen centuries may have very good reasons for preserving the Latin language in the principal acts of public worship? And does it not savor of profanity and self-conceit to imagine that no

good reason exists, whereas the objection has failed to see the force of the reasons, or considers any attempt to explain the reasons therefor to be only "a stupid answer?"

It is admitted that the private prayers of individuals are more profitable when offered up in the language commonly spoken by the people, but the public prayers of the Church, and those which are recited in the name of the Church are more suitably said in a language which is more or less common to many countries, or a universal language, if such a language can be found. Now the nearest approach to a universal language is the Latin, which the Church has for this reason adopted as her special language, so that it has become proverbial that Latin is the "Language of the Church."

But why is not the vernacular the best language for the public worship of the Church?

There are many reasons for this, 1st. It is of the greatest importance that the faith of Catholics should be preserved unchanged.

This is evident from the fact that Christ Himself commissioned His Apostles to teach His faith just as He committed it to them. Thus we have this commission in St. Matt. xxviii, 19, 20:

"Go ye therefore and teach all nations. . . Teaching them to observe all things whatsoever I have commanded you."

That this commandment includes the duty of believing the doctrines which Christ taught is evident from St. Mark xvi, 16: "He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned."

Belief implies the firm assent of the mind to doctrines taught; and as Christ uses these words as a consequence of those which immediately precede them, which are, "Go ye into the whole world, and preach the Gospel to every creature," it is clear that the acceptance of the truths He has taught is one of the conditions of salvation.

This may be seen also from many other passages of Scripture, as well as from the fact that to reject a single truth revealed by God is in practice to deny that He is the Infallible Truth who can neither deceive nor be deceived. God's Truth is one of his essential attributes, and if we deny it by our acts, we deny His existence, and deprive Him of the worship of Faith, which is the basis and foundation of all worship.

We shall merely indicate a few more passages of Holy Scripture in which the principles we here lay down are clearly taught, viz. Gal. 1, 8, 9, Eph. iv, 14.

2. Immutability of Faith among the people can be preserved only through the medium of a permanent and unchanging language, employed by the Church for the expression of her official and public teachings.

The vagaries of the human mind are many, and in consequence of this many dangerous heresies and errors have arisen even out of the wrong interpretation of a single word.

A few examples will serve to illustrate our meaning.

Our readers are aware of the violent agitation now going on in the American Protestant Episcopal Church in regard to the origin and significance of its name, and that there is a strong party within that Church desirous of changing the same to something more suitable to the Church of Christ. Here is a violent dispute in regard to the meaning of a single word.

The late Dr. St. George Mivart fell into grievous error, and finally denied such basic doctrines of Christianity as Christ's birth of a virgin; His death and resurrection, doctrines on which rests the whole fabric of Christianity, and especially our redemption and salvation; and all this on the curious but false plea that we may modify our belief in the teachings of Christ and Holy Scripture, according to the changes of meaning of words as time elapses.

We need not multiply instances of this kind, which are numerous in history, but we shall add only that one of the passages in the Presbyterian or Westminster Confession of Faith which it is proposed to eliminate, because of its absurdity, is that which pronounces the Pope to be the "Anti-Christ" and "Man of Sin" mentioned in Holy Scripture by St. Paul and John. The late Rev. Philip Schaff (an eminent and learned Presbyterian minister) declares that this teaching of the Confession is based upon a misinterpretation of certain passages of Scripture.

It now becomes evident that it is only by keeping the official pronouncements of the Church unchanged

through the medium of an unchanging language, that the danger of misinterpretation is reduced to a minimum; and it is chiefly because Latin, a dead language, remains unchanged that in the liturgy of the Church the Latin language is used. It is well known that the living vernacular languages are subject to constant changes of meaning; and this is one of the reasons on account of which it was deemed necessary by nearly all the Protestant churches to issue a few years ago a new or revised version of the whole English Protestant Bible. If the Liturgy of the Catholic Church were in English it would be frequently necessary to change it, and the result would inevitably be verbal disputes which would be the fruitful parent of squabbles, dissensions, and sects, such as are now disturbing the Church of England to its very foundation.

We have treated this subject somewhat at length because of its great importance; but there is still much to be said upon it, which we shall leave to our next issue, only remarking here that the Church takes great pains to have the holy sacrifice of the Mass well understood by the people by means of sermons, catechetical instructions, etc. And the fact that the Mass is known to be very generally well understood by Catholics is a sufficient answer to "Would-be Reformer's" statements to the effect that Catholics are in the dark on this point. In fact, every Catholic child before being admitted to first Communion is required to be fairly well instructed with regard to it.

THE NAME "CATHOLIC"

Origin of the Title, "The Holy Catholic Church."

No Pope, no General or National Council, no Father or Doctor of the Church, not one of her approved creeds, rituals, or liturgies has ever used the term "Roman Catholic" as the official title of our religion. Its genuine official title is "the Holy Catholic Church," or "the One, Holy, Catholic, and Apostolic Church," or briefly, "the Catholic Church." We claim the title "Catholic" as ours exclusively. No other creed or sect claims this exclusive right. At most, they would share the title with us. Fifteen hundred years ago St. Augustine—who was certainly a "Roman Catholic" and in full communion with the Holy See—made light of all such claims to partnership in the title "Catholic" in his book, "De Vera Religione." "We must," he writes, "hold the Christian Religion, and the Communion of that Church which is Catholic, and is not only called so by her own children, but by all her enemies. For heretics and schismatics whether they will or no, when they speak not to their own people, but to strangers, call Catholics, and Catholics only. If they cannot be understood if they give them not that name which all the world gives them." The same great Saint concludes as follows the statement of his reasons for remaining in the Catholic Church: "Lastly, the very name of Catholic holds me, which this Church alone has, not without reason, so kept the possession that though all heretics desire to be called Catholics, yet if a stranger asks them where the Catholics meet, none of heretics dare point out his own house or church." A similar text is recommended by St. Cyril, who was Bishop of Jerusalem early in the fourth century. He tells the stranger in a strange city to "ask which is the Catholic Church, because," he adds, "this title belongs to our Holy Mother Church. The term was used by these two Saints as a test to exclude those who were in communion with the Holy See. The same sentiment was used by Faustin, a Christian in his name," said he, "Catholic is my surname. The former I am called; by the latter I am distinguished. By the name Catholic our society is distinguished from all heretics."

It is the same to day as it was in far off times of Augustine and St. Paul. The title "Catholic" now, as it was then, the distinguishing mark of our Church, and not a vague general term which is intended to include hopeless amalgams of a coalescent and mutually repelling Christian creeds. The well known of Horace have been metrically translated as follows:

Yes, words long faded may again revive, And words may fade no blooming and it usque with it, so, to whom belongs The will, the law, the government of the

Anulus Gellius puts the same idea in the following words: "Custom is mistress of everything, and, in a special manner, regulates the words." And custom is quite as fast as the word "Catholic" is the liar designation of the Church has for its visible head on earth Pope or Bishop who sits upon the throne of St. Peter in Rome. The very words find only one meaning in the words of a stranger who inquires the Catholic church, the Catholic priest, the Catholic sisterhood, the English writers—we need instance Lord Macaulay, Ed. Burk, James Martineau, Lecky—in using the word "Catholic" designate the Church which is in communion with Rome. Lecky is taken to task some years ago for having used the word "Cath-