

The Catholic Record.

Published Weekly at 124 and 126 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHRIDGE. Author of "Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey LONDON, SATURDAY, JULY 14, 1906.

A DIVIDED CHURCH.

The Synod of Niagara is another of those assemblages in which the deplorable divergences of the Church are made manifest.

At the session of June 19th there was a very lively debate on a canon proposed for the diocese which forbade the habitual infringement of the rubrics for holding or assisting at any religious service in any other clergyman's parish without his consent, or permitting unauthorized persons to officiate in any church or church building in his care.

Rev. N. J. Perry protested that this canon narrows the liberty of the clergyman. He thought he should be allowed, if he saw fit, to assist in any religious service in any other religious denomination, or in a Methodist or a Presbyterian, or to assist in the services in his own Church. The adoption of the canon would not tend to the broadening of Christian brotherhood.

On the suggestion of Bishop Dumoulin the canon was struck out, to prevent futile discussion.

Our readers will remember that in past years it was very persistently maintained that episcopal consecration is necessary for the keeping up of the Christian ministry, and that "every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that he should have something to offer and neither doth any man take the honor to himself, but he that is called by God as Aaron was." (Heb. v. 1, 4; viii. 3.)

But by this action of Hamilton Synod, the Presbyterian and Methodist—even the Baptist and Congregational ministers, are practically accepted into the ministry as full "priests" of the Church of England.

All this is evidently done with the purpose of making a future union between the Church of England and the sects referred to more easy.

And what now becomes of the "historic episcopate," which was declared by the Pan-Anglican and Pan-American churches one of four great cornerstones of Anglicanism? The Lambeth quadrilateral which was even very recently declared to be the only basis upon which any union between Anglicanism and non-Conformity could be considered, has practically collapsed into dust, by the action of the most recent synods; and it may be that the doom of the larger union, which might still be looked for, were it not for the views which have hitherto been upheld by Anglicans, looking for a union between sects which aim at a union which will in the end practically discard all specific Christian doctrine, in order to maintain essential dogmas, as has seemed hitherto to be the case.

The refusal of the Presbyterian Church to accept the Lambeth quadrilateral has risen out of a sectarian pride which would not admit in practice that they were not in the past true ministers of Christ's Church. But now that the Church of England is in part ready to acknowledge that the pastors of non-Conformist bodies can exercise the ministry lawfully, if a majority of its ministers can be got to admit those other ministerial bodies as true pastors, without being re-ordained by Bishops having a very doubtful claim to ordination, which has kept up its succession from the Apostles, it seems there will be no very serious opposition to future proposals having a union in view.

We can only add to this, that we regret that the union now to be expected is one which will be based upon a rejection of divine truth, instead of a humble and submissive acceptance thereof.

But if the necessity of an Episcopate in the Church exists no longer in reality, why should the pretence of it be kept up?

BACK TO ERIN.

One of the most interesting studies in the history of the Church is the part played by Irish priests in the missionary field the world over, and what a heart warming there is when, after years and years have elapsed, the grand old priest of Irish birth is permitted to see once again those scenes of childhood which are never dimmed in memory and which abide ever and ever as a ray of sunlight warming the affections and buoying up the heart. Such a grand old priest is Rev. John Connolly, P. P., of Ingersoll, Ont. Every fibre of his nature embraces the priestly instinct. When the Canadian climate loomed the darkest and the most dangerous, Father John cared not, but braved it joyfully when the soul of one of his flock called to him in its passage to eternity for the comforts of divine faith. A chief

characteristic of his nature, however, was his love for the children. Day by day he was to be found amongst them planting deeply and firmly those moral principles of the Catholic faith which would serve to make them the manly men and womanly women of the future. And Father John has taken a respite from his labors—he has gone to see the green fields once again before the crown his labors have won has been placed upon his head.

May his visit be a happy one; and as the winter of life approaches, may his last days partake of all the happiness and joy and gratification which comes to him who has fought the good fight.

ONE DENOMINATIONAL UNION ALMOST COMPLETED.

The actual union of the Congregational Church of Canada with the United Brethren in Christ of Canada was almost finally effected on June 9th at Embro, so far as the Congregationalists as a body are concerned. A joint committee of the two sects was assembled, and unanimously agreed upon the union being effected between the two, and Congregational ministers are to become at once ministers of both bodies, and vice versa.

The churches and ministers now on the roll of the "United Brethren in Christ" are to be received into full ministry in the Congregational body, and the former United Brethren will have all the privileges of the Montreal Congregational College as soon as the articles of union are adopted by the Conference of the United Brethren.

But the question naturally arises, why these two denominations separated at all, since they now find they were really separated by no difference of any importance?

From the very beginning the Church as established by Christ spoke with the consciousness that she had received authority from her divine Master to teach His doctrines with certainty and without hesitation. Thus He says to His Apostles to whom this authority was given: "All power is given to me in heaven and in earth." "He that heareth you, heareth me;" and, "As the Father hath sent Me, I also send you." (St. Matt. 28:18, St. Luke x. 16, 17; St. John. xx. 21.)

Indeed, independently of their authority to teach what Christ Himself taught, but by concomitance therewith, a power and an authority were given to the apostles and their lawful successors personally to maintain Christ's teachings, when He said to them: "Teach them all things whatsoever I have commanded you." (St. Matt. xxviii. 20.)

But instead of speaking thus with the denomination they were addressing, all was done in the spirit of compromise, even when matters were under consideration which pertained to the faith which Christ Himself had committed to them as a deposit to be guarded with care, and in every-wise to be given intact to those who were intended to receive them.

Unity is, indeed, urged upon the united Church, but it is a unity which passes over important doctrines of faith which are traditional with the Congregationalists, and which regard the means of salvation, and the most important statements of Holy Scripture in regard to the attributes of God. No one could imagine that the predominant influence of God's grace in forcing the will of man, would thus be sacrificed by the Congregationalists in uniting with the Brethren, whereas the former has been the most prominent of all the denominations which have sprung from Presbyterianism, if the leading thought of those who have agreed upon union had not been that in another union which is in view that same doctrine usually known as predestination is to be eliminated from the Presbyterian Creed in any event. In fact the Presbyterian body of the United States have edged out this doctrine by ostensibly adding an explanatory article to the Confession of Faith whereby it is declared never to have been the belief of that Church, whereas the Congregationalists have effected the same purpose by simply ignoring it in their act of union with the United Brethren. They are ready now to enter the threefold body as a much more powerful and influential body than hitherto, and with proportionately greater weight, whereas they will not appear with the same obstacles to union as the correlative Presbyterian body with which they have already formed a basis for that act. The act of union with the United Brethren turns entirely upon the admitted proper ordination of both ministerial bodies to the Christian ministry under the following clause:

"The churches and ministers now on the roll of the United Brethren in Canada are to be received into full membership, and accorded all the privileges of the congregational union as soon as this action is ratified by their conference in October next."

This is surely a new way for ministers to be ordained. They are taken

in bulk, notwithstanding the fact that the Apostles, including St. Paul "ordained priests in every Church" by the imposition of hands, as is expressed by the Greek word used by St. Luke in the Acts of the Apostles, and by St. Paul in his letters to Timothy and Titus which show beyond cavil that in this manner, "by the imposition of the hands of the Presbytery" or "by my hands" the grace of holy order was transmitted.

But how will the Presbyterians receive this act of authority validating the ordination of an entire set of unrecognized ministers? Will they not have good reason to maintain that this is not a regular form of ordination which according to the confession of faith should be given in the proper form prescribed by the Church, except where necessary difficulties stand in the way and require extraordinary measures under extraordinary circumstances? Can such extraordinary circumstances be said to exist, where there is no other extraordinary circumstance except the pride which rebels against acknowledging that they have hitherto exercised the ministry, and do not wish to admit that they have done so without having received the due call from God such as was accorded to Aaron, and without which "no man taketh this honor to himself?" (Heb. v.)

As will be remarked in the terms of union from which we have above made an extract, this union will not be an actuality till October.

May we not well ask why these denominations separated at all, if their differences have been so slight as they would now have us believe? Was it not a rending of the seamless robe of Christ, and a direct disobedience of the command of Christ that they should be one, "even as the Father and I are one?"

IMAGINATION AND CHRISTIAN DOGMA.

During the last few weeks there has been considerable stir in the various conferences, synods, presbyteries and assemblies of the various churches into which the Protestant denominations are divided, and among these resolutions, or decrees, some real curiosities have been developed.

In another issue of the RECORD we made some allusions to the Ritualistic features which were developed at the recent meeting of the Anglican Synod of Sault Ste. Marie, when we were told by the Bishop presiding (Dr. Thorne) that the pastoral staff which was presented to him by the Synod, symbolized or represented the Episcopal authority existing in the Church of England.

That the Church of England does hold that there is something real in the Episcopal authority is clear enough to all who examine into the claims of the Episcopate of that body; but we believe it would be beyond the learning of any Philadelphia lawyer to state wherein the episcopal authority consists.

In January, 1901, the Primates of York and Canterbury and thirty one Bishops issued a decree on the ritualistic difficulties of the clergy who persist in refusing to abide by the decisions of their Bishops. The fault is declared to be still more grave when the judgment of the Bishops as a body is set aside. This decree adds that "those who refuse obedience are practically setting up a form of government which is distinctly unepiscopal and which is hindering the work of the Church."

This document, signed by the entire body of Bishops of the Church, surely ought to be the voice of the Church, being the voice of all its chief pastors; but we all know that little or no attention has been paid to it. And open disobedience is taken as a matter of course!

And yet, we had in August 1903 a complaint from an English vicar, Rev. R. C. Fillingham of Hexton, England, made to Bishop Potter, complaining that the Rector of the Church of Mary the Virgin in New York City "publicly celebrates the High Mass which he is pledged (a sophism for sworn) to disbelieve."

This High Mass, the Anglican Bishops, as we believe, desire to suppress but dare not.

Yet we have Bishop Potter answering Rev. Mr. Fillingham: "The rector of the Church of St. Mary the Virgin possesses my respect and confidence, and though his modes of worship may be as little to my taste as to yours, he is not following them without my privacy and knowledge. I have advised him, therefore, to apply for a detail of police, and have instructed him, in case you and your followers venture in any way to interrupt or interfere with his services, to direct the police to throw you and your associates into the street. Happily we have a law in the State of New York which deals summarily and effectually with disturbers of public worship."

It is scarcely necessary to add that

the Bishops and a majority of the clergy of this Church are decidedly of High Church views, while the laity for the most part are Evangelicals of the type of the late unsavory John Kenait, who was killed by a blow of a chisel from the hand of one of his opponents while he was delivering an anti-ritualistic address to promote the Low Church crusade against High Churchism.

We have been led by the nature of our subject to digress somewhat from the matter with which we started, which is the Episcopal authority in the Church of England, and its branches known as the Church of England in Canada, and the Protestant Episcopal Church in the United States, while the supposed union between all these is simply a freak of the imagination.

—MISS LONDON'S WORKS.

THE GENERAL ASSEMBLY.

At the meeting of the Presbyterian General Assembly held here in London last month, there were so many subjects treated that it would be impossible for us to enumerate them all, much less to refute all the falsehoods which were repeated against the Catholic Church, in a few issues of the CATHOLIC RECORD. Among those falsehoods are the usual ones which are stated in these assemblies in regard to the rapid strides which Protestantism, and especially Presbyterianism, is making in the Province of Quebec.

On Dr. A. J. Mowat, chairman of the French Evangelization Board, devolved the duty of expatiating on the darkness and ignorance which prevails through Quebec; its illiteracy is appalling to the extent that many officials holding good positions do not read or write and that they need to be converted to Protestantism to remedy the evil.

He quoted from a letter from a Montreal pastor who declares that "the workers have embraced all suitable opportunities to make known to the people the unsearchable riches of Christ. They are not looked upon as mere adversaries of Rome who might be satisfied if they could detach the people from the influence and superstition of that system. Such triumphs would be of questionable value unless followed by sound conversion to the faith once delivered to the saints. The field of the Board's work extends from St. Lawrence to the Quinte. The main body of workers are necessarily in Quebec, where 51 are engaged, while 7 are in Ontario, and 2 in the Maritime Provinces.

"It is unquestionable that the awakening of Quebec from the intellectual torpor, the social and industrial stagnation which characterize all Roman Catholic countries is due in no small degree to the missionary work of the Evangelical Churches."

Finally, the Rev. Mr. Brandt declared: "I see one way of solving this great French problem; you all know what large families we have among the French Canadians. When Christianized, they will do away with the problem."

Now in the first place, it is not true that the French Canadian people of Quebec are brought up in ignorance either of religion or of Christ or of secular branches of instruction. All the Catholic children are carefully taught the catechism which contains a fairly full explanation of their religion and its great mysteries in which Christ is the principal figure. In fact it is from the Catholic Church that these mendacious speakers have learned what they know of religion and of Christ. And now that they have cast away the authority of the Catholic Church, their own followers are pickers up of every form of doctrine having wandered away from that faith of which Rev. Mr. Mowat speaks as having been "once delivered to the saints." He may describe in glowing colors the inspiration of the Bible; but his own denomination have abandoned the Bible to a extent, and the real truth of the Bible is now maintained undoubtedly only by the Catholic Church."

We do not deny that the Canadian people of British and Irish descent are naturally a strong minded and intelligent people, but we would remind our critic that the Irish Catholic has held his own as a scholar and a business man both in Canada and the United States, and that in the last named country, Irish Catholics are at this moment the millionaires of the great Pacific Coast. Protestants or Presbyterians have not yet swallowed the whole earth. Be it remembered, if Ireland is behind England in education, it is because Protestant England made laws which did not allow the Irish people to be educated, and though these laws have been partly repealed and partly amended, the effect of such laws cannot be done away with until generations have passed away.

As regards education in Quebec, we must say there are certain reasons for which the censures of these two

provinces are not to be entirely relied upon. At all events, within the last twenty-five years there has been great progress made in the education of Quebec, and it is not due as the above speakers pretend, to the beneficence of the Presbyterian General Assembly.

The actual School system of Quebec is comparatively new. Mr. Boucher La Bruere's educational reports show that the attendance of pupils in the Quebec elementary schools in 1896 and 1897 was 76 per cent. In Ontario the average attendance was only 56 per cent, and the difference has not been made up to this date.

We may add that the number of pupils in colleges and universities in Ontario in the same year was 8 07 in every 10,000 whereas in Quebec it was 37.61.

It is evident that there is a difference in the school system, but there is certainly no authority for such random statements as Rev. Mr. Mowat and Rev. Mr. Brandt have made.

CHURCH AND STATE IN FRANCE.

The course to be followed by the French Bishops in regard to the law of Separation between Church and State has not been made known to a certainty, as the resolutions of the Episcopate have been sent to the Holy Father for approval or modification. There is little doubt, however, that the Holy Father will consider that the Bishops of France itself will be the best judges of what ought to be done, and whatever conclusion they have reached will in all probability be approved.

The decision has not been made known officially, and for this reason the reports which have been circulated are not very reliable. Nevertheless, we can well understand that the private sentiments of each Bishop are fairly well known, and by collating these, the press reporters may be able to make a fairly correct estimate of what has actually been determined upon. The reporters state that the business was concluded on June 1, and that a majority of 22 out of the 71 Bishops present expressed their readiness to obey the law which takes from them the protection of the State and to allow lay committees or trustees to manage the Church temporalities or the Fabrique of each parish, at least until better times come when the people in general shall be more inclined to deal favorably with the Church. It is also said that religious associations are to be formed everywhere to promote religious education, though the members shall not be under the rules which ordinarily govern such associations when living in community. The associations will frequently hold consultations but will not lead a community life, as it is hoped that under this new form they will not fall under the condemnation of the law. If the laws are changed so as not to permit members of these associations to teach school, their rules will be readapted to suit the circumstances of the case as they arise. By such means as these it will still be possible for the clergy of each parish to furnish in some sort a religious education to the children, even though they are not permitted to do this as perfectly as heretofore.

These methods are not yet brought into perfect shape, but they will be made perfect as soon as possible, and thus the least possible loss will be sustained from the changed conditions.

The best informed Catholics of France generally have no expectation of mercy or moderation from the present Chamber of Deputies, in which there are one hundred and ninety-three Socialists who are pledged to follow a course which conservative people never dreamed would be ever again held in favor, with the memory of the reign of terror of the closing years of the eighteenth century, and of the months during which Paris was held by terrorists of the same class under the name of the Commune. But every one knows what is meant by a Socialist in France. He is not a person who desires to see the condition of the working men ameliorated, as has been done in Belgium by the Catholic party which has ruled that prosperous country during the last score of years and has made a satisfied and contented people. The French Socialist aims, as did the Communists and Terrorists, to destroy the foundations of order. He does not aim specially to destroy the Catholic Church; for all religion is to him equally offensive and hateful. Therefore, as the last Government legislated to destroy Catholic schools, the present one will aim at the destruction of all schools in which the name of God will be spoken of except in derision. The religious orders will be persecuted wherever they are found endeavoring to restore religion, or to preserve the rights of property. We cannot even expect anything else than that Church property will be seized and sold at auction under the present regime. Everything will, in fact, be done which forced Napoleon I. at last to re-establish

lish religion in the country to save it from the abyss. We have no doubt that the very satiety of these men in glutting themselves by despoiling the Church will of itself drive them from their present attitude to establish religion once more, and as all honest men will look anxiously for such a consummation, we fully believe that common sense, which cannot be permanently dethroned, will resume its sway, and that by the zeal of the clergy, the people will, perhaps only after some years of persecution, but surely, restore religion to the high esteem in which it has been usually held in France during a thousand years of her history.

The French Premier while reading in the Chamber recently a declaration of his policy declared that the Government will carry out the law with firmness but without reprisals! It is the height of hypocrisy to speak of reprisals against those who have only done what is necessary to maintain vested rights against open spoliation.

MODERN ISMS.

The Rev. Dr. G. D. Watson preached a few days ago at the Bathurst St. Christian Workers' convention, in denunciation of Christian Science, Theosophy, Brahminism, Swedenborgianism and other cults, some of which have been imported wholly or in part from India and China.

Dr. Watson asserts that Brahminism and Buddhism are the original types from which the specific doctrines of Christian Science have been derived, as well as Theosophy and Swedenborgianism, which several pretended modern reformers are trying to introduce on this continent. The Doctor tells here a plain truth.

These religions make God not a personal being, but an imaginary character who is the universe itself, or part thereof. God's love for man is not to be expected in this theory, but is a love for the universe which includes love for man only as a part of the universe, and of Himself.

The value of the individual soul is destroyed in these human religions—religions which have been invented by man, for the pretended elevation of humanity, without a belief in the true God.

Every man is embraced in the love of God for mankind, as truly as if God loved only that one person, and every man needed a Redeemer, so that without Christ none of the human race could have been saved. This is true Christianity.

Dr. Watson declared that the science of to day is frequently so taught as to lay aside our Creator and Redeemer. Many of our men of science aim at pushing the world onward by inventions wherein the love of our Creator and Redeemer are not taken into account. Mankind should be very sorry to learn that this is the case. We are not at all opposed to researches which show historically or really the authors of Scripture under the laws which are called higher criticism; but we do declare to be dangerous a false higher criticism which attacks the Bible and Christian doctrines on the pretence that they are using only scientific investigation to get at the truth, whereas they really use unproved and unprovable theories which they assume falsely to be certainly revealed by science.

Religion teaches truths which God has revealed as such, while science deals with the investigation of truths which result from the universally admitted physical laws which science has discovered to be the laws under which physical nature operates. Between these two things there can be no contradiction, because they deal with matters totally independent of each other.

THE SPANISH ASSASSIN.

Mateo Morales, the miserable assassin who attempted to assassinate the young king and queen of Spain, appears to have had some education and a fair means of living. He was sent to Germany for his education, and on his return home he was expelled from his father's house for his persistent expression of anarchistic principles. His father was an honest and honorable man very much respected by his neighbors, and in no way suspected of having given such a turn to his son's thoughts, and after the latter was turned from home, and especially after the attempt at regicide, the father frequently repudiated him as his son, saying "he is no son of mine." Twenty-seven persons were killed by the bomb with which he attempted to assassinate the king and queen of Spain, and all his victims killed and injured, number a hundred and twenty.

For example's sake, no one but those who are infected with the same wicked sentiments which animated him will regret the horrible death he endured at his own hands, but the punishment will be regarded as too slight for the horrible manner in which he spread death and desolation on the innocent