

The Catholic Record.

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London, Saturday, December 11, 1897.

COMPLIMENTARY.

We have been favored with the following note from the Right Rev. Dr. Gabriels, Bishop of Ogdensburg, N. Y.:

Bishop's House, Ogdensburg, N. Y., November 29, 1897. I recommend THE CATHOLIC RECORD, of London, Ont., as a first-class family paper; replete with sound doctrine and interesting facts.

It gives us great pleasure to add the name of this distinguished prelate to the list of Bishops who from time to time have been pleased to approve of the RECORD as a Catholic journal.

NEWSPAPER ENTERPRISE.

The New York Sunday Herald is trying a new scheme to supply itself with sermons for the delectation of its readers. Dr. Hepworth, who has supplied it regularly, has gone to Armenia, and during his absence the Herald offers rewards for the best efforts of other preachers. The readers of the Herald are to decide the awards by ballots sent in the form of Herald coupons.

DIVORCE LEGISLATION.

A curious instance of the anomalies arising from out of divorce legislation came up in the Boston Divorce Court last week. A millionaire, Henry W. Southworth, was divorced from his wife, Florence C., some years ago, and \$150 per month was allowed as alimony to the divorced wife. In January, 1896 she married a detective, Samuel S. Treadwell, and the alimony was revoked by the Court, but she now asks that the alimony be restored, on the plea that her present husband is unable to support her, and she is thus left destitute. Her second husband, Treadwell, is attending medical lectures in Toronto, being provided for by his mother. The judge agreed to consider the case, but said it must be an extraordinary case where one man could be compelled to support another man's wife. The position of affairs shows the evil effect of laws which permit divorce at all.

CATHOLICS AND SCIENCE.

Notwithstanding the pretence of anti-Catholic controversialists that the Catholic Church is opposed to scientific research, Catholic priests and laymen continue to rank high among the scientific men of the century. The Rev. Father John G. Hagen, of the Jesuit College of Georgetown, Md., has just issued an important work which will be found to be of great utility in the pursuit of astronomical investigations. This is a "Chart of the Variable Stars" which he has been preparing for a number of years. There are two hundred and fifty charts showing the positions of the stars which are known to have periodical changes in brilliancy. The cause of these changes is not known positively, though several theories have been advanced on the subject, but Father Hagen's observations, which have been made during many years, will undoubtedly throw much light on this important but obscure subject. Father Hagen has been director of the Georgetown University observatory since 1888, and he has been frequently invited to deliver addresses on astronomical subjects before the astronomical congresses of Europe and America.

THE LAST OF IT.

We mentioned in our columns a few weeks ago the total collapse of the A. P. A. by the closing of its headquarters in Washington, D. C., under a mortgage for \$250. It now appears that the order was in debt in every direction, and is not solvent. Among its liabilities there is an account from its superintendent, John W. Echols, for salary, and he wishes very much that

he may get it, but from all appearances he will wish in vain. Echols, who knows his associates well, states substantially that they were in the order for gain. He admits that a large number wanted office from President McKinley, but, being disappointed, they threw the blame on the officers of the society. He also says "at least one-third of the members of the order tried to make a living out of it." So much for their disinterested patriotism. Of course the other two-thirds or less would have to furnish most of the living to the lucky one-third. Echols evidently wishes it to be understood that he is not a member to make a living out of the dupes, but he wants the \$1,000 all the same, and he says he is ready to resign the presidency of the order if he be paid. It is creditable to the people of the United States that Apalism could not flourish in their midst; and in Canada its branch organization, the P. P. A., appears to be likewise dead and buried under a heap of debts.

"THE PEN."

Such is the title of a new literary venture which will make its appearance in Montreal the present month. It will be published by J. K. Foran, Lit. D., L.L. B. Our readers will recollect that this gentleman was for some years editor of The True Witness of Montreal, and while he held that position the paper showed a marked improvement. Mr. Foran is also widely and most favorably known throughout the Dominion as a writer of whom our country may well feel proud, his volume of poems, published a few years since, being a valuable and highly appreciated addition to the literature of our young country. From the prospectus of "The Pen" we notice that in the initial number will appear a continued story of Canadian backwoods life; articles upon the various historical epochs and conspicuous figures of the past and present centuries, and these will be enhanced from time to time by contributions from the pens of eminent Canadian writers. "In Canada," the editor truly says, "there is ample scope for the exercise of a truly patriotic and sincerely frank pen. We have a land of vast proportions, unlimited resources, and boundless liberties; the streams of nationality coming from various sources should blend in the great ocean of our Canadian nationhood; harmony, mutual forbearance and Christian tolerance should reign supreme. It will be the duty of The Pen to propagate as far as its influence may extend, sentiments in accord with this statement of our actual position."

AN IMPORTANT DISCOVERY.

A despatch from Rome states that an important discovery has been made in the Archives of the Vatican of a manuscript which makes mention of a communication from Pontius Pilate, the Roman Governor of Judea, to the Emperor Tiberius, respecting the crucifixion of our Blessed Lord. The Holy Father ordered that a careful study of the manuscript be made, which, being done, it is announced that the document belongs apparently to the year 150 A. D. The original report of Pilate has not been discovered, but it is among the possibilities that it exists in the Archives also.

It has long been known that such a document was sent, as it is spoken of as existing by the earliest Fathers of the Church, while the Pagan Emperors ruled, yet it would not be in any way surprising if it perished during the terrible vicissitudes through which Rome passed during the barbarian invasions and occupations of the city. It is known that it was customary for the Imperial Governors to send to Rome regular accounts of their public acts, and of important events transacted within their provinces, and it is inherently probable that this was done by Pilate in reference to the Crucifixion and death of our Lord.

As a matter of course such a paper as that of Pilate does not derive its value from any respect due to the writer, who will always be infamous, but from the fact that, if the authentic document be found, it will be a great addition to the evidences of Christianity.

Infidels have dared to deny the death of Christ, so that they might have room to deny His resurrection. Strauss and Renan are among those who have done so, but the fact that Pilate sent his official report of the matter to his master is sufficient of itself to prove this, even if we had not the irrefragable testimony of the four evangelists and the apostles who wrote

the other books of the New Testament. It will be understood from this how important is the discovery which has just been made, and as the despatch states that several other manuscripts have been found bearing upon the same subject, these discoveries may prove to be of very great value, whether they are from Christian or Pagan sources.

CHRISTIAN UNITY.

We have received from the Rev. F. C. C. Heathcote, rector of St. Clement's (Anglican) church, Toronto, and provisional secretary of a new association which is to be named "The Canadian Society of Christian Unity," a circular letter on the objects of the society, with a request to publish the same in our columns.

As the communication is evidently written in a spirit of charity and goodwill, we cheerfully comply with the request, though there are methods proposed or implied in it which will, as we believe, make it impossible for Catholics to co-operate in the work undertaken by the rev. gentlemen whose names are signed to the document. It is based upon the Protestant idea of what Christian unity consists in, and the main object of the association is proposed to be attained in a very Protestant manner, which is by its very nature opposed to the Catholic belief in regard to what Christian unity is.

We believe that Christ established one—only one—Church having authority to teach mankind His doctrines, to decide all controversies of faith, and to make disciplinary laws for the whole Church. In the matter of discipline the laws of the Church are changeable, as they depend on varying circumstances, but the faith of the Church, which is the truth as revealed by Christ, is immutable, and the Church itself has no power to change one iota thereof. Hence we see that the Christian faith as held by the Catholic Church cannot be made a subject of compromise, as appears to be the intention of the Society of Christian Unity "meeting together for mutual prayer, for combined study, and to consider the various ways by which the subject could be brought more prominently and systematically before the people."

Care is to be taken by the promoters of the association "that within the circle of the society there should be no preponderance of one communion over another." This would be all right in an organization which has to consider merely the human means of attaining temporal objects, but in an assembly which proposes to obey the laws instituted by Christ for the government of His Church, it is a fallacious principle. The supreme authority of Christ's own Church must necessarily be recognized in such an assembly, and the Catholic cannot recognize any other authority than this. Hence he could not submit to a majority vote of such an association as it is proposed in this circular to organize.

It was aptly remarked by Daniel O'Connell that if there were a congress of representatives of all Christian religions except Catholics, and a vote were taken in regard to any doctrine held by Catholics, but denied by one or more of the sects amongst which Christians are divided, in that assembly, composed entirely of non-Catholics, each Catholic doctrine would be maintained by a large majority, with the single exception of the supremacy of the Pope over the whole Christian Church.

Since these words were uttered the doctrine of the Immaculate Conception of the Blessed Virgin Mother of God has been defined as an article of Catholic faith, and possibly the Eastern schismatical Churches would not go so far as to agree with Catholics on this point, but they would at least agree that the Blessed Virgin is to be honored and invoked, and that she is the purest of human beings. Apart from these two doctrines, however, it is certain that O'Connell's statement is still accurate. It will be noticed, however, that the proposed Society of Christian Unity would be so composed as to give the preponderance to the so-called Protestant Evangelical sects, as it would from the beginning give no dominance to any religion whose number of adherents in the world would justify a larger representation than the sects of yesterday which have but few followers. Such an organization would not represent even the non-Catholic Christians that exist in the world, and we could not expect from it anything more than a proposal for a doctrinal compromise to which

the Catholic Church could not give any kind of assent.

The Catholic Church, being divinely instituted, is pronounced by St. Paul to be "the pillar and ground of truth."

She alone has, therefore, the prerogative of infallibility, and it is impossible for her to give up or abolish a single truth from the deposit of revelation confided to her by the Spirit of Truth who descended upon the Apostles on the first Christian Pentecost, to "teach them all truth," as Christ had promised beforehand. Such a compromise would imply fallibility.

It is not by bargaining away doctrines or dickerings about the validity of Anglican or Presbyterian or Methodist orders, that Christian unity will ever be restored, but by submission to the authority of the Catholic Church. It is in this way that Christians have been made in past ages, and our Anglican friends whom we believe to be sincere in their present effort at unity, must conform to the traditions of the past in order to attain their object. That can be attained only by re-entering the one fold under one shepherd which their fathers abandoned three centuries ago. Only within that fold will spiritual peace and certainty of faith be found.

The circular is as follows:

To the Editor of THE CATHOLIC RECORD: Dear Sir—The subject of Christian unity is engrossing the attention of a continually growing body of the community. Whereas but few years ago the idea of unity appeared to the mass of men a mere dream, whose realization was impossible, it is now recognized, even by the secular press, that the question is one of practical interest.

In England and the United States there are several societies for the promotion of Christian unity, but as far as we are aware, there is none in Canada, and it has occurred to a few persons represented by the undersigned committee that by the formation of a Canadian society those who were interested in this great subject, might, no matter what Christian communion they belong to, meet together for mutual prayer, for combined study, and to consider the various ways by which the subject could be brought more prominently and systematically before the people.

Whilst we are all members of the Anglican communion, it is our earnest hope that such a society as is proposed should include all who are like-minded in their desire for at least a fuller realization of fellowship amongst Christian people, and that within the circle of the society there should be no preponderance of one communion over another. For this reason, whilst we have united in a society, we have as yet drawn up no constitution, and have only organized ourselves as far as is absolutely necessary. Our sole officer is a secretary, all other work being conducted by a provisional committee.

Amongst the methods by which such a society could bring this subject before the public, are the delivery of sermons, lectures and addresses, the systematic use of the religious and secular press, and by the holding of annual meetings.

Finally by the co-operation of members of various communions for the special object of united prayer and consultation, we believe that mutual prejudices might be abolished, that mutual ignorance dispelled, and that the unity of the spirit would be promoted, leading it might be under the providence of God to a larger measure of the realization of our Saviour's last prayer, and how long does it might be one, that the world might believe that He was sent from God.

We ask all those who are interested, or wish for further information, to communicate with the Secretary.

(Signed) G. C. Mackenzie, Grace Church, Brantford, R. J. Moore, St. Margaret's Church, Toronto, C. H. Shortt, St. Thomas Church, Toronto, Herbert Symonds, Ashburnham, F. C. C. Heathcote, St. Clements church, Toronto, Secretary.

All communications should be addressed to the Secretary at 24 Austin avenue, Toronto.

A BLUNDERING BIGOT.

We have from time to time taken notice of the despicable bigotry of Flaneur, a writer for the Toronto Mail and Empire, whose lucubrations appear in that journal every Saturday. It is enough that Catholics or Catholic doctrine be in question, and Flaneur is sure to say something scornful; and as a consequence he has always a sneer when he makes reference either to the Irish or the French Canadians, both of these being for the most part Catholics. It is needless to add that Flaneur, who poses as a wisacre, ready to give information to enquirers on all conceivable subjects, is quite unreliable, especially where the subjects on which he treats have any connection with the Catholic religion. We are surprised that the Mail and Empire, the chief organ of the Conservative party in the Dominion, permits Flaneur's uncalculated sneers to appear in its columns.

An instance of Flaneur's blundering bigotry appeared in the Mail and Empire of Nov. 13, in answer to a correspondent, "Nancy":

"Nancy" writes—Dear Flaneur—Please inform me if a divorce obtained in Chicago of a marriage performed in Canada will be legal, the man having deserted his wife and is supposed to be in Florida; or if not, what is the expense of a Canadian divorce, and how long does it take to obtain one, and which firm of lawyers would you suggest to carry on proceedings?

To these enquiries Flaneur makes reply:

A divorce obtained in the United States for a marriage contracted in Canada—or in any part of the British Empire—is not recognized. You can only obtain a divorce here by a special Act obtained at Ottawa; this is a pretty expensive, as I believe the modus operandi includes paying a certain number of French Canadian members to be absent, because divorces not being recognized by the Catholic Church, were they present they of course must vote against the proposal.

We were satisfied of the gross in-

accuracy of Flaneur's sage reply, but we would not have thought it necessary to take notice of it were it not for the insult offered to the whole body of Catholic members of the Dominion Parliament, especially of the Senate, which deals with the matter of divorce, whom he accuses of habitually receiving money to stay away from the House when divorce questions are before it. We therefore wrote to the Hon. Mr. Fitzpatrick for information regarding the correctness of Flaneur's statement, and of his other statement that divorces granted to Canadians in the United States are not recognized in any part of the British Empire. It will be seen from the Hon. Mr. Fitzpatrick's letter that Flaneur is wrong on both points. The letter is as follows: Office of the Solicitor General of Canada, Ottawa, November 26, 1897.

Dear Sir,—I send you herewith a memorandum on the subject of Divorce to which you referred in yours received this morning. In so far as the French Canadian members of the Senate are concerned, the statement contained in the clipping you give me is an absolute libel. I think they do take part in divorce proceedings and invariably vote against granting a divorce, but it is a thing unheard of, and I never even heard it suggested, that a French Canadian member of the Senate would receive money to abstain from voting. Yours truly, C. Fitzpatrick.

Thos. Coffey, Esq., CATHOLIC RECORD, London, Ont.

The memorandum referred to by the Solicitor-General is as follows:

Ottawa, Nov. 26, 1897.

MEMORANDUM FOR THE SOL. GEN.

Divorce Obtained in Foreign Countries.

The domicile of the spouses is the test of the jurisdiction to dissolve their marriage. The English courts will recognize divorces granted by a competent tribunal in a foreign Christian country dissolving the marriage of persons bona fide domiciled in that country, in the absence of collusion or fraud, even if the parties are English and if the marriage was solemnized in England, and although the causes for which the divorce was granted would not have been sufficient to warrant a divorce in England. But it is necessary that there should be a *bona fide* domicile of the spouses where the divorce is obtained.

Harvey N. Farley, L. R., 8 App. C. 43. Lom. s. 101. V. Lomsurier, App. C. 1895, p. 21. See vide Midwinter v. Midwinter, 1 Prob. Div., 1893, p. 93.

It will now be in order for Flaneur to apologize to the Catholic Senators, and to correct the information he gave to "Nancy."

HIGH, LOW AND BROAD CHURCHISM.

"Father" Ignatius, the well-known Church of England clergyman who founded a so-called Benedictine monastery at Llanthony, Wales, said during the session of the Church Congress at Nottingham, England, "We are on the eve of a great apostasy." The occasion which gave rise to this statement was the fact that a section of the congress, represented by the Dean of Ripon and the Archdeacon of Manchester, pronounce creeds to be illusions, and deny the divinity of Christ. There is no doubt that divided into divergent factions as the Church of England is at the present time, it can scarcely be said that any one of these factions quite predominates, and the Broad or Latitudinarian party has been in the past nearly, if not quite, as powerful and as numerous as either the High or the Low Church is now.

The only thing which holds these factions together is the fact that the Church is established by law, and thus all the parties in the Church have a share of the loaves and fishes. There is no authority in the Church which can restrain the clergy from teaching and preaching any kind of error or heresy they may fancy.

But notwithstanding the fears, or perhaps we may call them hopes, of "Father" Ignatius that the Broad Church will soon apostatize, if we may credit the London Daily Chronicle, the Broad Church question is rapidly being solved in quite a different way from the manner indicated by the monk of Llanthony. That journal in a recent issue while discussing the same Congress of Nottingham at which "Father" Ignatius so expressed himself, stated that the Broad Church is actually vanishing out of the Church of England.

This, if true, is certainly good news; for it is desirable that the tendency towards infidelity should be checked, and the news is the more gratifying as it is announced that Broad Churchism is giving way before the tendency to High Churchism, which is gradually but surely leading back the Church of England to restore all the doctrines and practices of the Catholic Church which were abolished by the Calvinistic Reformation which took place under Edward VI. and Queen Elizabeth.

We do not feel any very special interest in the internal contest which is going on within the Church of England between High and Low Churchism, for High Churchism is merely an imitation of Catholicity without the reality. It is the shadow without the substance. The High Church clergy are desirous of being recognized

as Catholic priests, having the inherent power to forgive sin, and to offer up the Sacrifice of the Mass, as Catholic priests do. The Encyclical of Pope Leo XIII. has settled this question negatively, nevertheless we are convinced that as occurred in the past, so in the future, the fact that so large and influential a body of Anglicans recognize that the former rejection of Catholic doctrines was a mistake, will lead many to draw the very natural inference that it was altogether a mistake to reject the authority of the Catholic Church also, and thus they will be led back to the one fold.

With High Churchism predominant, the controversy between Anglicanism and the Catholic Church will be narrowed to a few points, the chief of which will be the authority of the Pope over the whole Church of Christ, and even on this point there is some disposition on the part of many High Church Anglicans to yield much more than they would have done only a few years ago.

According to the Daily Chronicle, which we have already quoted above, even "the Low Church, as an ecclesiastical force, has" been waning for the last two decades at least." It continues, showing that the High Church is surely progressing. It says:

"A generation ago it was only an active minority, suffering persecution, and suspected of being a *via media*. . . . It could command so little sympathy among the masses, and so little power in Parliament, that a keen observer of popular opinion like Mr. Disraeli felt it was a safe and popular thing to denounce the 'Mass in masquerade' and to pass a penal law of a highly Erastian type against all ritual which passed beyond the narrow rulings of the Privy Council. And now what have we? Does any one who knows the facts doubt for a moment that the party which Mr. Disraeli persecuted has obtained the practical mastery of the Church? . . . That party, in a word, a party full of ability, zeal, knowledge, and good works, has captured the Anglican communion, and for good or evil, the most active forces in that great body of English-speaking Christians have ceased to be what our fathers understood by Protestant."

It may be that in Canada and the United States the High Church party has not yet attained to this mastery, but it is fast coming thereto. The Daily Chronicle does not think that this movement will end in bringing the Church of England back to Rome, but whether this effect follow or not on a large scale it will certainly result in bringing many back to the old Church, through the influence which it will exert on individual minds.

AN ARROGANT ASSUMPTION.

For the last few years an effort has been made by a section of the Protestant Episcopal Church of the United States to change the name of that body in such a way that its designation may no longer comprise the word Protestant.

The Low Church members are proud of the name Protestant, which is derived from the protest made by the followers of Luther against the decree of the German Diet which met at Spier in 1529, and which ordered the restoration of the Mass where it had been abolished by the Reformers. This decree likewise ordered that the scriptures should be interpreted only as they had been hitherto interpreted by the Church, and as the Lutheran protest declared that the bible should be explained by each individual by means of itself, without appeal to Church authority, the term Protestant was applied to all who rejected Church authority as the tribunal for the settlement of religious controversies.

The High Churchmen of the Anglican and Protestant Episcopal churches have nurtured a dislike of the word, as it stamps their churches as having separated from the one Catholic Church which existed for fifteen centuries before these modern Churches had an existence. They are anxious to make it appear that they are truly a branch of the one Catholic Church, and as the designation Protestant at once gives a contradiction to this pretence, they are anxious to rid themselves of it, notwithstanding the fact that their ancestors one hundred years ago, when making the Church in America independent of the Church of England, deliberately called the new Church, "The Protestant Episcopal Church of America."

The High Church party are conscious that the term Protestant is inconsistent with the claim to be the true Church of Christ. Christianity implies a belief in all the doctrines which Christ taught, and this belief necessarily supposes affirmation, whereas a protest implies only negation, and is

therefore inconsistent with the conception of Christianity.

Against what must the tian Church protest? A errors of Rome, those w title Protestant will tel answer gives us at once th situation. It follows that Protestant Church, unless of the See of Rome existed and so the very name of implies a novelty, while which protest is made h authority of that antiquity w Church necessarily po antiquity which goes bac of the Apostles and of Chr among men. Only the can be the Church of Chr

The recent proposition name of the American Ep American Catholic, or th Church, did not meet with favor when it was broug general synods which during the last few at the last synod of th Milwaukee a resolution whereby that diocese by sumed to change the nam determined that hence Episcopal Church of that be called simply "the Ch conclusion, we are told, w unanimously, that it discussed, as it had been meeting of the synod twel that the question woul this year. We are t several other dioceses take similar action, thou is the first to show the ex

When it is borne in Catholic Church, with its about eleven millions, ou set in the United States Protestant Episcopalians the fourth place among denominations, the pre of arrogating to itself the Church," as if it were th in the country, will be but this arrogance is al dent when this title is single diocese, while the are content with the n they have been know declared themselves an distinct from and inde Church of England.

This action of Milw has elicited much indign Low Church party, on gaus thus expresses itse "For a long time t Church party in the Pral Church of the Uni been seeking to effect name. They wanted term "Protestant E former word being tht of their aversion of Milwaukee has r matter into its own the recent convention henceforth it was to "The Church" in the waukee. The disloyal towards the duly consti in the American Episc in keeping with the effrontery and conceit which unchurches all churches in the land."

It would be very the next general synod sentence of excommu be pronounced against diocese, unless it retu which the Church is i out the country, and such a sentence w served. With the the independent dioceses, the Anglicans hold, it how such a sentenc into effect, for l theory, and the equal ative one of Nation Churches, that Angli rejection of the Pope's first instance. The in events put to a sever authority and the co whole Anglican syste exists in the United S

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There are certain t in the religious year, business year, that action and attention, Advent is one of them you all know, take ar at regular interval; of every kind count u losses at stated time, brokers strike their br

Now Lent and Adv sons of religious acco importance as a help our salvation can ne Our Divine Lord an Christ is the author of and the source of all the concerns of the so Church, guided by a manifestly divine, h season before His co special times for us sider what progress w the way of salvation.