

The Catholic Record. Published Weekly at 464 and 466 Richmond street, London, Ontario.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels," THOMAS COFFEY.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

London, Saturday, May 21, 1898

We would ask our subscribers to read the advertisement in another column, concerning the pilgrimage of the Catholics of the Archdiocese of Kingston to St. Anne de Beaupre.

A PATRIOTIC PASTORAL.

The Archbishops of the United States have issued a pastoral letter addressed to all the clergy and laity of the country, exhorting them unreservedly to be loyal to their country and flag during the present crisis.

THE IMMORTALS.

The Comte de Mun, the famous Catholic orator, and one of the most prominent leaders of the Catholic party in the French Chamber of Deputies, has been elected to a seat in the Academy.

NO PILGRIMAGE.

The pilgrimage which was to have been undertaken from the United States to Ireland to celebrate the centenary of the Irish rebellion of '98 will not take place owing to the war now going on with Spain.

THE PASSION PLAY.

The celebrated Passion play of Ober-Ammergau was photographed on the spot by Dr. W. W. Freeman, so as to be reproduced for exhibition by means of the cinematograph.

Dr. Freeman had to obtain permission of the bishop of the diocese in which Ober-Ammergau is situated before being allowed to photograph the scenes, and he made a contract with the peasants who take part in the drama to give the performances in a reverent and religious spirit.

FIRE SIDE SOLDIERS.

The Boston Journal comments very severely on the want of zeal displayed by certain New York volunteer military organizations which have been held up as the "crack" regiments of that city.

THE JOURNAL SAYS:

"These regiments have put a stain upon their reputations which will never be effaced. They have been so eager to preserve their identity that they have made their identity not worth preserving."

These regiments of fire-side soldiers

who have so wholesome a dread of the smell of powder were recruited chiefly from the ranks of the A. P. A. of the city, which erstwhile were so loud in proclaiming their loyalty and patriotism, while denouncing Catholics.

YELLOW LITERATURE.

It is a pity that during the war excitement such an enormous mass of rubbish should find its way into the newspapers. It would appear, indeed, as though in many of the editorial rooms a number of the members of the staff were instructed to write a certain amount of matter concerning the war which has no foundation whatever in fact.

Hong Kong, May 10 (Greenwich time).—A fresh example of Spanish treachery seems to have come to light. It is said there that the

priests and Sisters of Charity of the Cavite hospital, in a procession, bearing crosses, etc., petitioned Rear Admiral Dawsey not to massacre the sick and wounded, which, naturally, he did not do.

Fancy the priests and Sisters of Charity petitioning Admiral Dawsey not to massacre the sick and wounded! Fancy, also, the priests and nuns giving him the information referred to in regard to the Channel, knowing, as they must have known, what would be the consequence.

DEATH OF MR. DALTON MCCARTHY.

We regret to have to record the untimely death of Mr. Dalton McCarthy, Q. C., and M. P. for North Simcoe, on Thursday, 12th inst., at his residence in Toronto.

We have differed from Mr. McCarthy in regard to his political career, but we freely recognize his ability as a lawyer and his earnestness in endeavoring to have his convictions carried into effect.

The funeral took place on Saturday, and was attended by a vast concourse of citizens and friends from a distance.

The funeral service took place on Saturday at St. George's (Anglican) church, and the interment at St. James' cemetery.

Among the tokens of general esteem in which Mr. McCarthy was held, an appropriate and very beautiful broken column was presented by the members of Parliament and of the Government of Canada, to be placed over the tomb.

DISTURBED ITALY.

The effects of the Hispano-American war have already been very far-reaching, and have been manifested even in most unexpected quarters.

The sudden rise in the price of wheat has made bread rise in price proportionately over the whole continent of Europe, and on the Italian peninsula this has caused much suffering and discontent among the already impoverished people.

The population has already been crushed under the heavy burden of high taxation in consequence of the large standing army which the country is obliged to maintain on account of the necessity of keeping itself in the rank of one of the great military powers of Europe.

Revolutionary cries were uttered freely by the rioters, and it was feared that the Government might be overthrown; but the latest intelligence is to the effect that the mobs have been everywhere repressed.

Among the sensational reports which have been circulated, one was to the effect that the King and Queen had been assassinated.

This turned out to be untrue, but it is considered certain that the ministry of Signor Rudini has so lost the public confidence that it will be compelled to resign. It is probable that Crispi will be again called to take the reins of government.

JOHN HUSS AND THE COUNCIL OF CONSTANCE.

An article which appeared in the New York Teachers' World for April has been sent to us with the request that we should give a correct account of the facts therein referred to.

The Teachers' World professes to be an educational journal intended to be circulated among the pupils of the New York Public schools. As Catholics are taxed equally with Protestants for the maintenance of these schools it might reasonably be expected that the school authorities should see to it that no literature should be circulated among the pupils which is offensive to Catholics or which misrepresents Catholic doctrine or Church history.

The article to which we make reference deals professedly with the geography of Germany, being supposed to have been written by a traveller through that country. Arriving at Constance, the traveller gives an account of two events which occurred in Constance in 1414.

In regard to the main purpose for which the council assembled, the writer of the article says: "In the year 1414 the Holy Council met at Constance to choose a Pope, and to reform the Church. The first was accomplished; the second, decidedly not. Instead, a crime was committed which can never be forgotten."

As a lesson-maker, either in geography or history, this writer is surely not a success. Why is it asserted that there were three Popes at this time, unless for the sake of making it appear that the Catholic Church does not possess the unity which is characteristic of the Church of Christ?

Every one knows that there can be only one supreme head of the Catholic Church at any time—that is, one lawful Pope. But it is not very surprising if in a history which extends over nearly nineteen hundred years, as the history of the Church does, there should be some examples of human ambition, and instances of men who, under the influence of national jealousies and plots, aim at setting themselves up in opposition to the voice of the rest of the world, particularly if they are backed by some potent political power.

In 1309, Clement V. had moved to Avignon in France, owing to political troubles in Rome and all but one of the succeeding Popes continued to reside in Avignon, until in 1370 Gregory XI. returned to Rome.

On the election of his successor, Urban VI., as this Pontiff remained in Rome, the French king induced a majority of the cardinals to elect a new Pope who would reside in Avignon. This they had no power to do, and their selection was merely an anti-pope and a rebel against the legitimate authority.

Matters were made worse by the efforts of the Council of Pisa to end the schism by deposing both claimants and electing a third Pope, or rather a second anti-pope, and the schism lasted till it was brought to an end by the prudent action of the Council of Constance.

This historical episode was indeed an example of the evil effects which may follow from human ambition, but so far is it from disproving the divine

authority of the Church, that it rather demonstrates the protection of God which brought the Church safely through so critical a period of its existence.

The writer of the article in the Teacher's World shows an amount of crass ignorance which is astounding in one who professes to be a teacher of the youth of America. The Council of Constance was largely attended, as invitations had been sent to all the courts of Europe to send representatives thereto, because all were interested in effecting a general reunion of Christendom.

The treatment of John Huss was undoubtedly severe. Yet it must be remembered that he was a disturber of the peace of the Empire, who had excited his followers to take up arms against the Emperor's authority.

It is no unheard of thing that they who endeavor to overturn a throne meet with the punishment due to a traitor. It is true, nevertheless, that according to the legislation of the time, heresy was a crime punishable by the civil law, and when the heresy was obstinate the punishment was death.

But in the case of Huss, there was not only the charge of heresy against him, but also that of inciting the people to revolt, and he was executed under the laws of the Empire, and not by the Church, as the World's contributor wishes to make it appear.

The revolt which Huss excited was delayed for a few years, but it broke out in 1419, under the leadership of John Zisca, and was put down only after much bloodshed. It is not our duty to justify the severity of Sigismund, but we have only to remark that he did what many other monarchs have done under similar circumstances, and what he did was not owing to any doctrine of the Catholic Church requiring that so severe a punishment should be inflicted on heretics. The Church teaches no such doctrine.

THE CONTINUITY THEORY OF THE CHURCH.

A course of lectures or special evening sermons is being given in the Toronto Anglican Church of the Redeemer by the Rev. Dyson Hague, one of the Professors of Wycliffe College of that city. The subject announced for these lectures has a curious and deceptive sound, being "The Evangelical Principles of the Church of England."

What is meant by Evangelical principles? One would suppose that they are the principles of the Gospel, but there is so little connection between Gospel truth and the principles on which Henry VIII. founded Anglicanism that it would be incongruous to connect the two in any way, and from Mr. Hague's lectures it may be inferred that he was himself of this way of thinking, for his theme consisted in a gross attack upon Catholic teachings and practices which are truly evangelical, being found in the gospel.

In fact, those Protestant Churches which adhere to the most extremely anti-Catholic views have usurped to themselves the name "Evangelical," and it is evidently for the purpose of showing, how far the Church of England is from Catholic doctrine that the Rev. Mr. Hague maintains that her principles are Evangelical, using the word in the false sense that they accord very much with Presbyterianism or Methodism.

It was, in fact, to counteract the High Church leanings of many clergymen and laymen of the Church of England that Wycliffe College was established, and we see the rather anomalous sight of two colleges in Toronto, each of which professes to teach pure Church of England doctrine, one of which so decidedly inculcates High Churchism that its teachings are very similar to those of the Catholic Church, while the other identifies itself as far as possible with the views of Methodism and Presbyterianism.

The Rev. Mr. Hague's position will now be readily understood. He belongs to the Low Church party of the Church of England, and notwithstanding that this party is now but a small fraction of that Church he claims that its views are the views of the Church, and are alone "evangelical." It is needless to add that these views are repudiated by the other parties in the Church of England, and though Mr. Hague ostensibly makes his overt attack on Catholics, it is covertly aimed at the predominant party in his own Church.

There is, however, one point on

which Rev. Mr. Hague takes common ground with the High Church party. He maintains what has been called "the continuity theory" of the Church of England. As explained by him, it would be more appropriately called "the dirty face theory," from the fact that he uses the same argument as do those who sometimes compare the Church of Christ to a dirty face, only that he changes the comparison to a garden full of weeds. He asserts that there are three periods of the Church's existence: namely, of formation, of deterioration, and of reformation. He adds:

"In one sense it was the same Church all the time, and in another sense it was not. A garden before it is weeded and after it is weeded is still the same garden. In the same way the Church of England, before it was reformed, and after it was reformed, was the same Church."

This is an acknowledgment that the Church established by Christ must continue to exist till the end of time. But as there were no Protestants till the year 1517 it was necessary for those who admitted the perpetuity of the Church to make up some plausible theory to show that the new religion had always existed since its first establishment by Christ. There was a gap of fifteen centuries to be filled up, and they filled it by saying that the original Church continued to exist, but it had dirtied its face in the course of time, and Protestantism had washed away the dirt, and had brought the Church back again to its original purity and beauty.

But this theory does not accord with the true state of the case. Protestantism has changed all that is essential in religion. It introduced a new head, by giving to a licentious king the supremacy which belonged only to a divinely appointed Apostle. It made the Church local and national, whereas Christ established it for "all nations." It abolished five of the seven sacraments which are the channels whereby Christ conveys His graces to mankind, and the two remaining sacraments are so changed in character as to be virtually abolished also. Many other doctrines which are intimately connected with the Christian life and morals have been completely subverted. The sacrifice of the Mass, the great act of Christian worship foretold by the prophet Malachi, has been abolished, and the Church itself has been denounced as a form of idolatry, a synagogue of Satan, and its supreme head described as the anti-Christ and Man of Sin foretold by the Apostles Sts. John and Paul. The homilies recognized as part of the Church of England's Standard of Faith declare that for nine hundred years the Church was sunken in damnable idolatry.

All this is inconsistent with the theory that the Catholic Church of pre-reformation time is one and the same with modern Protestantism, needing only a little soap and water to make its perfections appear. It is inconsistent with Christ's promises to His Church to suppose that it has been defiled with corruptions, as Rev. Mr. Hague would have us believe. We are assured by Christ Himself that the gates of hell shall not prevail against the Church. (St. Matt. xvi, 18.) Elsewhere we are commanded to hear her voice, which certainly we would not be bound to do if she were sunken in idolatry. Christ promised to remain with His Apostles all days, even to the consummation of the world, while they spread His gospel among all nations. As the Apostles were to live only for a few years, this promise must have been meant for their successors. St. Paul declares that the Church is the pillar and ground of truth, and that it has teachers for the express purpose of saving us from being carried about with every wind of doctrine. Therefore the Church cannot teach false doctrine. The same Apostle describes her in Eph. v, 27, as "a glorious Church not having spot or wrinkle or any such thing, but holy and without blemish."

All this does not accord with Rev. Mr. Hague's dirty-face theory. The Church is a living perpetual organization, having authority to teach throughout the world, and to command obedience to her decrees. The framers of the doctrine and liturgy of the Church of England were bound to obey her decrees, and by their disobedience they brought upon themselves the anathema pronounced by St. Paul:

"There are some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1, 8, 9.)

It need scarcely be added that the

Church of England do not claim to have either existence or the unity attributed in Holy Scripture. She is a pure Church. She is a pure Church, whose authority, England, not extending land's colonial possessions to countries beyond that. Hence, also, even synod had no authority issued by it, we have the Bishops themselves Council that they obeyed them.

CHARLES HANCOCK. The apple bloom That hangs upon But not so white Not half so pure The buttercups Along the orchard But oh, thy heart Is brighter far Rich perfume Flout o'er the But sweeter, dear The fragrance day, to protest against But every leaf But grander is The angel's sign God's flowers are With honey I And lo! thy heart Holds sympathy The apple bloom That hangs upon But oh, earth! One half as pure.

ENGLISH "P" Anent the Toronto gestation that Cuba protection of English item of news is to "Dublin, May 9.—stratation at Westport day, to protest against brutal English rule Ireland." If the United should undertake trol of affairs in I indeed if it could record than England land. In view Spain has no real misgovernment if else.—N. Y. Free

NO HARBOR. Those who are of Christian education have to deal with would do well to Peter Fourier, the who founded the devoted to the free poor girls. He Calvinists (among in strong langu them heretics, but as "strangers" In the regulation religions of the Dame we find th If any girl of should be found am kindly and charit other children to not hasty in ask errors, nor speak but, as occasion m speaking in gener are, show how hea his holy precepts a ly impress on the that children owe love to their paren St. Peter Fou thing to be done those outside t them the examptian life.—Ave

A PROTESTANT CATHOLIC. In "The Sch Oliver Hobbes Fisher Unwin, described in at of a Roman Cat known literary ber of the Chur me on the subj curious asserti in his knowle occasional vis church in Fa but this is not authority — th certain that he manifested into the bosom Ajmessenge of the priests i street Church formed that at home, and couple of hou with informati ger he was, unaware of t say where is The priest ap too late of the receiving an the bosom of curious story the face of i "Lothair" a ings, the ce Church had a him. He is who, under t of Death, has