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LETTERS OF RECOMMENDATION, Apostolic Delegation.
Obtawa June 18th, 1905.
To the Editor of the CATHOLIC RECORD,

To the Editor of the CATHOLIC RECORD,
London Om
My Dear Sir.—Since coming to Canada I have
say Dear Sir.—Since coming to Canada I have
these a reader of your paper. I have noted
with satisfaction that it is directed with intellisame and ability, and, above all that it is immed with a strong Catholic spirit. It strentsay defends Catholic principles and rights,
and stands firmly by the teachings and authorthe of the Church, at the same time promoting
the best interests of the country.
Pollowing these lines it has done a great deal
of good for the welfare of religion and country, and it wil do more and more, as its
pholecome influence reaches more Catholic

refore, earnestly recommend it to Cath It therefore, called the families of the families.

With my blessing on your work, and becomines for its continued success.

Yours very sincerely in Christ,
Yours very sincerely in Christ,
Yours very sincerely in Christ,
Apostolic Delegate.

University of Ottawa. Ottawa, Canada, March 7th, 1900

Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Sir: For some time past I have read
sour cetimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published
Its matter and form are both good; and a
suly Catholic spirit pervades the whole.
Therefore with pleasure, I can recommend
to the faithful.

inful.

ing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Lariesa,
Apost. Deleg.

LONDON, SYTURDAY, JAN 26, 1907.

A POLICY OF LIES. -

The French Government is still slow about actually closing the churches of the nation, and the priests are still for the most part allowed to say Mass in them without hindrance, though the doing so is against the law, and has been unlawful since December 12th. Nevertheless the Archbishops, Bishops, and priests are being driven from their houses, and the seminaries for the education of students for the priestbood are being rapidly closed. Within six days from the coming of the Worship Associations law into operation, that is to say, down to Dec. 17, 8 Arch bishops, 16 Bishops and thousands of priests were expelled from their homes, while 26 Grand Seminaries and 16 preparatery seminaries were forcibly closed, the vacated premises being con Seated. This violent work is being still continued, and will go on till all the property involved will be actually taken by the State. The total number of Archbishops and Bishops in France

in 96, and of priests, 75,000. Before Dec. 11th it was expected that immediately after that all the churches would be closed, but this step the Covernment did not take. Instead of this, a new law was pasted whereby the Covernment retreats from its former position. The clergy and laity would not walk into the trap set by the Government for the purpose of creating a schism, and except in a few parishes, there were no associations of worship formed to satisfy the conditions of the law. Those associations which were constituted to the number of perhaps a dozen, were formed in direct opposition to the orders of the Pope and Bishops. A solism formed by a few cranks in a tew parishes, with a few suspended priests to minister to the spiritual wants of the people was too grotesque an institution to be called the National or Gailiosn Church, and M. Ciemenceau and his coiles gues saw that it was necessary to veer with the wind, and the new law whereby he thought he would escape public ridicule and indignation makes provision that public worship may be exercised by the minister (or priest) who declares before the mayor or prefect that he will use the Church for purposes of worship and receives permission to do so. He may even enjoy this immunity if some one makes the declaration for bim. This bill gives communes, departments, and supremely the State, the ownership of churches, presbyteries and seminaries. It is announced that the presbyteries and seminaries will be devoted by the Government to educational and museum parposes. The celebrated Seminary of St. Scipice in (Acts iv. 19 20.) Paris, pear the Church of the same name is to become part of the Government desires to appear moder Luxembourg Museum, the Government ate and just in the eyes of the outside

ary of St. Sulpice at Montreal, in which most of the priests of Canada, and very many of those of the United States have made their theological studies. We are happy to be able to state, how ever, that the suppression of the insti tution in Paris will not impair in any respect the usefulness of the branch eminary of Montreal.

It will be remembered by our reader that the Government made an attempt at the beginning of the present crisis to throw upon the Pope and the French hierarchy the blame of this quarrel be tween France and the Church, but it failed most completely in establishing this absurd accusation at any point. The Holy Father, Pope Pius X., not by way of recrimination, but to vindicate the truth, declared in public that this accusation was totally false and that not a word which he had spoken or a line which he had written could be construed as an act of hostility to France. Thus the calumny circulate by the French Atheists, that the Pope was elected through the machinations of the Triple Alliance to have a Pope hostile to France, was torn to shreds and scattered by the winds of heaven, so that not a remnant of it is left to be believed by the most credulous of

people. The barbarous way in which Mgr Montagnini was hustled out of France under a police escort was another out rage, the like of which has never been heard of since modern civilization has prevailed over Europe.

Technically, Mgr. Montagnini was not the Pope's Nuncio to Paris. There has been no nur cisture there since M. Nisard, the French Ambassador, was recalled from the Vatican, and Mgr. Martinelli, the Nuncio at Paris, was re quested or ordered to leave France But Mgr. Montagnini, the Secretary of the Nunciature, remained at Paris to ake charge of the archives, and to be a medium of communication between the Pope and the French Bishops.

When he was sent away the Government seized all his papers in the hope that something would be found in them to justify the pretence already made that the clergy of France and the vatican were plotting for the overthrow of the French Republic, and the re-estab lishment of the monarchy in some one of its forms.

No such treatment would be given to the representative of any Government in the world without a universal cry of indignation being raised by the press, and even the Governments of all nations; but France as a republic, acts, and has always acted, uniquely. In seizing the papers of Mgr. Montagnini, it has violated all the rules of international courtesy, and has, after all, been disappointed in its purpose, for, out of the 4 500 documents of the Nunciature examined by M. Clemenceau's officials, not a single line has been discovered, which could even be distorted nto meaning that there was any sem blance of a plot of any kind, and the Government has made itself the laughing stock of the world by its ridiculous pretences.

This last pretence is just as ridicul ous as the previous one of M. Clemencean made in the Chamber of Deputies on Dec. 9:

" If the Church elects to have war it will have it, but the world will bear witness that the Vatican is like a for eign power trying to dispute the authority of the French Government. trying to dispute

No one disputes the authori y of the French Government to govern the country, subject to the universally acknowledged laws of God and of equal justice to all subjects of that Govern ment. But citizens are not bound to submit to laws which impose intolerable burdens upon some of them on account of their religious faith, to say nothing of their private political opinions. But this is what M. Clemenceau's Government has done.

The Head of the universal Church of God cannot be a native of every country in the world : but whatever may be his nationality, he must not be regarded as a foreigner, for he rules only in the spiritual sphere; but in that sphere, temporal Governments have no right to interfere. Hence the claim of the French Republican Government to lay down the relations between Bishops and the Head of the Church is contrar; to all reason, and could not, under any circumstances, be admitted by the Pope Still less can it be admitted when that Government is known to be Atheistic as it is now. When the Bishop and priests are commanded by the Government not to preach any more in the Name of Jesus, their answer must be the same which the Apostles Peter and John made to the Jewish Sanhedrim :

" If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard."

The fact of the matter is that the having already made announcement to world, but in France itself where the this effect. This seminary is the parent Atheists who have put it into power,

its members are obliged to follow the dictates of the Jacobin madmen who already told M. Briand over a month ago :

"Let there be no compromise. You must go ahead against the Church before December 11, or all the forces of the Bloc will get after you."

By the " Bloc" is here meant the combination of Atheistic parties which constitute the Government's majority in the Chamber of Deputies.

TO CORRESPONDENTS.

THE IMMACULATE CONCEPTION OF THE

A CATHOLIC requests us to answer certain questions on the doctrine of the "Immaculate Conception of the Blessed Virgin Mary." The questions are

(a) What does the Immaculate Conception mean ?

(b) What are the Scriptural proofs of the doctrine ? (c) What relations has this doc-

trine with belief of the Church on original sin? (d) What was the belief of the Fathers of the Church on this ques-

tion ? (e) Give a short history of the feast?

(f) When was this doctrine formally promulgated, and by what Pope?

(g) What is meant by the terms active and passive used by theologians when speaking of this doctrine?

ANSWEE. 1. The meaning of the Church's doctrine on this subject is very clearly stated in the dogmatical decree promulgated by Pope Pius IX. in his Ball Ineffabilis, on 8 December, 1854, which says:

" The doctrine which holds that the "The doctrine which holds that the Blessed Virgin Mary by a special grave and privilege of Almighty God, in the first moment of her conception, by the force of the merits of Jesus Christ the Saviour of the human race was pre-served free from every stain of original sin, has been revealed by God, and, therefore, is to be believed firmly and constantly by all the faithful."

The terms "active" and " passive ' are applied by theologians to different stages of conception, but the dogmatic decree has reference to the moment when a rational soul was united to the Blessed Virgin's body; which is the moment of complete conception, for it is only at this moment that a human being becomes capable of receiving the grace of God, or of being affected by sin, and it is of this moment that the prophet speaks (Ps. 1.7): "for behold, was conceived in iniquities : and in sin did my mother conceive me."

It is admitted by theologians that because of the Blessed Virgin's descent from Adam, she was by nature liable to contract the sin which he tran-mitted to his posterity generally. This liability is called the remote debt of sin and this remote debt the Blessed Virgin contracted. That is to say, she would have contracted the sin itself if she had not been saved therefrom by a special grace and privilege. She was, therefore, as much in need of a Redeemer as any child of Adam's. But this redemption was given to her specially, so that she was exempted from the general law by grace though not by nature, This was a more complete Redemption than that granted to any other human being, as it is a greater favor and grace to have been saved from falling into a pit than to be rescued after having fallen into the pit and to be then healed from the wounds received by the fall

2. The Scriptural proofs of this doc trine are considered by some writers not to be by themselves perfectly clear, and they may require, therefore, the light of tradition and the teaching of the early Fathers of the Church to make their meaning manifest. But it must be remembered that the word of God has been handed down from the time of the Apostles, not only in the Gospels and Epistles of the New Testament, but also by oral teaching or traditions, and these traditions are to be found in the writings of the ancient Fathers of the Church and the dooms tic decrees of the Church itsel'. This is the teaching of St. Paul in 2 Theses lonians ii. 14:

"Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle.

The Fathers apply to Christ and His ever blessed mother, the words of God in Genesis iii. 15, which are a portion of what is called the Protevangelium or first gospel, because they contain the first announcement of the coming of Redeemer to save mankind :

" I will put enmities between the and the woman, and thy seed and he seed : she shall cruth thy head, and thou shalt lie in wait for her beel.

Concerning this passage, it is to be noted that the word found in the Hebrew is hus, which in the later books of the Old Testament is masen ine signifying he or it. But in the Pentateuch, hua is used both in the masculine and feminine, and is, there ore, indefinite in gender, being in English, either he, she, or it. But like the rest of the human race. St. Jerome in translating it she,

the Fathers of the Church that the Blessed Virgin Mary is here referred to. However, whatever gender may be given to this word, the meaning of the whole passage will not be readily changed, as the text unites the woman and her seed in the battle against the serpent (thee) who is the devil. The meaning is, therefore, that the woman and her seed, that is Mary and her Son Jesus Christ, shall together fight against the devil and the hosts of fallen angels and shall conquer them, crushing the head of their leader, the serpent, who was the cause of the fall of our first father, Adam, whereby sin came into the world, and by sin deatn.

A complete victory is foretold for the woman and her Son : but this victory would not be complete if even for a single moment the Blessed Virgin Mary had been subject to original sin.

We have said that in the Hebrew of the Pentateuch, the pronoun hua is used for both genders, there being in Hebrew but two grammatical genders, just as is the case in the modern lan guage, French. In the later Hebrew his is used for the feminine she, and this form is found nine or perhaps eleven times in the Pentateuch, though hua is nearly always used.

From this it follows that we must rely upon the sense for the proper translation of this pronoun, and as the woman is the principal logical subject of the whole sentence, the pronoun is naturally to be referred to ber, as St Jerome translates the passage: and this is the reading followed by Sts. Augustine, Chrysostom, Ambrose, Gregory and many others of the Fathers of the Church.

To these testimonies we may add tha Josephus, the celebrated Jewish High Priest, in giving an account of the promise or command of God translated this passage : " He (God) commanded the woman to aim blows at his (the serpent's) head :" though Whistor's trans lation of Josephus has they (mankind) instead of she or the woman. Josephus, therefore, understood this passage as did St. Jerome and the erroneous trans lation was no doubt intended to obscure the passage.

3 The vision of the woman which is described by the Evangelist St. John as "a great sign which appeared in eaven," is also to be applied to Mary, and the hatred manifested by the great red dragon towards her and her Son when she was about to " give birth to Man Child Who was to relead nations with an iron rod " is the fulfilment of God's prophecy in Genesis.

The Immaculate Conception of Mary is not absolutely declared in this passage, (Apoc. xiii.,) but her spotless purity is suggested by the fact that the sun, moon and stars unite in paying homage to her, which is to say, that she is bonored most highly by Christ our Redeemer, the San of Justice, by all minor beings, and even the Apostolic body which is suggested by the twelve stars which form her crown.

4. Another proof is derived from the salutation of Mary by the Ange Gabriel, " Hail full of grace, the Lord is with thee." That plenitude of grace is found in Mary which cannot tound in any other creature. But there would not be a plenitude or per fection of grace if it did not extend to the first moment of her conception.

The Greek word translated " full o grace " is kecharitomene, which means nade gracious in the far past as in the perfect passive participle. The sense of this word as understood by the Church is thus explained in the dogmatic bull of Pins IX:

"By this unique and solemn salutation never applied wo »nother, it is shown that the mother of God is the seat of all divine graces, decked with the special graces divine Spirit, and the influite treasure and inexhaustibe abyss of these graces, so that she was never subject to malediction, but was with her Son, a sharer in the perpetua dessing which she merited to hear pro by the divine apirit to say; 'Bless women, and blessed nounced by Elizabeth who was inspired · Blessed art thou among women, and blessed is the truit of thy womb.' "(St. Luk. i. 42)

5. The words "blessed art thou among women" used both by the angel Gabriel as God's messenger and by Elizabeth when inspired by the Holy Gnost, are also a psual form of the Hebrew superlative indicating that she is the most blessed of all females of the human race. Eve was free from original sin when she was created by God, and so continued till she disobeyed God by yielding to the persuasion of the devil. We must, therefore, say also of the Blessed Virgin Mary that she was created free from sin, that is, that she had no sin at the moment of her con ception, which is precisely what we

mean by her immaculate conception. 6. The next question of our respected correspondent is answered in the remarks we have made above. The re lation of this doctrine to that of the Church on original sin is that Mary was never contaminated with that sin.

7. The testimonies of the Fathers

Blessed Virgin Mary are very numerous They frequently state that she was most pure, perfectly immaculate, pure, at all times, holy in the highest degree, (supersancta superinnocens, etc.) Thus St. Gregory of Neoccesarea says on the festival of the Annunciation: "Ga briel, an incorporeal minister was sent to a Virgin who knew no stain : labis nesciam: He who was free from sin was sent to one incapable of corruption.

Here we may remark that it has been said that Sts. Thomas and Bernard were epposed to the doctrine of the Immacu late Conception. Even if such were the case, their authority would not avail against the clear tradition of the great body of Fathers of the Church, and especially against the plain definition of the dogma made in 1854.

But the fact is, these two great doctors merely fell into obscurities and imperfect notions on the subject arising out of controversies on the active and passive conception. Their obscurity would have disappeared if they had written after the definition of the doctrine, for it is almost certain that they did not mean to deny the dogma as Pope Pins IX. has defined it.

8. The feast of Mary's Conception was kept in the Eastern Church in the seventh century as St. Andrew of Crete attests.

John of Enboa states that it was ob served in many churches in his day. (8th century.)

Peter Bishops of Argos says that in his time it was kept in Sicily, and there is extant a Neapolitan Calendar of the same period (9th century) on which the feast is mentioned. It is found in the Calendar of the Church of England, which fact proves that it was kept in England long before the Reformation. The title of the feast was changed to the "Immaculate Conception" it was deemed advisable to call special attention to the doctrine, which was during the last century.

9. The doctrine was definitely promulgated by Pope Pius IX. on 8 Decem ber, 1854, after consultation with the Bishops of the world. About two hundred Bishops were present at this promulgation, though there was no general Council held at that time.

ANOTHER CHURCH UNION MOVEMENT.

According to a despatch received by the Lundon Chronicle, (England) a move. ment having Church union in view between the Anglican and Presbyterian denou inations in Australia is reported to have a good prospect of being sue cessful. A conference between Angli cans and Presbyterians took place recently at which it was agreed to "side track the crucial difficulties connected with the historic episcopate and the recognition of non-episcopal ordina

Nothing is said of the treatment of the Calvinistic teachings of Presbyter ianism in case the union should take place. We may infer from this that as an equivalent to the concessions made by the Anglicans, the Presbyterians will also engage in the pleasant pastime of side-tracking. These teachings of the Westminster Confession of Faith Education Bills of 1902 and 1903 Presbyterians in general, and they are now not believed in even by those who still cling to that Confession. This is true especially of the Presbyterian doctrines of Predestination or Preteri tion, and the Reprobation of the infant children of the non-elect. These doc tripes have for years been quietly dropped, even from the accepted creeds of the Free Kirks in England and the United States, though in divergent Way 8.

The Free Church in England has for org had a new and short creed which practically supplants the Westminster Confession. The American Church dropped these objectionable doctrines by an explanatory note which sets them aside by explaining that they are not to be received in the sense which has always been put upon them.

In Canada, the Confession is still nominally regarded as the Standard of Faith; but the readiness with which it was side tracked during the negotia tions which have been carried on look ing to a union with the Methodists and Congregationalists, shows that it has but a slender respect from either Presbyterians or Congregationalists, both of whom have outwardly appeared to accept it at the present time The Free Kirk in Scotland though at

arst adhering strongly to the Calvinistic teachings of the Confession, is known to have repudiated it in practice since its union with the United Presbyterian Church," 'and only the Old Established Church of Scotland, together with the noted " We Frees " remain as staunch upholders of the five points. Perhaps also these points are held by the Japanese Presbyterians who have insisted upon forming a united Church in spite of the divers Presbyterian Mission Bards who converted them. But house of the well known Grand Semin- have been trained to hate all religion, has given expression to the teaching of regarding the perfect purity of the practically the Presbyterian churches for the time being, but they did not

have abandoned the moorings which attached them to their old love, John Calvin.

It is but fair to add that promit Presbyterians are not unanimous in the readiness to give up the distinctive doctrines of Presbyterianism for the sake of union with sects which they have hitherto denounced as teachi unscriptural doctrine. Some of most respected Presbyterian minis in Canada have protested vigorously against the giving up of d which God has revealed for the sake of becoming members of a larger and more influential church, and of making a saving in church finances. The reverend gentlemen say with reason that such action will be an admission that their Church has been teaching false doctrine for three hundred years and more. But it appears that in Australia as well as Canada those who thus contend will be overwhelmed by the strong parties which favor union

How the action of the Australian Episcopalians in admitting Presbyterian ministers to become " priests " of the Anglican Church will be received by the authorities of the Church of England in other parts of the Brittab Empire, it is difficult to say, and we are not prepared to predict. All admit that the Presbyterians have no Apostolic sac cession, and they do not claim it. The lack of this succession is, indeed, admit ted in the Presbyterian Directory on ordination. We are told there, that it

"Manifest by the word of God that no man ought to take upon him the office of a minister of the Gospel until he be lawfully called and ordained

Nevertheless we are told immediately before the above quoted passage that, "In extraordinary cases, something extraordinary may be done . . . and there is at this time (1645.) as we

humbly conceive, an extraordinary occasion for a way of ordination for the present supply of ministers." We wonder where in Holy Scripture such an exceptional case is to be die

covered.

THE ENGLISH EDUCATIONAL BILL.

Our readers are already aware that the English Education Bill, known as the Birrell Bill, which was passed the British House of Commons, but was so much amended by the House of Lords that its character was complete ly changed, has been finally withdrawn by the Government, as it was considered impossible for these branches of Parliament to come to any agreement on the bubject, the fundamental principles on which the two houses based their action being so entirely lopposite. In a word, the House of Commons composed of several different parties (seeking different objects, has, nevertheless, a solid majority of straight supporters of the Government, of whom the non-Conformists constitute a larger percentage than ever they gained before, and it might be presumed that this now large party of legislators would be inclined to favor the non Conformist views on the Education question which have been a subject for agitation ever since the anspices of the Balfour Government.

The Church of England and the Cath olics were of one mind on the question of giving religious education in the schools: and for this reason they de manded that the Voluntary schools. which were under the control of these two religious bodies should be placed upon as favorable a footing in regard to Government aid as the Board schools supported by non Conformists in which no religious teaching was permitted.

It is a fact that a large majority of the children of the nation have attended the Voluntary or religious schools, some of which were under Methodist control. But the non-Conformists held that under this system they were obliged to pay for the instruction in two religions in which they do not believe. Strange to say, even the Methodists, whose schools would be equally beneatted with those of the Catholics and Anglicans by the change demanded, took the side of the general non Conformist body, being willing to forego the advan tage they received, that they might act in unison with other non Conform ists against Cath lies and Anglicans,

It was very properly maintained by the supporters of the Balfour Govern ment that even if those who desired to have religious teaching in the schools were a minority of the people, their conscientions convictions should be respected. Much more should this be the case whereas it was shown that the advocates of religious teaching constituted a large majority.

The bills were passed by Parliament and for the first time since 1870, when the Board schools were established, the Voluntary schools were placed as nearly as possible on the same plane with the Board school, so far as Government aid was concerned.

The non Conformists were thus beaten

give up the fight. A passive resistance wa spread throughout E which the malcontents school taxes, and bund refusing were obliged, to pay the taxes imp their goods being sold amount, and in some car resistance to the ta: given, the parties offer ance were in prisoned The tripmph of the the last election gave t ists an opportunity to

apon the Government which we have referr Bill was prepared and of Commons. Its defe of Lords, however, bre lock which could no compromise, and the and buried. It was the Government had the people to pass st issues at stake duri campaign were of such pertant nature that th tion was completely in As originally prope bill was very object cans and Catholics, s

nosed to confiscate the terning them into Bo out even granting con was provided in the wishes of the I But after the rejection Lords, the Governmen able, and we are info been sgreed between and the Irish Nations the bill be brought will provide for the o ment of religious scho of the religious to w belong. This will be of Parents' Committee a veto on the appoin in the schools, and teaching will be give are not of the relig shall be taught in the exempt from attenda instruction which si may suppose that on acceptable both to Catholics may be pr at the next session

MARIE O

We published over what extensive revi Ocrebi's books, Vi Temporal Power " Christian and anti that authoress was that review at the several corresponde know why such a t read by Catholics, o who has respect for ion, against which directed for the proj anarchy, in the can ly matigns the pr Popes who have memories, but wh lence and Christian the reach of the modern unbeliever out the world unde

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