

The Catholic Record.

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Editors: REV. GEORGE H. NORTHROP, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, December 3, 1898.

SUBSCRIBE NOW.

The CATHOLIC RECORD will be given to new subscribers free to 1st January. They will also be supplied with the RECORD of the 19th inst., which contains the beginning of a very interesting story, "Solitary Island."

PULLING DOWN THE CHURCH.

Whilst the papers are full of the sayings and doings of the late Prince Bismarck, the reproduction of an incident of some thirty years ago may not be out of place. It was while the great German was at the height of his power, and also in the midst of his persecution of Catholics, that one morning there appeared a cartoon upon one of the dead walls of the city of Berlin.

FOOD FOR THOUGHT.

A sad example of the results which are to be expected from the lack of moral training in the schools of the day is reported from Pittsburgh, Pa. Miss Nora Bitner, a highly respected young lady of the neighboring city of Allegheny, passing through Ohio street of Pittsburgh, came up with a group of young girls at play, whereupon she made some harmless jocular remark concerning the party, which they took offensively.

SHAMEFUL.

There was on Thanksgiving day in Hoboken, N. J., one of those degrading exhibitions which have recently become so common, showing the low estimate now put in the United States upon the sacred rite of marriage. An oak bedroom set of five pieces and a dozen yards of carpet were offered to any couple who would consent to be married in the show window of a Hoboken store, and a couple named Felix Kustenen and Rosa Tukkanen accepted the offer.

no longer be said that it is recognized that God unites the couples who are joined in marriage, so man takes easily on himself the right of sundering them, though this is directly against the law of God.

A CASE OF BIGOTRY.

As the wave of anti-Catholic fanaticism has almost subsided in Ontario, it is lamentable to see one of the leading dailies of Toronto, the Mail and Empire, still fanning the small spark which creates bad blood between neighbor and neighbor. Its Saturday editions are notorious in this regard. Two weeks ago the editor made reference to a controversy which had been carried on in London, England, between Mgr. Vaughan and Dr. Welldon, the subject being "The Relation Between Religion and National Success."

WHITE AND BLACK.

Race troubles of a serious nature have once more broken out in Alabama, and a race war is threatened. As usual in such cases, both whites and negroes are to blame in the matter, but the present trouble originated with some white soldiers who beat so severely a negro soldier that his life is in danger. In consequence of this outrage, a crowd of negro soldiers attacked indiscriminately all the white soldiers and civilians whom they chanced to find, shooting at them, and wounding a number. The white soldiers who were in the city gathered round the headquarters of the provost-guard, begging for guns and ammunition to take revenge on their adversaries, and cried when their request was not granted. The cause which underlies most of these race troubles is that the white population of the Southern States are in dread that the negroes may become the ruling race there—a state of things which they are determined to resist.

BIBLE AND CATECHISM.

The Rev. John Laing (Presbyterian) in an article in the Toronto Westminister, a Presbyterian organ, says that twenty-five years ago other denominations disapproved of the use of the Shorter Catechism by Presbyterians on the plea that doctrinal teaching is a mistake, and that the Bible is the only proper text-book for children and youth; that the Catechism is merely man's book, and that practice, not theory, should be inculcated in religion. He adds that "the trend of Christian sentiment is now in the opposite direction," and the Methodist Church has issued a new Catechism "designed to supersede the series now in use."

chism." In fact both these sects have plagiarized from Catholic practice in having a Catechism at all, and nearly all their doctrines are a plagiarism from Catholic belief; that is to say, all, except certain erroneous teachings which they have added to the faith once delivered to the saints.

FLORAL OFFERINGS.

Reference has frequently been made in the columns of the CATHOLIC RECORD to the fashion of sending what are known as "floral offerings" to be placed on the coffin of deceased friends. Now, while a floral "cross" or an "anchor" or other such symbolical device looks very nice, the question arises: Where's the good? In forty-eight hours, or at most within a week, the flowers are withered and the memory of them has passed away. Not so with those other offerings which are sometimes substituted, but, unfortunately, only at rare intervals: the spiritual offering of Masses and prayers for the repose of the soul of the deceased friend.

CHRISTIANITY AND NATIONAL PROSPERITY.

Considerable discussion has been going on in the newspapers and magazines during the last few weeks regarding the assumed decline or decay of the Latin nations, and the Protestant periodicals do not hesitate to attribute this decay to the fact that these nations have adhered to the Catholic faith. This discussion appears to have been originally suggested by the references made by Lord Salisbury to certain "decaying nations," while the war was going on between the United States and Spain. There can be no doubt that in a covert way Lord Salisbury had Spain in view while he spoke in this way, though he afterward endeavored by kindly references to that country as one with which Great Britain has friendly relations, to make it appear that his references were rather to China and perhaps Turkey and other non-Christian countries, than to any which profess Christianity in any form.

THE PROPOSED ANTI-ANARCHIST CONGRESS.

There is much speculation regarding the result to be expected from the meeting of the International Anti-Anarchist Conference which began its first session at Rome on 24th Nov. It was at the suggestion and on the invitation of the Emperor William of Germany that the various powers decided to hold the Conference, and the report now is that a large number of Anarchists are flocking into the Eternal City, presumably with the intention of assassinating the delegates to the Congress. These enemies of all order have adopted many disguises with the purpose of concealing their identity, but the favorite mode of hiding themselves is asserted to be by assuming the garb of priests and monks, as the most likely to avert suspicion from them. If this be true, it is possible, and even probable, that some of the clergy may be subjected to a good deal of annoyance from being suspected or arrested as anarchists in disguise. Extraordinary precautions are being taken by the police and military to guard the foreign Ambassadors and Delegates from any Anarchistic onslaught, the Corsini palace in which they have assembled being surrounded by these guardians of the peace, as if an assault by a mob were anticipated. Two thousand persons, who are either known Anarchists or are suspected to be such, are under arrest, and will be kept in prison while the Congress is sitting. Care will also be taken at the frontiers to exclude foreign Anarchists who may attempt to flock in, as do vultures where they expect to find their prey. The shocking outrages committed by the wanton exploding of bombs in France and Spain, amid crowds of unoffending and unsuspecting people, the assassinations of President Carnot and Premier Conovas, and so recently of the Empress of Austria, and similar atrocities, have awakened the rulers of nations to the fact that energetic measures must be taken to suppress the evil in its source if possible. The St. James Gazette said recently in an article on this subject: "There is something ridiculous in the idea that great governments should be menaced by little, crawling and malignant modern versions of the sect of assassins,

tantism, but at some former periods it was the other way, and within the present century it appeared to be on the side of Catholicism, especially during the reign of the first Napoleon, and even of his nephew, Louis Napoleon, until the date of his overthrow at Sedan. This was more markedly the state of the case during the time of Phillip II. of Spain, as Cardinal Vaughan points out. But, on the whole, the preponderance of temporal prosperity has been in the past rather on the side of Paganism and Infidelity. Historians speak of the ancient Roman Empire as the most mighty which the world has ever seen, and in its splendor, magnificence, power and military glory, it appears to be certain that it eclipsed every empire of modern times. An ancient Roman might have argued in favor of polytheism, very much in the same way as Mr. Henson and the newspapers have argued in favor of Protestantism on the score of national prosperity.

THE SUPREMACY AND CHOICE OF A POPE.

P. C. of Chatham, N. B., asks answer certain objections raised Protestant friend against the Supremacy of the Pope over the Church of Christ. The Protestant friend admits when Christ built His Church upon Peter and gave him the command to feed the lambs and the sheep of the flock, St. Peter was endowed with the preme authority, but he maintained St. Peter died without transmitting to any successor; and as there was one in the Church possessing Christ's authority to transmit this preme, the Popes cannot claim this authority. There are several modes of answering this objection. We may appeal to reason, thus: The head of the Church is essential to its existence, and it was to preserve the unity of the Church and the authority efficient that Christ appointed St. Peter to the Primacy. To this purpose the perpetuity of Primacy was absolutely necessary from this necessity, it must always be found in the Church of Christ, and the Church must always possess the authority of continuing it on the death of who holds the supreme authority. Certainly the possessor of the supreme authority in the Church must be conscious of it, and must exercise it, and the Church must be conscious of it, otherwise authority could not be obeyed. No one but the Pope has ever possessed it, nor has the Church admitted the authority of any claimant. It must, therefore, truly be in the Pope, and in no one else. Secondly, we may adduce the following proof from Holy Scripture. It is a mistake to say that the Church possesses the authority to appoint a successor to St. Peter. Christ gave the plenitude of authority to the Apostolic body when He said: "All power is given to me, and on earth. Go ye, therefore, and teach all nations, and observe all things whatsoever I have commanded you; and behold I will be with you all days, even to the consummation of the world." (Matt. xxviii., 18, 20.) Again: "As thou (the Father) hast loved the world, I also have loved (His Apostles) into the world, and not for them only do I love the world, but for those also who through me shall believe in me: that the Father, and I, may be one, as thou, Father, and I, in Thee." (John i., 12.) That may believe that Thou hast loved the world, and the glory which Thou hast given me, I have given to them, may be one, as we also are one." (John xvii., 18, 22.) And He said to them again: "Peace be to you. As I have sent you, I also send you. Receive ye the Holy Ghost. Here we observe that to all the power and glory near the preservation of the Christ's Church were given to His Apostles, to enable them to propagate His Gospel, and nations all things which He had. To enable them to do this He gave them collective power to govern and maintain the Church which He had from His heavenly Father, therefore their duty to the Headship in the Church established it by the apostles. St. Peter to that office, successor must, therefore, under such rules as the deem it proper to ordain. Thirdly, The Church is organized to interpret and declare the meaning of the scriptures, and to be maintained, subject to any teachings which have been given on the matter. This follows as a