

The Catholic Record.

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REV. GEORGE R. NORTHGRAVES, Editor.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

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.

London, Saturday, February 2, 1901.

A PIOUS ACT.

An evidence of the solid piety of the late Marquis of Bute, who was a convert to the Catholic faith, is found in the fact that when he learned that the municipal council of a town of Brittany in France where there was a historic chapel dedicated to St. Ninian, intended to turn it into a school, he purchased the chapel to preserve it from destruction, and at the same time presented a school site to the town.

The chapel had been erected by Mary Stuart, Queen of Scots, in commemoration of her landing in France in 1548 to be married to the Dauphin. St. Ninian, to whom the chapel was dedicated, is reckoned as the first Apostle of Scotland, as he preceded St. Columba by about seventy-three years, his mission being to the Southern Picts in or about the year 490, whereas St. Columba preached to the Picts of the North, and to the inhabitants of the Isle of Iona in 563.

THE LETTER CARRIERS PETITION.

The letter carriers of the city of Toronto have sent a petition to the Postmaster General asking that the salaries of that branch of the Civil Service be increased by 20 per cent.

It is well known that the letter-carriers are a hardworking and faithful body of men, and it is also well known that their remuneration is not at all commensurate with the task they perform.

The Postmaster-General has shown himself to be a most capable and energetic Minister, having, since his assumption of that office, made many needed improvements in the department which are highly appreciated by the public.

FRANCE AND THE HOLY SEE.

It would be premature to say what we suppose will be the upshot of the present strained relations between France and the Holy See. Mons. Waldeck-Rousseau is an enigma which cannot be readily solved, and it is impossible to say whether he will declare open war against the Church or not.

The Emperor of Germany, who is a grandson of the Queen, was at her bedside with the members of the royal family when she breathed her last. Notwithstanding the paralysis from which she was suffering, she recognized the Emperor, and at her request both he and the Prince of Wales, who is now Edward VII. of Great Britain, and Emperor of India, knelt down by her bedside and solemnly promised that they will do all in their power to preserve a lasting peace between the British and German Empires.

THE DEATH OF QUEEN VICTORIA.

On Tuesday, Jan. 22, at 6:30 p. m., which time corresponds with 1:07 p. m. in this city, Her Majesty Queen Victoria passed peacefully from this life. As the CATHOLIC RECORD was already in press, it was impossible for us to do more than merely record the fact in last week's issue.

The death occurred at Osborne House near the village of Cowes on the Isle of Wight, where Her Majesty was staying for some time in the hope that the salubrity of the climate might restore her strength to some degree, but God willed otherwise, and she succumbed to the severe attack of the paralysis which, as we stated in our last issue, had fallen upon her.

In common with all the Queen's subjects throughout the British Empire, the greatest and most widespread which the world has ever seen, we mourn the loss of a noble and worthy Sovereign, whose long and glorious reign has been associated intimately with the prosperity of our own Dominion, as with that of all the British Colonies.

President Loubet, Prime Minister Waldeck Rousseau, Foreign Minister Delcasse, and many other persons of prominence in Paris lost no time in calling at the British Embassy to express their sympathy, and kindly expressions of condolence were sent to our new king Edward VII. to console him and the English people in their great family and national bereavement.

The President of the United States, the Czar Nicholas, and their respective Governments also expressed their sincere sorrow: and suitable, touching replies to all these telegrams were sent by the new king.

In connection with the absurd charges which some Presbyterian and Methodist missionaries lately returned from China have been making against the Catholic missionaries in that country to the effect that the latter are the cause of the Boxer uprising, it is interesting to note that the Protestant missionaries in Peking held high revel in the Chinese public temples, palaces, and other buildings, looting without stint after the allied forces occupied the city.

L. How long have you been in Peking? Reporter. Six days. L. Have you secured any loot? R. Not a bit.

Afghanistan, China, and some barbarous states, but these have all arisen out of the circumstances which could not be controlled, and it must be said that in every instance it was with most profound regret that in the necessity of each case the Queen gave her consent that an appeal should be had to the last arbitrament of the sword.

It is positively stated that the anguish of the Queen on account of the sufferings of both the English soldiers and the liberty-loving Boers during the South African war hastened her death. It is certain, too, that her influence and authority prevented this war from breaking out sooner; and we may be sure that, at all events, if it could have been avoided, this sad episode of her reign would not have occurred.

Albert Edward, late Prince of Wales, ascends the throne of the Empire under prospect of a bright future. For years his life has been spent in the endeavor to assist her late Majesty by making her duties as Sovereign less onerous, and he has thus prepared himself for the important functions he will have to discharge.

His Lordship Mr. Justice MacMahon was holding the Assizes at Toronto on the 22nd inst., when the news of the death of Her Majesty was received, and immediately ordered the adjournment of the Court to the following Thursday, and said: "A great calamity has befallen the empire in the death of the noblest woman in the land. It is hardly fitting now that I should say anything concerning the grief and sorrow that must prevail in every part of the vast empire over which Her Majesty has so long and so wisely ruled, by reason of the passing away of our well-beloved Sovereign. We all know what she has been to her subjects; we all know to what position she has raised the empire over which she has held sway for a longer period than has ever been the fortune of any other monarch. We all know what she has done for those who have been under her mild administration. And perhaps in no country in the entire circuit of the globe will there be found a people who will not sympathize with us in the loss we have sustained. We know what she felt for us, and we all know from what she said to those who had the great honor and pleasure of meeting her just a few days ago on their return from fighting the battles of the empire, what she thought of the loyalty and devotion of her people here. As I said, it is a great calamity, and one of which I cannot trust myself to speak, as it is difficult at such a trying moment to find words in which to properly express the great, the overwhelming calamity the Empire has sustained in the death of Victoria, the Good and Great."

MR. JUSTICE MACMAHON'S TRIBUTE TO THE LATE SOVEREIGN.

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LOOTING BY PROTESTANT MISSIONARIES.

In connection with the absurd charges which some Presbyterian and Methodist missionaries lately returned from China have been making against the Catholic missionaries in that country to the effect that the latter are the cause of the Boxer uprising, it is interesting to note that the Protestant missionaries in Peking held high revel in the Chinese public temples, palaces, and other buildings, looting without stint after the allied forces occupied the city.

L. How long have you been in Peking? Reporter. Six days. L. Have you secured any loot? R. Not a bit.

L. How much loot did Dr. D— secure? R. I don't know.

Li-Hung Chang here began to laugh and talked in Chinese to his interpreter who explained that the Earl was joking about the preachers' looting. Li continued:

L. Do you know that Dr. — of the — Missionary Society, and Dr. — of another Missionary Society secured vast quantities of loot in the shape of silver, furs and jade, and have held frequent auction sales, realizing enormous sums of money from these sales?

R. Yes, I have heard much about this, and have seen some articles sold, but I do not know how the missionaries secured them.

L. Do you imagine China will know when the day of reckoning comes and indemnities are demanded? R. Have you maintained a secret service, Your Excellency?

Here Li laughed heartily again and cracked another Chinese joke. He then remarked that he had read the Christian ten commandments, and had found in them one, "Thou shalt not steal." He suggested it should be amended by having added to it, "but thou mayest loot."

Of course the love with which the returned Canadian missionaries say they were regarded by the Chinese will be greatly augmented by their knowledge of the facts told by Li-Hung Chang.

The reporter admits that he did not himself pass seatless through the ordeal to which he was subjected, as the following conversation shows:

L. Have you purchased any article from the missionaries?

R. Yes: I bought a Chinese trunk from Miss — of the London Missionary Society.

L. What did you want with a trunk more than you brought with you to Peking?

R. I have purchased a few little curios for myself and friends.

Here Li laughed again and cracked another joke.

THE CHILDREN'S CRUSADE OF 1212, A. D.

M. B. enquires of us whether the story of the Children's Crusade of A. D. 1212, as related in a recent issue of an eastern paper, is correct in every particular. In reply we have to say that it is in part fabulous and exaggerated, and in part true, so that it cannot be entirely denied, nor can it be said to be true "in every particular." It will be noticed that the year 1212 is the date of the Children's Crusade, lies between the dates of the 5th and 6th Crusades.

The Crusades proper were undoubtedly encouraged and blessed by many Popes in succession, who desired ardently that the Holy Land, the scene of our Divine Lord's life on earth, should be delivered from the domination of the Saracen Sultans, who treated with cruelty all Christian pilgrims who made journeys to Palestine to visit the sacred spots which had been sanctified by the presence of our Lord during His life on earth.

These expeditions, viewed as wars carried on for a special purpose, were not so successful as we should wish they had been. Many thousands of devoted and brave men died in these attempts to rescue the Holy Land from the rule of the Saracens. It was a noble thought, though many disasters followed these expeditions, owing chiefly to the dissensions and jealousies of kings and princes who took part in them. It was morally impossible to foresee such results, and it is not fair to charge them against the Popes and monks who encouraged the expeditions undertaken with so noble a purpose. Yet even amid all the disasters which followed, or were the consequence of the crusades, it must still be said that at times the prospect of the Crusaders to gain their objects were encouraging, as a Latin kingdom was actually established in Jerusalem which lasted so long as to give the hope that it would be a permanency.

No human foresight can tell to a certainty what will be the result of a political movement, or a warlike enterprise; and in the instance of the Crusades we should pardon the want of success for the excellence of the motives of their chief promoters.

Besides this consideration, it is admitted that the Turks meditated a determined incursion into Europe at the period of the Crusades, and the invasion of their own territory by the Christian soldiers prevented Europe from being overrun by them. At a later period it was actually invaded, and the Turks were driven back only by the most indomitable courage of a few small Catholic nations. Even now they retain a foothold in South-eastern Europe which they gained at the time of this invasion. The Crusades were not, therefore, in all respects a failure.

The Children's Crusade was not encouraged by the Church or by the Popes, but was the result of an uncontrollable wave of enthusiasm or fanaticism for which it is impossible to account fully. Two grown boys, one in Germany, named Nicholas, and one in France, named Stephen, were the chief promoters of the enterprise, and some hot-headed and irresponsible grown-up people encouraging them, the story is that they succeeded in getting about 80,000 French and 20,000 German children, boys and girls, to start for the conquest of the Holy Land, and to rescue it from the Turks. These figures are, however, probably exaggerated.

The details of this story are not very well authenticated, and may be said to belong rather to the region of romance than of real history; but there is no doubt that these little ones met with a dreadful end through disasters by land and sea, and many were sold in the Turkish slave markets.

This event is one of the unaccountable things of history; yet it is not without a parallel even in our own times. After the siege of Paris in 1870, the antagonism of the people to each other as Communists and Republicans extended to the children, and a battle between them was agreed upon, and before their parents were aware of it several thousands of children came out as two opposing armies, armed with knives, daggers and sharp sticks to fight the battle which their parents were carrying on with more elaborate arms, and hundreds of the children were killed before the fray could be stopped.

How these children were brought to such a state of frenzy it is hard to tell, but it is certain that they were excited to it by fanatical and enthusiastic lads who urged them on, and the same thing appears to have occurred to bring on the Children's Crusade of the year 1212.

The parents of these children, for the most part, had taken a share in the unsuccessful fifth crusade, and had returned home, and the notion was propagated in some unaccountable way that a new crusade must be undertaken by the innocence of childhood in order to prevail against the infidels, and this unfortunate expedition was the result.

THE REUNION OF CHRISTENDOM.

The Rev. Dr. Langtry, who is one of the most prominent of the Church of England clergymen of Toronto, and who is generally regarded as being of very advanced High Church views, on Tuesday, January 21, addressed the General Ministerial Association of that city on the subject "Christian Unity."

In the report of his address as given in the Toronto papers we are told that he spoke of "the woful division of the Church, causing an enormous waste of men and money," and of the "rivalry of the sects with their bidding for the popular ear."

It is somewhat strange to read of an Anglican High Church divine giving us to understand that the sects compose the Church, and we can hardly suppose that Dr. Langtry meant this when he thus spoke, though his language certainly, at first sight, would appear to have this meaning, and it would seem that this was the meaning which was generally attached to his words. We are inclined to think, therefore, that he here deplores the divisions within the Church of England itself, and in the next place the divisions of Christians generally into sects.

The Church proper cannot be divided into sects; for by the exercise of the supreme authority which Christ vested in the true head of the universal Church, the essential unity of the fold of Christ is maintained, and sectaries are cast out. They refuse to "hear the Church" and so become no better than "the heathen and the publican."

We believe that Dr. Langtry himself would admit this, in theory, at least. We therefore understand that when he deplores that the dissensions among Christians are the cause why "the only things a teacher in the schools is not allowed to teach are the truths of the Christian religion."

The rev. doctor states that "the Bible stands upon the testimony of the Church;" and "if that testimony were hesitating and divided, it would in many cases be denied altogether." This is undeniably correct, for we could not know that the Bible is inspired if the Church of Christ had not plainly instructed us on this point. Neither would we know even the humanly historical truth and the authenticity of the Bible if it had not been attested by the uninterrupted tradition which comes to us from the apostolic age. But the Church which has preserved to us this tradition is not the Anglican Church, as the doctor seems to wish us to believe, nor any of the sects, all of which date back only to the sixteenth century at the furthest. The Catholic Church alone has preserved the Bible throughout the generations which have elapsed since it was written, and it is solely on her authority that its inspiration is accepted and believed by Christians. It is, therefore, a strange phenomenon that a learned divine like Dr. Langtry should propose a reunion of Christendom which leaves the Catholic Church out of the account—the Church which alone attests and establishes the foundation on which that reunion is proposed to be brought about. This is, surely, to attempt to make an omelet without eggs.

But Rev. Mr. Langtry proposes to base the union upon the Lambeth resolutions adopted by the Church of England Convocation some years ago. He is not very distinct in setting forth the conditions of these resolutions, probably because he might well foresee that they would not be acceptable to the multiform assembly he was addressing; but presuming that he stated accurately these conditions, he would not leave the Bible only as the basis of a reunion, but would in addition insist upon the return of the sects to "the Historic Episcopate," and to the Book of Common Prayer for a statement of doctrine and form of liturgy.

The Mail and Empire report, in fact, quotes the doctor as saying: "The desirability of Christian Unity is generally admitted. I favor a corporate union, that is the union in one organization, professing one faith, and governed by one set of laws. Some years ago they (evidently the Lambeth Convocation) had agreed upon three principles of reunion—the Holy Scriptures as the source and final court of appeal in all matters of doctrine; the administration of the Sacraments with unfeeling use of our Lord's words in instituting them; and thirdly the Nicene Creed, as a sufficient standard of doctrine. I think the preservation of the historic continuity of the Church could be adopted without the sacrifice of principle on the part of the denominations."

The World in its report states these conditions more clearly, as including the principle of Episcopacy, and the adoption of the Common Prayer Book, and explains the Rev. Dr. Langtry's position as plainly proposing that the sects should join the Church of England if they desire reunion. This, of course, the sects will not do; and why should they? Have they not based their "thorough godly Reformation" on the same principle of individual infallibility in interpreting Scripture as is claimed by the Church of England to be its justification in making a "godly Reformation" when separating itself from the Catholic Church which possessed at the time jurisdiction over the whole world, in deciding matters whether of faith or discipline?

The truth is there cannot be any reunion on the basis proposed by Rev. Mr. Langtry. The Scripture taken by itself never was and never can be the ultimate rule of Christian faith. The Church of England itself tests the faith and liturgical practices of its clergy by the Prayer Book. The Presbyterian General Assembly tries its recalcitrant clergy by testing whether their teaching accords with that of the Westminster Confession. The Methodist Conferences insist upon their followers clinging to the Book of Discipline, and even the Congregationalists and Baptists have their formularies of faith beyond which they will not suffer their clerical teachers to wander, though they profess to give entire freedom to their congregations to settle for themselves both what they are to be taught and what form of worship shall be used in their Churches.

The sects also know well enough what the boasted "historic Episcopate" of the Church of England amounts to. They know that its claims rest upon the validity of orders avowedly derived from the Catholic Bishops who occupied the English sees in the beginning of Queen Elizabeth's reign. The Catholic Church repudiates, and has always repudiated, the validity of the orders thus claimed; but even if it were conceded, the Presbyterians would declare at once that orders claimed to spring from "the synagoge of Satan," and the "great anti-Christ" cannot be of any avail in the reconstruction of the Church of Christ. For a similar reason neither Presbyterians nor Methodists nor Baptists will ever consent to adopt the Book of Common Prayer or the Nicene Creed as the standard of Christian teaching, for that, too, has been borrowed, mostly from the Catholic standards of faith and liturgy.

The Rev. Dr. Langtry's plan for the reunion of Christendom can never succeed. The only hope for such a reunion lies in a return to the unity of faith by submission to the authority of the one Church which Christ instituted

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