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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." The author is that charming writer Father John Talbot Smith. It will be remembered that a story from his pen, entitled "A Woman of Culture," appeared in the CATHOLIC RECORD some years ago. Those intending to subscribe may give their names to the travelling agents, or send direct to this

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. The cartoon showed a church having a rope around the steeple, and at the ground end of the rope was a figure representing Bismarck pulling with all his strength. At his back, and leaning over his shoulder, was the picture of old Beelzebub himself, when the following colloquy ensued "What are you doing there, Bizzy, "Pulling down the my son?" Church," replied Bismarck. "Give it up, Bizzy, my son! give it up! I've been trying to do so for eighteen hundred years, and I've failed !"

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 Pittsburg, Pa. Miss Nora Bitner, a highly respected young lady of the neighboring city of Alle gheny, passing through Ohio street of Pittsburg, came up with a group of young girls at play, whereupon she made some harmless jocular remark concerning the party, which they took offensively; whereupon three of the girls, none of whom exceeded fifteen vears of age, set upon Miss Bitner seizing her by the hair and throwing her prostrate on the ground. While in this position, she was kicked on the head and beaten into insensibility, so badly that she is expected to die. The three girls who assailed her have been arrested and are now in prison.

Such barbarous conduct could scarcely have occurred if there were moral teaching in the schools in which these girls were trained. Moral teaching usually impresses itself strongly on the minds of young girls, even when it makes apparently but small impression upon boys.

SHAMEFUL. There was on Thanksgiving day in Hoboken, N. J., one of those degrading exhibitions which have recently become so common, showing the low upon the sacred rite of marriage. An accepted the offer. They were married by Justice of the Peace Samuel Stanton,

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." As might be expected, he gave a verdict in favor of Dr. Welldon, who, he said, had altogether the best of the argument. In another column we reproduce an article written by the editor of the London Spectator, the paper in which the controversy was carried on. It must be remembered that the publishers and writers of the Spectator are all Protestants. A careful perusal of the article will place the Mail writer in an awkward predicament. That he is a bigot, pure and simple, will be the verdict of all fair minded men.

We treat the subject at length in another article in their issue.

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 provostguard, 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. The total negro population of the country is estimated at about 8,000,000, but as the greater part of these are in Southern States, the fear is that they may preponderate there in politics, especially as in the party political contests the whites are divided, and as the Republicans usually make a higher bid for the nego vote, that vote is given almost solidly for the Republican party, and thus the negroes are likely to obtain even more influence than their proportion to the population would entitle them to. Race troubles are

BIBLE AND CATECHISM.

likely to become more serious with the

lapse of time, unless the whites become

than they have hitherto been.

The Rev. John Laing (Presbyterian) in an article in the Toronto Westmins ter, 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 religestimate now put in the United States ion. He adds that "the trend of Christian sentiment is now in the opposite oak bedroom set of five pieces and a direction," and the Methodist Church dozen yards of carpet were offered to has issued a new Catechisn "deany couple who would consent to be signed to supersede the series now in married in the show window of a use." If the Methodists desire really Hoboken store, and a couple named to propagate their doctrines and to Felix Kustenen and Rosa Tukkanen teach them to the youth, this recent move is a wise one, though it is inconsistent with the position they have and while the marriage ceremony was hitherto taken that reliance should be proceeded with a great crowd was in placed solely on the text of the Bible front of the store shouting and without note or comment. The sects applauding in approval of the show. are being gradually convinced that The only redeeming feature about the many of the things in the Catholic proceeding was that it was that no Church which they formerly conminister debased his profession by demned, as unscriptural or anti-scriptperforming the ceremony. On other ural, are either truly scriptural, or occasions, however, ministers have have been wisely instituted by the been found willing to do this under Church. The use of a doctrinal Catesimilar circumstances. It is no won- chism is one of these things, which der that divorces are so frequent in now the sects find advantageous. Mr. New Jersey and other States, where all Laing remarks that a great part of the the sacred character of the married New Methodist Catechism is plagiarized other." (St. John xiii, 35.) state is abolished or ignored. It can from the Presbyterian "Shorter Cate-

chism." In fact both these sects have is not enough. The Church is also, 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 fortyeight 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. A notable substitution of the Christian for the Paganish form of offering is noted in our Ottawa column in our present issue. The example is one well worthy of imitation.

While on this subject there is a cognate matter to which we desire to direct the attention of our readers, and more particularly that of the executive officers of the various Catholic societies. On the death of a member or of a member's near relative it is the custom to pass and publish " resolutions of condolence" with the surviving members of the family. This is all right and proper so far as it goes; but, as was aptly remarked by a correspondent of the RECORD in an issue of 8th October

last, in the following words: "Indeed were the vast majority of such productions published in any of the secular papers without the names of the organizations being given, they might easily pass as emanating the Oddfellows, the Independent Foresters, (or Freemasons) or such like. There is in them a Paganish superfluity sympathy for the surviving relanot the slightest attempt to beg mercy for the poor soul which may be so much

"De Profundis" has hit hard, but can his statement, as above, be gainsaid ?

CHRISTIANITY AND NATIONAL PROSPERITY.

Considerable discussion has been going on in the newspapers and maga. zines 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

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 more friendly to the colored people 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 London Spectator, the New York Evening Post, the Nation, and other journals have raised the question whether it is on account of the religion they profess that these Catholic nations are gradually, and in some instances rapidly declining in power, or that it is because they are backward in the matter of temporal prosperity that they are Catholics. In other words, does the Catholic religion militate against national prosperity, or is it a sign of national ignorance and unthriftiness, that nations adhere to Catholicism, or do the two conditions act and react upon each other in such a way that they may be both partly the cause and partly the effect of each other?

Mr. H. Hensley Hesson caused much attention to be directed to this subject by some articles in the London Spectator under the title "National Success and Christianity." In one of these New Testament ascribes to the Christian Church a double function, and authorizes mankind to demand a twofold evidence of her divine claims. The Church is primarily the society of disciples, certified to be such by their behavior, and notably by their mutual love; for, "By this," said Christ, "shall all men know that ye are my disciples, if ye have love, one to an-

But Mr. Henson maintains that this to be somewhat on the side of Protest-

ording to him, " a healthful and illuminating influence in the general life of the world," inasmuch as Christ side of Catholicism, especially during said in the sermon on the Mount, (St. Matt. v, 13, 14,) "Ye are the sait of even of his nephew, Louis Napoleon, the earth. . . . Ye are the light of until the date of his overthrow at the world."

He continues : "The Church must not only produce saints, but also command the homage of the general conscience by the whol some consequences of her doctrine and discipline. I suppose the charge against the Roman Church may be stated in this way. National greatness is ultimately determined by national character: the main work of religious systems is the discipline and developnent of character; but precisely where the Roman Church has had a free hand, national character has degenerated, and, by inevitable consequence national greatness has declined."

In reference to this thesis, Cardinal Vaughan subsequently wrote to the Spectator, and in his letter he shows the absurdity of Mr. Henson's contention. The Cardinal says that all this which Mr. Henson writes is

"Just the sort of thing that we might expect the 'rich man' of the Gospel, from the vantage-ground of his high social position, to have written concerning poor Lazarus. To his way of thinking, his purple and fine linen and his daily sumptuous repasts were of course the clearest indications that Heaven's blessing rested on his head, and proofs unmistakable enough of divine favor. Lazarus, on the other hand, from this empurpled gentlenand, from this empurpied golden-man's point of view, can hardly be described as a success. Financially, indeed, he was a dead failure, and the wreckage of his worldly career was, no doubt, ascribed to his peculiar religious profession which, presumably, made it difficult for him to deal successfully in business with less scrupulous men, and to outstrip competitors in astuteness and cunning. His sorry plight - lying there, covered with sores and unseemly rags—must have implied (to use Mr. Henson's expresion) 'something seriously faulty' in the religion he professed.

His Eminence points out that there is no warrant whatsoever in the New Testament for the view that temporal prosperity is a test of the truth of relig-

"The one solitary instance in the New Testament, occurring to my mind in which any promise of riches and dominion is made is found in St. Mat thew iv, 9; but then it is the devil who makes it: 'All the kingdoms of the world and the glory of them will I give thee if thou wilt fall down and worship me.' A reward promised to devil worshippers will hardly be invoked by Christians, even though they be mempers of that kingdom upon whose possessions we are constantly reminded

the sun never sets.'' It is beyond doubt that the New Testament, when promising a reward for those who faithfully serve God, promises what is purely spiritual, and never temporal prosperity. Under the Old Law, it is true, temporal prosperity was promised to the Jewish people, as a nation, as long as they would remain faithful to God, but no such promise was made to Christians under the New Law. So far is this from being the case that we have the words of our Lord which so astonished he Apostles: "Hardly shall a rich man enter the Kingdom of Heaven,' and, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter Heaven." If, therefore, we are to test the value and truth of a religion the worst criterion whereby we could possibly judge is that of temporal prosperity. It was one of the signs which Christ Himself gave of His divine mission that "the poor have the gospel preached to them." (St. Matt. xi, 5.) St. James also says : "Hath not God chosen the poor of this world, rich in falth, and heirs of the kingdom which God hath promised to them that love Him? . . . Do not the rich oppress you by might, and do they not draw you before the judgment seats?" (ii, 5, 6.)

Nevertheless, we are not to under stand that riches in the goods of this world are absolutely evil, or that the rich cannot attain heaven. When Christ's Apostles, supposing, at first, that this was their Master's meaning, asked. "Who then can be saved?" He answered: "With men this is impossible, but with God all things are pos-

sible. Riches may be so used to the spiritual advantage of their possessor that articles he takes the stand that the they will contribute towards laying up for him treasure in Heaven; but it frequently happens that nations, as well as individuals, acquire riches and temporal prosperity by injustices which cry to Heaven for vengeance.

But let us pass over the further consideration of this view of the case. Is it not a fact attested by history, that the worldly wealth and prosperity of nations shifts about very variously?

At the present moment it does appear

tantism, but at some former periods it was the other way, and within the present century it appeared to be on the the reign of the first Napoleon, and Sedan. This was more markedly the state of the case during the time of Philip 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.

Still the Catholic nations of Europe are not necessarily decaying because Spain has met with a temporary humiliation.

Spain has been unfortunate during the present century, but there is enterprise and energy there, which led to great progress during the seventeen years of peace which the country enjoyed before the recent war. It is, of course, comparatively a weak power, having but a small population in comparison with its neighbors, but we have no doubt it will begin again to prosper as soon as it shall have arisen out of its present difficulties.

France and Austria are not backward or thriftless nations and Belgium, though small in population and extent, is at least as prospercus, for its size, as any country in Europe. Add to this that the countries called Protestant, Great Britain, Germany, the United States, Switzerland, all owe to Catholics, who form a very large percentage of their populations, much of their prosperity. In fact Protestantism is by no means so predominent in any of these countries, that it can be fairly boasted that their present successes in the race of life is due to their Protestantism. At all events, the present condition of things must not be taken as surely permanent, whereas it may be transitory, and may be notably changed within a single generation.

THE PROPOSED ANTI ANARCH. IST CONGRESS.

There is much speculation regard ing 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 intenthe Congress. These enemies of all it is known by experience that the tion of assassinating the delegates to 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 on slaught, the Corsini palace in which they have assembled being surrounded by these guardians of the peace, as if an assult 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

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 gov-ernments should be menaced by ernments should be menaced by little, crawling and malignant modern versions of the sect of assassins, Britain and Ireland, Australia, etc.

steps to put a stop to such a ridiculous state of things. Nothing is indeed more natural, and, indeed, more proper than that the powers should me to the resolution to make an end of the lugubrious farce."

It ought not to be difficult to find some means to repress this diabolical work, and ordinary criminals are certainly deterred, to a great extent at least, from the commission of their crimes, by the consciousness that they will be condemned if they are found to have committed them, to a long term of imprisonment, or to capital punishment. But these terrors do not appear to have any effect in deterring the Anarchists. The assassin Lucchesi, for instance, would not have selected the public streets of Geneva, and the hour of 1 o'clock in the afternoon for the commission of his crime, if the ordinary penalties of crime were held in dread by him ; and at his trial he gloried in his deed and bade defiance to the tribunal before which he was arraigned. What can society do against criminals of this kind! All the governments of Europe have

consented to be represented at the proposed Congress of Berlin, but Lord Salisbury in accepting the invitation seemed to be of the opinion that but little practical good will result from it. Nevertheless it seems to be within the bounds of possibility to find some means which will be a deterrent, or at least a means which if it do not actually deter the Anarchists from the perpetration of new outrages, will take from them the power of carrying out their atrocious designs. There can scarcely be a doubt that, when the Congress will meet, the experienced statesmen who will assist at it will devise some antidote which will be partially, if not entirely, successful in preventing Anarch istic plans from being put into execution in future. Some writers have suggested that beside imprisonment for a term of years or for life, public flogging would be a deterrent. Others suggest that they should be sent back to the country from which they come when it is known that they are accustomed to utter Anarchistic sentiments, so that they may be watched by the police of their own country.

Usually civilized States give refuge to political offenders, who have fled from their own countries, but Anarchists ought not to be included in this category, for they are enemies of the human race. It is to be hoped, therefore, that the Congress of powers will find some means to diminish their ferocity, by punishing them adequately when they manitest their principles, and much more, when they propagate

It is eminently proper that the proposed Congress should meet by invitation from the German Emperor, whom the Anarchists proposed to kill on the occasion of his visit to Palestine. Some of the British papers throw doubt on the reality of this plot, but appearances seem to show that it was a real one. Whether this be the case or not, and it is not probable the German Emperor would escape their notice. It was necessary, at all events, that some one should take the initiative, and we hope the result of the deliberations of the Congress may be an effectual remedy for the evil it is designed to

THE CATHOLIC TRUTH SOCI-ETY IN TORONTO.

It is a gratifying fact to note the

progress that is being made by the active branches of the Catholic Truth Society in Toronto. Both branches eem to vie with each other in promoting the success of the society, and this is, indeed, a very healthy sign. Public meetings are held during the fall and winter months-that of St. Mary's Branch being held in St. Andrew's Hall, which has a seating capacity of about six hundred, and that of St. Michael's Branch being held in St. Vincent's Hall, which is not quite so large. Addresses are delivered by one of the reverend clergy, treating upon important dectrines of the Church. Non-Catholics

are invited-the meetings are publicly advertised - and the interest shown is a matter of gratification to the efficient and hard-working officers of the respective branches. This does not constitute by any means the works carried on. The hospitals, houses of refuge and central prison are visited by representatives of the society, and the spiritual interests of those confined therein are therefore well looked after, The publications of the society are being sent to the different parts of the world - to the United States, Great One of the most popular of the society Canadian publications is the lectu delivered by the late illustrious Arc bishop Walsh, entitled "Some Thin Which Catholics Do Not Believe A later edition of this par phlet has been issued, which v revised by the Most Rev. Are bishop shortly before his death a which contains a full page engravi of His Grace. Copies of this pampl and also a catalogue of the socie publications may be had by enclos 5 cents in stamps to the Correspond Secretary, St. Mary's C. T. S., 798 K street west, Toronto.

Taken altogether the work this society is worthy of em tion, and we look forward much hopefulness to the glor results which must ensue only to our own people but also to non-Catholic population who under the educative influence of Catholic Truth Society.

THE SUPREMACY AND CHO OF A POPE.

P. C. of Chatham, N. B., asks answer certain objections raised Protestant friend against the Sup authority of the Pope over the Church of Christ.

The Protestant friend admits when Christ built His Church up Peter and gave him the comma feed the lambs and the sheep of the St. Peter was endowed with th preme authority, but he maintain St. Peter died without transmitt to any successor; and as there one in the Church possessing Christ authority to transmit th premacy, the Popes cannot claim

There are several modes of a ing this objection. We may fi peal to reason, thus: The head the Church is essential to its existence, and it was to presen unity of the Church and ma authority efficient that Christ a ed St. Peter to the Primacy. T this purpose the perpetuity Primacy was absolutely necessar from this necessity, it must alv found in the Church of Christ, Church must always possess the of continuing it on the death

who holds the supreme authori Certainly the possessor supreme authority in the Ch Christ must be conscious of it i to exercise it, and the Churc must be conscious of it, otherw authority could not be obeye no one but the Pope has ever to possess it, nor has the Chur admitted the authority of an claimant. It must, therefore truly in the Pope, and in no

Secondly. We may adduce lowing proof from Holy Script It is a mistake to say that n the Church possesses the auti appoint a successor to St. Pe Christ gave the plenitude of

to the Apostolic body when H "All power is given to me i and on earth. Go ye, theref all nations . . . teachin observe all things whatsoev commanded you; and beho with you all days, even to th mation of the world."

xxviii., 18 20.) Again:

" As thou (the Father) hat into the world, I also have (His Apostles) into the world and not for them only do I for those also who through shall believe in me : that th be one, as thou, Father, in in Thee . . . that may believe that Thou has And the glory which thou me, I have given to them, may be one, as we also

(xvii; 18, 22.) And He said to them aga "Peace be to you. As hath sent me, I also send you Receive ye the Holy Ghost,

Here we observe that to all the power and glory ne the preservation of the Christ's Church were give to His Apostles, to enal propagate His Gospel, and nations all things which H ed. To enable them to do He gave them collective power to govern and ma in the Church which He I from His heavenly Fathe therefore their duty to I Headship in the Church established it by the ap St. Peter to that office successor must, therefore, under such rules as the deem it proper to ordain.

Thirdly. The Church it ized to interpret and dec means the successorship to be maintained, subject any teachings which o have given on the matt place. This follows as a