

The Catholic Record.

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

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, NOV. 26, 1904.

CHURCH AND STATE IN FRANCE.

Premier Combes has not lost sight of his announced intention to bring about the separation of Church and State in France. On Nov. 10th he brought forward a bill for this purpose, and apparently for the purpose of adding solemnity to the measure, he stated that he proposed it in the name of the President of the French Republic.

It has now been so long talked of that such a measure was to be passed, that it will not come with any great surprise that it is now to be placed before the Chamber of Deputies for consideration.

The assertion so frequently made of recent years that the present Archbishop of Canterbury is the successor of St. Augustine, Anselm, etc., and that the other Bishops of the Church of England succeed the Catholic Bishops of pre-reformation times, is simply post-posterous.

It is therefore essential that the liberty of the Church should be maintained under all circumstances, and the bill which is extended to her in some states must be regarded, not as a request to be complied with, but as a demand to be resisted.

It would seem that this is even the opinion of Pope Pius X., for he has been several times reported as having stated that the Church is actually prospering better where there is no union of Church and State, and no Concordats, as in the United States and Great Britain.

Whether or not this will be the case in France remains, but from present appearances it will soon be tested whether or not this is really the case. If the Combes regime last but a very short time longer, the Church and State

will undoubtedly be formally separated, and even at the present moment the Church is preparing for this condition of affairs, which, as we think, will be only temporary.

ST. AUGUSTINE'S SUCCESSORS.

Enquirer, of Ottawa, Ont., writes:

"In a sermon preached in St. Philip's Anglican Church, Toronto, a few days after the departure of the Archbishop of Canterbury, by the Rev. Canon Sweeney, on the Archbishop's message to Canadians, the Canon said, according to the report given in Toronto papers:

"Before taking up the consideration of the Archbishop's message to Canadians, it is well to pause and give some thought to the greatness of the man and his office. He is the ninety-second occupant of the chair of St. Augustine, and the successor of Anselm, Theodore, Cranmer, and a host of others whose names are among the greatest, highest, and most notable, not only in the history of Great Britain, but of the world.

"Again, toward the conclusion Dr. Sweeney said, 'I believe that the same divine power which had brought the great St. Augustine to the shores of England, had sent his successor to Canada to bring a noble message to the people of this country.'

"I have many times heard and read the statement made, for the most part by clergymen of the Church of England, that this Church is identical and continuous with the Church of England which existed before the Reformation, and that the Anglican Bishops and clergy are really the successors of the pre-reformation Bishops and clergy, and that even before Augustine came to England there was a Church of England established by some of the Apostles. Are these claims correct?"

Ans. It is true that there was a Church established in Britain long before the time of St. Augustine, namely, during the Pontificate of Pope Eleutherius, who died in A. D. 185. Tertullian, who wrote his treatise against the Jews about this time or a few years later, states that "the territories of the Britons, which the Romans have not reached, have been subjected to Christ."

Such irrefragable authorities as Venerable Bede, Gildas, the records of Glastonbury Abbey, and many others attest that Pope Eleutherius sent Fagatus and Damianus, two missionaries, to baptize Lucius, and as many of his subjects as desired to become Christians. This must have occurred about or in the year 183. There is no solid authority for the supposition that St. Paul or any of the twelve Apostles of Christ preached the faith in Britain, though there is good reason for the belief that there were individual Christians there before the reign of King Lucius.

King Lucius is named Leger-Maur in the ancient Celtic language. The missionaries above mentioned were called respectively Fagan and Davian or Dayvan, in the same tongue.

The assertion so frequently made of recent years that the present Archbishop of Canterbury is the successor of St. Augustine, Anselm, etc., and that the other Bishops of the Church of England succeed the Catholic Bishops of pre-reformation times, is simply post-posterous. A successor is one who follows another in the same office. But the office of the Archbishop of Canterbury in the modern Church of England is not the same as it was before that Church was established by Henry VIII. The Churches existing respectively before and after the establishment of the modern Church were entirely distinct and essentially different; and there was no connection between them of any kind, except that they occupy the same soil. The Headship of the Pope is a most essential feature of the Catholic Church, and the moment when Henry became head of the Church of his own making, it was an entirely different Church. The differences became more conspicuous when in the reign of Edward VI. and Queen Elizabeth the new Church had not only a new liturgy, but a new liturgy, new doctrines and totally different positions of devotion and modes of worship. In fact, there is no connecting link, whether historical or organic, between the two Churches. The title "Church of England" was given to the pre-reformation Church, but this designation was precisely well understood to mean that portion of the Universal Church which was in England, just as the Churches of France, Spain, Austria, etc., are still understood to be the portions of the same universal or Catholic Church which exist in the countries named. The difference between these Churches and the modern Church of England is so plain that it needs only to be pointed out to be appreciated.

It has been asserted by some Anglican divines that at least the ancient British Church had no connection with Rome, and recognized no authority in the Roman Pontiff.

This assertion is amply refuted by the early historians already named who show that the early Bishops who succeeded Fagatus and Damianus constantly recognized the authority of the

Roman See, from which all their jurisdiction was derived.

It is certain that at the Council of Arles, held in the year 314, three British Bishops assisted, and signed the decrees. Their names were Eborius of York, Restitutus of London, and Adelfus, who is described as being of Colonia Londinensium, by which name most probably Lincoln is indicated. This Council, held against the Donatists, being an assemblage of the Bishops of the whole Western Church, with Africa included, has always been regarded as next in authority and weight to a General Council, and it proves that the Church of Britain held the same faith with the Christian Church of the world; from which fact we must infer that, like the rest of the world, it recognized the authority of the Roman See. The report of this Council's proceedings was sent to Pope Sylvester with expressions of regret that he was not present in person, and a request that he should promulgate and enforce its decrees in all the Churches, as his jurisdiction was most ample. The Pope was, however, represented at the Council by two priests and two deacons.

The General Council of Nice was held eleven years after that of Arles. It was presided over by Osius, Bishop of Cordova, the legate of Pope Sylvester, and it was Osius who composed the creed at Nice. On the question of the observance of Easter, Constantine the Great made a powerful appeal to all the Bishops present to adopt the mode of celebrating that great feast as it was observed by nearly the whole Catholic world, and enumerated the Churches which were then agreed: "Rome, Italy, Africa, Egypt, the two Lybias, Spain, France (Gaul), the Isles of Britain, Achala, Asia, Pontus and Cilicia." Accordingly, this mode of observing Easter was adopted by the whole Church, and has been observed ever since, with the exception that owing to the defective knowledge of astronomy of the time, it necessarily followed that there would occur discrepancies from time to time, unless year after the date were previously announced from some central source of information. Discrepancies might also occur from a misunderstanding of the rule.

We mention this matter specifically because this is exactly what occurred in the case of Britain. It will be observed that at the time of the Council of Nice, the British Isles were mentioned by Constantine as agreeing with Rome in the observance of the feast. But St. Augustine came to Britain, which we may now call England. As the Angles were dominant in the country, the British Bishops observed Easter in a manner different from Rome and the Roman missionary Augustine.

During this interim, the Romans had abandoned Britain, the Picts and Scots had invaded the country, and finally the Angles and Saxons had become masters driving the Britons into Wales and the neighboring Western coasts of the island.

When St. Augustine landed for the purpose of preaching the Gospel to the Saxons invaders, his mission was distasteful to the British Bishops, who, like the rest of their countrymen, regarded the Saxons as their irreconcilable enemies.

Being constantly harassed by the Saxons, the Britons had no intercourse with Rome, and though they still retained the ancient faith, it is not surprising that they had fallen into an error regarding the day of celebrating Easter. This error was not nearly so far from the method adopted at Nice as the error of which many of the Oriental adherents before that Council were held. Nevertheless, it afforded a pretext for the opposition of the British Bishops to the mission of St. Augustine.

That opposition, therefore, did not arise from any difference of faith, but from an accident in a matter of ecclesiastical discipline only. It consisted in this: that instead of keeping Easter on the Sunday following the day of the Vernal Equinox, as the Council of Nice had ordered, the Britons kept it on the day of the Equinox if it happened to be Sunday. Otherwise it was kept by the Sunday following, according to the Roman mode. Also, the Romans observed the cycle of eighty-four years which was in use among the Jews for the determination of the day. This cycle was not used by the Britons. It will thus be seen that the presence that the ancient Britons held a different faith from the Romans is either a delusion or a deception.

In the year 770, this and some other slight differences were settled, and the whole Church in England was completely amalgamated.

It is conceded by every historian of note that the faith established by St. Augustine in England was the faith of Rome, and that it was a Pope, St. Gregory the Great, who sent him on that mission.

To show that St. Augustine and his successors were in all things obedient

to the Pope, we will here quote a single episode in the life of one of those who are specially mentioned by Canon Sweeney as the most illustrious Archbishops of Canterbury.

St. Anselm's pupil and historian, Eadmer states (A. D. 1098) that the Pope, Urban II., desired the Saint's presence in Rome owing to his difficulties with the King, William Rufus. The historian continues: "Anselm, always ready to obey the orders of the Apostolic See, even at the peril of his life, did not hesitate an instant, and we (Anselm and Eadmer) departed immediately."

Anselm declared on his arrival how he had resisted the King's command never to appeal to the Apostolic See, but he declared his obedience to the Holy Father in all things as his "venerated Father whom the Catholic world has recognized as worthy of all love, while confiding to him the government of Christ's Church."

The Archbishopric of Canterbury is no longer the See of St. Augustine's and St. Anselm's successor, as circumstances made it advisable for the Holy Father, Pope Pius IX., to suppress that See, but these great Archbishops have in substance a successor to-day in the present Catholic Primate of England, the Archbishop of Westminster.

THE POPE AND THE PRESIDENT.

On Nov. 14th Mgr. Chappelle, Archbishop of New Orleans, and Apostolic Delegate to Porto Rico, presented to President Roosevelt a verbal message of good will from Pope Pius X. His Excellency the Papal Delegate has been on a two months' visit to Europe, and especially to Rome, on business connected with his duties in the new Spanish-American possessions of the United States, and has had several interviews with the Holy Father during the interim, and the Pope expressed himself as greatly gratified with the liberal attitude of the President in regard to the Catholic Church during the whole of his occupancy of the Presidential office.

The President cordially reciprocated the kind feelings of the Holy Father, and expressed the highest admiration of the nobility of the Pope's character, and of the good will which the Holy Father has constantly shown toward the United States during his occupancy of the Supreme Pontificate.

The Holy Father's message was given, of course, several weeks ago, and before the election of President Roosevelt to a second term, so that it is not to be regarded as having been given in consequence of the President's re-election; but it is a spontaneous acknowledgment of the admirable manner in which President Roosevelt has borne himself during all the negotiations which have taken place during his term of office, in reference to the position of the Church in the Philippine Islands, as well as in Cuba and Porto Rico.

The re-election of the President to his high office by the most decisive majority ever given to a President of the United States, after a sharp contest, is an assurance that the liberal policy of President Roosevelt towards the new Catholic possessions of the country is highly satisfactory to the people of the United States, and that a similar policy will be strictly followed by future Presidents.

THE STRUGGLE IN FRANCE.

Despatches from France show that Premier M. Combes, after all his fierce attacks upon the Catholic Church, and its august Head, Pope Pius X., is himself encompassed with troubles from which he will with difficulty extricate himself, should he succeed in doing so at all.

With the present Chamber he has been able to accomplish his designs against the Catholic Church, so far as they have been brought forward openly; but he has apparently foundered upon the rock of his management of military matters, and now the resignation of General Andre, the War Minister, is definitely announced, and the appointment of M. Henri Maurice Barthelemy to take General Andre's place.

M. Barthelemy is the Deputy from the Versailles Division of the Seine-St. Oise, but he is not even a soldier, and his appointment to the headship of the War Department has created much astonishment.

The resignation of General Andre is regarded by the Opposition to the Government as a great victory which it would seem must be followed soon by the resignation of Premier Combes himself, and the weakness of the successor of General Andre is an acknowledgment that there is not to be found on the Government side of the House of Deputies a suitable head for the War Department. Such a circumstance betokens the inherent weakness of the Government in its most important departments.

General Andre has shown his bitter resentment at being forced to surrender his portfolio, and while resigning it, he has asserted in his letter of resigna-

tion that the attacks made upon the management of the War Office were but covert devices of enemies of the Government to undermine the Republic.

It has been the habit of M. Combes to represent every attack made upon himself as a concealed attack upon the Republic, and we are not surprised that M. Andre should follow the same tactics.

The announcement of M. Andre's resignation of office was received with wild disorder in the Chamber of Deputies, the opposition manifesting their decided pleasure at the change, while the supporters of the Combes ministry were in a great excitement of anger.

It is further reported that Messrs. Pelletan, Rouviere, and Marnejoles, are also about to resign their respective portfolios of Marine, Finance, and Public Works, but it is not yet certain that this will be the case. It is sure, however, that the present Ministry is shaken to its foundation, and there is good reason to believe that it will not survive more than a few days. The present trouble will probably delay indefinitely the intended measure which has already been brought into the Chamber to bring about the separation of Church and State.

It has been well known that the measure for this purpose has created the most intense excitement, and it is a very general opinion that M. Combes has made his position insecure by having yielded so far to the pressure brought to bear upon him by the extreme Socialists, to bid defiance to the Catholic sentiment of the country.

No more humiliating acknowledgment could be made by the present rulers of France, than that they cannot produce a soldier from the ranks of their supporters who is capable of managing the War Department.

The French Government seems never to have been so weak and incompetent as it is at the present moment under extreme Radical rule.

PRESIDENT THEODORE ROOSEVELT.

It is admitted by all, except the extreme Democrats, that never has there been a President of the United States since the days of Washington himself, who appealed more strongly to the people of the Republic for sterling honesty of character, and sentiments of justice for all creeds and races, than Theodore Roosevelt, and it is attributed to this undeniable fact that he has rolled up such a majority at the recent election for the highest office in the gift of the people.

The demonstration in his favor is a tribute to his well known patriotism and courage, as well as to the faith of the American people in his justice and statesmanship.

An attempt was made at the very last moment to belittle the President's administration by asserting that blackmail had been levied upon officials and men who are supposed to be in business which will profit by President Roosevelt's triumph; but when it came to the point, his opponent, Judge Parker, who made this accusation, was totally unable to produce a single instance where such an attempt had been made.

It was said, and was universally believed, that Judge Parker's reputation for uprightness was quite equal to that of the President. Never supposed that it was any better, and every one was ready to assert that for honesty of purpose, it was absolutely certain that whoever would win, the United States would have for its President a man of unimpeachable integrity. The unproved accusation brought by Judge Parker against his antagonist is the one act which will leave its stain upon Judge Parker's good name, unless it can be shown that he had solid grounds for his statement, which is not likely to be the case.

In the settlement of the relations of the Church to the people of the Philippine Islands, the strict justice of President Roosevelt has been particularly marked. In the beginning, indeed, he seemed to be affected with the notion which was so vigorously inculcated by the majority of the preachers of the United States, that the Poles were hated by the natives of the island for their tyranny, intolerance, and ill gotten wealth, but he was duly open to conviction when the truth was made known to him, and though he resolved that the Poles' lands should be sold as a matter of public policy, he determined at the same time that a fair price should be paid for them and justice observed in the distribution of the funds, and this was done.

It was a difficult problem to settle; but it was settled satisfactorily to all concerned. Governor Taft was directed in May 1902, to visit Rome and confer with the Pope on the question of the purchase of the lands, and the Pope willingly agreed to a fair adjustment of the claims of the friars, and of the local Church, and a satisfactory solution was arrived at, and the friars themselves were dealt with honorably and honestly,

no attention being paid to the false accusations which many Protestant ministers were making against the Catholic religious orders, simply because they were members of communities whose purpose is the propagation of the Catholic religion.

The President's honest and honorable course toward the Church in the Philippines had much to do with the universal approbation rendered him by the Catholic press throughout the contest just ended. Hitherto a considerable majority of the Catholics of the United States have been Democrats, and voted the Democratic ticket; but this does not appear to have been the case at the recent elections, for we believe that the President's conduct of the Philippine negotiations gained for him a general support from the Catholic body. The fact also that he is known to have been bold and unhesitating in opposition to the dark-lantern methods of the P. P. A. have aided in bringing about this result, and the recent appointment of a Catholic, Mr. Wynne, as Postmaster General, showing that hereafter Catholics are not to be excluded on account of their religion from the higher positions in the gift of the executive, tended to the same end.

For the first time within our memory the Catholic press of the United States was almost a unit in favor of the election of a Republican President, and Theodore Roosevelt has gained this office with the good will of all, whatever may be their race or creed.

MODERN DIPLOMACY.

On Monday, Nov. 14, was the birthday of the Dowager Regent Empress of China, who was in truth the chief culprit in the Boxer's attempt to murder all foreigners in that country, and who deserved, more than those who were made the scapegoats and were actually punished for that crime, to be put to death. Nevertheless, the United States, Belgium, German, and Russian ministers presented themselves, were received in audience by the Empress, and congratulated her on the recurrence of her birthday. The rulers of the countries named sent her congratulatory letters, which were read by a secretary, and suitable replies were given by her Imperial Majesty. It is stated that similar letters were presented later by other ministers.

It is scarcely to be supposed that there was any sincerity in this interchange of compliments, and certainly less than a century ago no such interchange would have taken place. The nineteenth century has, at least, brought about one additional evidence of advancement in general civilization and national progress, which is ill-disguised hypocrisy under the name of diplomacy. No one will imagine for a moment that the expressions of goodwill and the wishes for long and prosperous lives, which were interchanged, were heartfelt.

The Empress is to send her picture to all the Sovereigns, Presidents included, who have sent her their congratulations. They will, of course, prize these pictures very highly.

One of the most remarkable men in the House of Commons is the Hon. John Costigan, who has lately been elected for the constituency of Victoria-Middlewich, N. B. His majority was 1188. He has been representative of that constituency for the long space of forty-three years. We doubt if there is in the public life of the country another member who has been favored with the same honor for a like period. It may also with truth be claimed that amongst the members of the House there are few who can equal so many warm friends and admirers in every part of the country. He is a sterling, worthy man, and a true friend. May he be given many more years in the public life of Canada!

The Court of Appeal has confirmed the judgment of Mr. Justice Macdonald, which deprives members of the religious orders of the right to teach Separate schools in Ontario unless they hold certificates of qualification under the regulations of the Education Department.

We are pleased to be able to note that Dr. McCabe, an esteemed physician of Stratford, has recently been appointed examiner on the Ontario Medical Council on obstetrics. That the doctor will fill the position with credit we have not the least doubt, because he stands very high in the medical profession.

The Peterborough Daily Examiner of November 14 makes the following very complimentary and well-deserved reference to the new Bishop of Sault Ste. Marie:

"The Examiner would join his hosts of friends and admirers in Peterborough in congratulations to himself, his family, this community and the Church upon the fact that a man and a priest, so abundantly worthy, from a human point of view, has been selected as first Bishop of the diocese of Sault Ste. Marie."