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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. litor of The Catholic Record

she Editor of THE CATHOLIC London, Ont.: Ar Sir: For some time past I have read restimable paper, THE CATHOLIC RECORD, congratulate you upon the manner in

Dear Sir: For some time provided RECORD, some congratulate you upon the manner in which it is published.

Its matter and form are both good: and a struly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain,

Yours faithfully in Jesus Christ,

+ D. FALCONIO, Arch, of Larissa,

Apost. Deleg.

LONDON, SATURDAY, Nov. 7, 1903.

THE GLORIES OF THE CHURCH.

In celebrating at the beginning of this month the feast of All Saints the Church wishes us to forget all things earthly and to show our veneration not only for the Saints with whose names we are familiar, but for those also unknown to us who kept the faith and merited thereby the reward of the vision of God. She celebrated in that day the triumph of all those holy men and women who had the same human nature as ourselves, who were assailed by the same temptations and confronted by the same difficulties and who are now enjoying the happiness that the eye hath not seen, nor hath it entered into the heart of man to conceive. Hence she asked us to transport ourselves in spirit to the abode of the Blessed and to see the glorious band that sought first God's Kingdom and His Justice-to behold the Apostles who gave their lives for the Church, the confessors who preached the doctrines of the Master, the martyrs who died with a smile on their lips rather than renounce their God, the virgins who kept mind and body from defilement. These are the glories of the Church, and as the world honors the men who have made its history, so the Church also venerates those who have been associated with her origin and triumph and exhorts us to admire and to imitate them. They understood the important truth that one thing is necessary - the salvation of the soul. This is the lesson the Church wishes to teach us, and to impress it the more vividly upon our minds she would have us look beyond to another world whose inhabitants cry out: "Have pity upon me, at least you, my friends, for the hand of the Lord

THE CHURCH SUFFERING.

This thought will strengthen us in the service of God and it will move us to heed the cry wrung from the anguished lips of the sufferers in Purgatory. Yes, the hand of the Lord has touched them sorely. They have died free from deadly sin, but because of some imperfection, or of temporal punishment due to sin, that has been repented of, they are suffering so keen a torture that some theologians declare that it differs from that of hell only in this, that it is not eternal.

You may ask: How do we know there is a place called Purgatory? Well, the Catechism answers that the eye of faith can see it as plainly as the eye of the body beholds the city in which we live. We profess that there is a Purgatory and the souls there detained are helped by the suffrages of the faithful, but chiefly by the Acceptable Sacrifice of the altar. These two points contain the whole of the defined doctrine of the Church upon this subject. And the Council of Florence tells us that the more difficult and subtle questions which tend not to edification—those things which tend to tion, or which savor of filthy lucrestumbling-blocks of the faithful.

This dogma of Purgatory, which is in hell, for mortal sin alone is punished by

therefore, be some middle state, where sin is expiated and punishment undergone for the debt which may remain after sin has been forgiven.

This truth appears so convincingly to human reason that it is passing strange that many reject it as a mere myth and superstitious fable. If it is true, as St. John says, that nothing unclean shall enter into the presence of God, who may dare to expect to appear before Him robed in the vesture of perfect innocence? If it is true that he just man falls seven times a day, who may cherish the hope that death will find him with a soul free from the slightest fault?

A REASONABLE DOCTRINE.

And yet shall we say that the soul hose beauty is tarnished by a venial transgression only, or which has gone orth with the debt to sin unpaid, must be awarded the same fate as the soul which appears laden with every species of crime before its God? Is there to oe no diversity of punishment? Must the father who did his duty and trod during the years the pathway of honor and rectitude receive the same sentence as the father who proved recreant to his marriage vow and violated every law that God has enacted for the sanctity and preservation of the family? Must the woman who was prudent and pure be consigned to the same place as the woman who lived only to sin and to tempt others? And the young man whose mind was the custodian of noble and elevating thoughts, and who kept his manhood from aught that could debase or degrade it, must be share the same abode as he who gave free rein to his passions and revelled in every species of sinful pleasure?

Shall we say that these two classes of persons are to stand on equal footing before the Judgment Seat? No - emphatically No. God will render to every man according to his works. And still the soul that bears the slightest stain cannot enter into heaven. Must it, therefore, be condemned to hell? Human reason revolts against such a conclusion, and the Church tells us that for such there is a place of temporary punishment.

ARE WE FAITHFUL?

There they await the moment when the Eternal Gates should be lifted up for them. The night in which no man can work has come upon them. We can by our prayers and good works and the Adorable Sacrifice bring them nearer the day. They, members of the Church, throv themselves upon the charity of their brethren. We can speak to them while Purgatory retouches the image of Christ that has been disfigured by sin. And many of our readers, doubtless, have promised to never forget their departed. But have we kept that promise? Or have the distractions of the world closed our ears to the ery that comes from beyond the grave? During this month it is well to consider if we have been faithful to our dead.

"I now wish, brethren," says St. Ephraim in his Testament, "to forewarn and exhort you that after my departure you make a commemoration of me, ac cording to custom, in your prayers. Do not, I beseech you, bury me with perfumes. Give them not to me, but to God; but me, that was conceived in sorrows, bury with lamentations, and instead of a sweet odor and perfumes, assist me, I entreat you, with your prayers, always remembering me in

THE CHURCH CATHOLIC.

The Pan-American Conference of Bishops of the Protestant Episcopal Church of the United States and the Anglican Church of Canada and the West Indies met last week in Washington, D. C., and we are informed by telegraphic despatches that the attitude which the Anglican Churches should hold in regard to the Catholic Church was discussed at some length.

A committee was appointed to consider a set of resolutions which were proposed defining the policy to be pursued by Anglicans in America toward the Catholic Church, or, as the Conference expressed it. "toward the Church subject to the Roman obedience."

One Bishop, we are told, declared that "a large body of Roman Catholics | it is coupled with the mistaken notion in America are not in sympathy with a certain kind of curiosity or supersti- the Italianizing of the Roman Church forth, that the pre-reformation Church in this country," If by this the Bishop should be prohibited as scandals and referred to (who is not named) meant to indicate than any large and respectable section of Catholics desire to create a assert that it was always so, excepting harmony with the rest of Christian schism by leaving the Catholic Church at times when the Roman See succeeded teaching, appeals most strongly to in order to form a schismatical body in usurping some authority over the who have been divorced by the courts, A person cannot, under the guise of human reason. St. John tells us that similiar to the Church of England nothing unclean shall enter into under the name of a National or Ameriheaven. From this it follows that a can Catholic Church, he is very much human being stained with the slightest mistaken. There is no such movement converted by missionaries sent from Churches will have any practical effect defilement is prevented thereby from in the Catholic Church of America. It enjoying the Beatific Vision. He can- is well understood by all Catholics that by Pope Celestine and Fulgentius and cate so strongly. not on account of it be condemned to there must be one Church for the whole world, and therefore one head of the

without whom there can be no Church of Christ, but schismatical bodies which do not derive life from the true vine Who is Jesus Christ Himself.

It is no justification of that Bishop's words that a few discontented Poles have formed a schism by raising a National cry for a Polish Church sub- part in acknowledging the primacy of lect to a Polish Bishop. This is authority for which there is no place in the true Church of Christ. The indeed, a difference between St. Anglican Church must be badly off for allies if it looks to such a quarter for quasi alliances. No nominal merging of schismatical bodies into one can make up for the lack of the central authority of the Church of Christ.

The description of the Catholic Church as an "Italianized communion" is a poor excuse for the absence of authority in the Anglican Church. The head of the Church must reside somewhere, and we have no proof that Christ located him in either London, Canterbury, Washington, Berlin, or St. Petersburg. We know that St. Peter fixed his See in Rome, and the fact that the Pope is his successor makes him the one Head of the Church wherever may be his residence for the time being. If Christ had made Matthew Parker, the first Protestant Archhishon of Canterbury Head of the Church, we should naturally look to his successor as the lawful head of the Church at the present time. But he did not do so, nor did He make Washington the Central See from which His Church is to be ruled. We may be excused, therefore, from regarding any of the pseudo-Bishops of these modern sees as the head of the Christian Church by divine appointment.

There can be but one head of the Universal Church, and that head can be no other than Pius X., who is undeniably St. Peter's successor. The Catholic or Universal Church of Christ can be subject to no other. It is absurd to raise a hue and cry against his primacy on any plea of nationality, for Christ established a Universal and not a national Church. His Church was to be the Church of all nations.

To all this we may add some lucid reflections given by the Protestant Episcopal Churchman on this very sub- Peter's successor. ject. We quote from a September issue of that journal some passages in reference to the Primacy of the See of Rome and the causes which led to the fixing of the See of Rome as the primatial See of the Church of Christ. The Churchman said

"The world itself was Roman."

This refers, of course, to the time when Christ instituted the Church, and for many centuries after during which the Roman power extended to the far East and West over almost the whole known world, or at least over that part of it where there was any pretence of civilization.

The Churchman continues:

"Rome had as much to give the Church in the way of organization and practical efficiency as Greece had to give of philosophic self-interpretation ression. A first step toward a c impartiality is to divest ourand expression. selves of all which has become attached to the name Roman that is pure ignorance and prejudics."

The unnamed Bishop who speaks of the Italianizing of the Church may well ponder on these words, and consider whether his language is not founded upon these sources of misunderstanding, "pure ignorance and prejudice."

The article goes on to say:

"That at least so long as the world was Roman, the Church also was Roman, is to be set down as one of the most fortunate circumstances in the history of Christianity. That the Church of England soon enough in her history ceased to be Irish, or Scotch, or British, and became more Catholic by communion with Rome, was a fortunate event in her history. Among the great achievements and triumphs of the Church of Christ were those due to the fact of her being Roman. We must remember that it was never the Church as Roman, nor even the Papacy, as such, against which the Church of England protested. If we are to maintain a Catholic case against Rome we must narrow down our contention to matters of pure principle, without one vestige left in it of mere prejudice or passion."

This is something more honest than we have been accustomed to from Anglican journals in general. It is an admission that the Church of England was really Roman for centuries-though which Anglican divines frequently se in England was formerly non-Roman. or was independent of the Pope. Some of these divines even go so far as to

Church in England. that both Ireland and England were Rome. St. Patrick was sent to Ireland Damien, were sent by Pope Eleutherius in 183: and afterwards, when the Britons

the island, the Saxons were also brought to Christ by St. Augustine, who was sent by a Pope-Gregory the Great.

At the Councils of Arles and Sardica, held in the beginning of the fourth century, British Bishops took the Holy See, so that the non-Roman merely the cry of discontent with true | character of the early Church of England is a mere myth. There was, Augustine and the British Bis hops, arising from the fact that the Britons would not co-operate in bringing the faith to the Saxons, who were their enemies. But this difference was political and not having regard to faith, the only question on which the dispute between them had any religious aspect being concerning the date when Easter should be kept. The Britons, owing to continuous warfare with the Saxons, had fallen into an error on this point, which could not be rectified owing to their forced isolation from Rome for a long time. But it was not long before the British Church coalesced with that of the Saxons and the gospel may say in regard to the informed one Church with it, subject, like dissolubility of marriage, in order to the Christian Church everywhere, to follow the way their own fancies and

the authority of the Pope. It is clear from all this that the universal Church from the beginning acknowledged the Pope's authority, another they will have no objection to and there is no foundation for any opinion that the universal Church ever made any pretence to withdraw from the Pope that universal authority which was originally admitted to be vested in him. In fact Catholies deny that individual Churches, or even the whole Church, would have authority to make any such change in the Church's constitution. The Supremacy was given by Christ to St. Peter and with St. Peter's successor it must remain.

From the beginning Christ intended that His Church should be one, and He always refers to it as one flock, and one judicial body, and the Apostles do the same. It never could have remained one Church without the Primacy of the See of Peter, and this consideration alone is sufficient to vindicate the necessity of the supreme authority of St.

DIVORCE AND THE PROTESTANT SYNODS AND COUNCILS.

At the meeting of the General Council of the Lutheran Church held recently at Norristown, Pa., the question of divorce was carefully considered, with the result that resolutions were passed declaring the dissolution of the marriage contract which is so prevalent throughout the country with the sanction of the decrees of the law courts, is 'a crime against God which cannot be mitigated or apologized for by any defects, or any lowering of the standards prescribed in God's word on the part of the community around them, or those who may be regarded as leaders of public opinion.'

The resolutions add that " License issued by the State cannot be a guide to the conscience of either pastor or applicants. Every movement to promote a general uniformity in legislation by State governments is worthy of without lawful excuse to perform a Balzac, who died in 1858, a Catholic?" of sound morality, so that ultimately nish food, clothing, shelter, or medical his infancy was educated as a Catholic; the prescriptions concerning marriage attendance to a minor under his charge but, like many other French novelists, and divorce may be the same in all the | . . or neglects, refuses, or omits | he practically laid aside his religious States and territories of the United States.

There have been similar pronouncements by ministers individually and collectively, including the Presbyteran General Assembly, which has de- or condemned in default to five hundering to the morbid passions of his clared that divorces should not be allowed in any case outside that which Division of the Supreme Court reversed written in his poverty merely to be is laid down in Scripture as the sole case in which the marriage tie may be dissolved.

The question has also been debated in the Pan-American Council of Anglicans which met recently at Washington, and the general opinion which prevailed among the Bishops there assembled was that divorces should not be allowed. This Council, however, has, admittedly, no legislative author- that the prosecution should prove that, ity, composed as it was of the Protestant Episcopal Church of the United attendance would have saved the child's States, and the Anglican Churches of life. It was also contended that the Canada and the West Indies, which are all independent organizations having no control over each other, even when thus assembled in a kind of general Council.

We cannot but approve of any movement which may tend to lessen the gigantic evil of divorce, which in the United States is spreading like an in- lives and health of its chilfectious disease over the whole Protestant community, but as clergymen of all its laws. Full and free enjoyment to wear the stole. The manner in which they wear it indicates the order to which they belong. The deacon, who has been also these denominations are always to be of religious profession is guaranteed, yet no power to consecrate or absolve found who are ready to marry persons but acts which are not worship are not.

A person cannot, under the guice of crosses the extremities under the right it does not appear very probable that In reply to this we may point out any decrees sent forth by the synods, conferences, or councils of these in stopping the evil which they depre-

Anything else than what is happen-

we reflect that both Lutheranism and Anglicanism have been committed from their beginnings to the practices of polygamy and divorce respectively. Luther, Melancthon, Beza, and the other leaders of Protestantism in Germany sanctioned over their signatures the second marriage of Philip Langrave of Hesse while his first wife was living, and actually permitted him to have two wives at once, with the proviso that the fact should be kept secret. The object in view in granting such a permission was to obtain Philip's adhesion to their cause in the German diet, and this purpose was attained. Anglicanism also was founded on the fact that Henry VIII. desired a divorce from his wife Catherine of Arragon that he might marry Ann Boleyn. This he could not do while he remained a Catholic, and so he founded the Church of England, which was always thereafter ready to accommodate him in anything he wished for. It is not much to be wondered at, therefore, that in practice the clergy of these Churches should be ready for a fee to ignore what personal interests dictate to them. In fact these clergymen in one parish will stand on the gospel principle, while in marry divorced persons. And in other Churches every one will follow the dictates of his own fancy, or, as he will call it, his conscience, because it is the characteristic of Protestantism to do this. In the Catholic Church there is uniformity of action. No priest anywhere will marry divorced persons under any pretext, for the Catholic Church has the same teaching and practice everywhere and at all times where the law of God is concerned.

A LEGAL DECISION ON FAITH-CURE.

A recent decision of the New York Court of Appeals will be a severe blow to the practice of Eddyism, Dowieism and similar fads of the so-called Faith-Curists in that State. By the decision of the Court, the guilt of J. Luther Pierson, who was fined three years ago for criminal neglect in not furnishing medical attendance for his infant daughter of sixteen months old when she was seriously ill of pneumonia, has been established.

Pierson is a Dowieite, and in accord ance with the Dowieite practice, would not employ physicians or medicines for his child.

It is regarded as a remarkable coincidence that this decision was pronounced on the day before Dowie and his followers began their New York crusade for the conversion of that city. The District Attorney of Westchester County, Mr. J. Addison Brown, states that it is the first time in the history of the United States that the law defining the duty of parents to furnish medical attendance to their children has been made certain by a decision of the higher courts.

The conviction is based upon provisions of the State penal code which enact that "a person who wilfully omits duty by law imposed upon him to furto comply with any provisions of this convictions in his writings to gain favor section . . is guilty of a misde-meanor." as an author with those who delight in prurient reading. Most of his works

Pierson was convicted by a jury in are not fit to be read in decent society, the local court in 1901, and fined \$500, or by decent people, owing to his pandred days in jail; but the Apellate readers. Many of his books were the decision. The original verdict is sold, and to this end he labored strennow confirmed by the State Court of Appeals.

The defence was that the law does not order the use of medicine, that travagance was one of the causes which doctors have lost the confidence of many people, that they disagree among themselves in regard to the manner in by the authority of the Pope. which diseases should be treated, and in this particular instance, medical parents of the child are guaranteed religious liberty by the Constitution, whereas they believed conscientiously and although I approach unworthily and although I approach that the services of a physician would be useless, or even hurtful.

said: "The peace and safety of the State involves the protection of the religious belief, practice polygamy, and still be protected from our statutes constituting the crime of bigamy. He cannot, under the helief or profession of lets the two sides hang down. not, under the belief or profession of belief that he should be relieved from the care of children, be excused from the care of children to care of children punishment for slaying those who have ing at present in regard to divorced been born to him. Children, when born heaven and on earth.— Catholic Columan eternity of misery. There must, Church, the successor of St. Peter, were driven into the western part of couples can scarcely be expected when into the world, are utterly helpless, hav- bian.

ing neither the power to care for, protect, nor maintain themselves. They are exposed to all the ills to which flesh is heir, and require careful nursing, and at times, when danger is present, the help of an experienced physician."

The various religious opinions held by people are stated in regard to the best manner in which diseases are to be treated so far as the Providence of God is concerned, and the decision continues:

"But sitting as a court of law, for the purpose of construing and determining the meaning of statutes, we have nothing to do with these variances in religis beliefs, and have no power to de termine which is correct. merely declare the law as given us by Legislature. We have considered the legal proposition raised by the record, and have found no error on the part of the trial court that calls for a reversal.

There is a remarkable unanimity of opinion of the press in approval of the finding of the Court, and the following from the New York Commercial Advertiser may be taken as a fair sample of what is said of the matter :

"Judge Haight, who wrote the opinion handed down by the Court of Appeals, goes directly to the heart of the whole matter, which is the exact interpretation of a specific statute. He does not allow himself to be lured into any discussion of the value of faith cure or absent treatment, or the clash between different schools of formal medicine.

Another paper, the Philadelphia Ledger, says:

"The statute is a wise, provident, and humane enactment, and it should be incorporated into the criminal codes of the States."

There is nothing in all this to condemn the prayer of faith for the sick ; but the neglect to make use of the ordinary care of the infirm is condemned, and justly so. We have even the declaration of Christ that they who are ill have need of a physician. We are also told that God Himself hath declared that He hath given "fruits for food, and the leaves thereof for medicine."

It is a mockery of religion when Eddyites (Christian Scientists) and Dowieites proclaim that they are the sole teachers of Christian truth while they deny these plain words of Holy Scripture.

If the law as defined by Judge Haight errs at all, it is on the side of too much leniency toward fanaticism, whereas it does not authorize the agents of the law to enter homes of faith-curers to save the lives of the little ones by obliging fanatical parents to furnish adequate medical attendance for their children: but it is well that it will insure the punishment at least that Mr. J. Luther Pierson has brought upon himself. It is like the punishment inflicted upon the ordinary murderer. No law can entirely prevent murders from being committed, but when they are perpetrated, it is well there should be a punishment inflicted as a terror to other evil-doers, to deter them from the commission of the same crime.

HONORE DE BALZAC.

W. G., of Ridgetown, Ont., enquires: "Was the French writer Honore de He was nominally a Catholic, and from uously, though with poor success, for he did not acquire wealth until in 1848 he married a rich Polish lady. His exmedicine is not an exact science, that stood in the way of his financial success. All Balzac's works are on the Index or list of prohibited books issued

The Priestly Stole.

The stole is the consecrated emblem of sacerdotal power. As he places it around his neck the priest repeats this "Return unto me, O Lord, the stole of immortality which I lost through that the services of a physician would be useless, or even hurtful.

The Court in rendering its decision said: "The peace and safety of the worn by him whenever he exercises solemn jurisdiction. Only those who are admitted to major orders are allowed to wear the stole. The manner in which the priesthood Christ, our high priest who said of Himself: "All power is given to Me in

NOVEMBI SOME PRACTIC ACULOU

In his sermon at the Cathedral some statements interest in Cat ferred to to "vis referred to the The Bishop's follows:
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you will not beli "This ruler's perfect. He had and wonders p healing the sick blind, cleansing even the dead to that Christ pos storing to healt at the point of have invited Hi the strong and turion spoken Mathew. He be sonal presence power was nee turion exclaim worthy that T roof; say but shall be healed. buke while de son was at that "Unless you s

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