The Catholic Record.

Fublished Weekly at 484 and 486 Richmond acreet London Ontario. Frice of Subscription—\$2.00 per annum. EDITORS :

REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY. Publisher and Proprietor, Thomas Coffee.

Mesers. Luke King, P. J. Noven and Miss Sarah Hanley are fully authorized to sective subscriptions and transact all other business for The CATHOLIC RECORD. Agent for NewYoundland, Mr. James Power

Agent for Newboundland, Mr. James Power Agent for Newboundland, Mr. James Power St. John
Rates of Advertising—Tencents per line each tenertion, agate measurement.
Approved and recommended by the Archbleshops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa. June 13th, 1905. To the Editor of the CATHOLIC RECORD,

London Ont.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impued with a strong Catholic spirit. It stream ously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes

erefore, earnestly recommend it to Cath Families.

With my blessing on your work, and best when for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

University of Ottawa.
Ottawa, Canada, March 7th, 1900.
To the Editor of The Catholic Record, London, Out:
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

your estimable paper, Los and congratulate you upon the manner in which it is published. Its matter and form are both good; and a bruly Catholic spirit, pervadesithe whole.

Therefore, with pleasure, I can recommend its to the fathitit.

Blessing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
I D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, DEC. 9, 1905.

LIVING ON PLUNDER.

A communication from the pen of Rev. T. B. Clarke, Rector of all Saints Church (Anglican) of this city, appears in the Free Press of Nov. 24th, in which that gentleman endeavors to make it appear that the Church of England is not, as is generally supposed, a burden upon the people of England of all denominations, and of which they are heartily tired.

Rev. Mr. Clark objects to a statement by the London (England) corres pondent of the Free Press, who, under the heading "Rich Church Begging: Bishop seeks Remedy," says of that Church: " People who don't believe in it are taxed to support it. . . . It owns multitudes of churches which, being built out of public money or public rates, involve no item of capital expenditure.

Rev. Mr. Clarke says :

" People are not taxed to support the Church of England. She does not own multitudes of churches built out of public moneys or public rates.

In proof of this the rev. gentleman quotes Hon. W. E. Gladstone as replying to a question put to him:

Sir: Mr. Gladstone in replying to your letter desires me to inform you that the clergy of the Church of England are not state paid."

Lord Salisbury in reply to the same questioner answered:

"The Bishop receives no grants from the State, but they receive a revenue from ancient endowments given to the Church."

Appleton's American Encyclopedia states that in 1830 the annual revenue of the Church property was £3,192,885, of which less than £1,000,000 belonged to the Church in Ireland. In 1872 the Church rates amounted to £500,000.

These figures are probably doubled at the present time, so that it is true, in spite of Rev. Mr. Clarke's denial, that "the Church of England derives her revenue (in part at all events) from Church rates. If this were not the case, why was all Wales, which is chiefly a Methodist community, almost in a state of rebellion a few years ago. against the levying of Church rates for the support of the Church of England?

The Encyclopedia states that the rates are used exclusively for the repairs and incidental expenses of the Churches. Is not this part at least of the support of that Church? But in tithes, the exact amount of which we are not at the moment prepared to

And now for the "endowment" which the Rev. Mr. Clark would have us believe comes from the "generosity" of the Church of England's membership. This rev. gentleman ought to know that this is not the case. Lord Salisbury's statement as quoted by himself is to the effect that "they (the English clergy

given to the ancient endowmer ts Church."

There have been, indeed, certain sums donated for endowment purposes by members of the modern Church of England, but the great bulk of these endowments were "ancient," as Lord Salisbury admits, whereby it is meant that they are derived from the wholesale robbery of the Catholic Church in and about the year 1539, when an act of Parliament was passed authorizing King Henry VIII. to keep possession of the property of the Catholic Church, and especially of what was owned by the monasteries. Of this property the Encyclopædia Brittanica says:

"Small pensions were assigned to the nuns thus forcibly driven into secular life, and the remainder of the sum, amounting in modern value to not less than £38,000,000, (\$140,000,-000) was expended in various ways."

It must be remembered that this was ot money on which the monks and nuns revelled luxuriously. It was derived partly indeed from the houses in which they lived, for as a matter of course they needed a shelter over their heads; but they maintained schools, hospitals, houses of refuge, orphan asylums, poor houses, and such institutions out of this capital, for the whole people.

The churches of which the Catholic Church was robbed at this time throughout both England and Ireland are additional to the above, so that it remains true that the Church of England is a grievous burden on the people of England; and what is not levied in rates for its support is mainly derived from the wholesale robbery of the Catholic Church.

It will be remarked that Hume places the revenue of the monastic lands at a much less sum than the above would apparently show; but the £38,000,000 mentioned by the Encyclopædia is stated as the modern value, which is about nine times the actual amount of cash values in the reign of Henry. This sum being capitalized would bring in very nearly the annual revenue stated by Hume, viz., £161,100 per annum.

All the cathedrals, and nearly all the really fine churches used to day by the Church of England both in England and Ireland are ancient Catholic Churches, with the single exception of St. Paul's Church of London, which replaces the ancient Catholic church which was destroyed in the great fire of 1666. The booty derived by King Henry from the plunder of the Church was additional to that we have already mentioned. Here is one item:

"Item. Delivered unto the King's Royal Majesty, the same day, of the same stuffe, four chalices of gold, with four patens of gold to the same, and a spoon of gold weighing altogether one hundred and six ounces. Received. Henry Rex.

The value of this one parcel of plunder has been estimated at eight thousand pounds of money of the present time, and there is no doubt that the king received hundreds of such parcels. The Church of England is supported to this day out of the proceeds of these robberies, along with rates levied upon the people, one-half of whom do not believe in that Church.

MARRIAGES AMONG THE GALI-CIANS.

The daily and other papers of the Province have published a telegram from Winnipeg in which a strange story is told of numbers of Galician girls in the North-West who were sold into matrimony by their parents, and the same tale has been repeated with some variations at the Dominion convention of the W. C. T. U. by Mrs. Chishelm of Winnipeg. This convention was held recently at Hamilton.

This lady's version of the story is that German, Polish and Galician parents sell their girls of thirteen or fourteen years of age for a consideration of from \$25 to \$30 to men for wives "The Protestant ministers refuse to officiate at such marciages, but Roman Catholic priests do so."

In the Ottawa Free Press of 21st November it is stated that "Father Blazowski, who for seventeen years served in the United States as a priest of the Catholic Church, confirms this story, asserting that it is correct.'

Mr. Matthew F. Walsh of Ottawa

wrote to the Free Press a letter which appeared in that journal giving solid proofs that the whole story is a shameful fabrication. The Ottawa Evening Journal on the same day when the story was published in the Free Press gave another telegram from Winnipeg in which it is stated that the addition to these rates there are corn Rev. Father Kulawy, of the Oblate religious order, says: "The story is a pure invention. The Galician people are known as a most docile race, and are sincerely and deeply attached to their children. During my residence among them I saw daily proof of the devotion of the people to their children. and I never on any occasion heard of anything of this character. I think it necessary [that the most positive and direct denial should be made to this and sixteen other Galicians, who may

ome one desiring to create a sensa-

Father Kulawy is a priest well known n the West and North West, and like wise in Ottawa, having made, with his two brothers, the greater portion of his ecclesiastical studies in Ottawa University. These three are all members of the Oblate order. They are of a Polish family and Father Kulawy, of Winnipeg, is well-known as a zealous and plous priest who attended the Galicians for years.

It is to be remarked that in the United States' catalogue of priests there is no such person named as Father Blazowski; neither does his name appear in the Caradian catalogue, both of which are readily accessible to most of our readers, and the truth of our statement can be readily ascertained.

The United States is rather a large territory, in which there are about ten thousand parishes. It would have been in order for this in dividual priest to state in what parish he officiated and at what time so that we might judge what credit is due to his assertion.

And now for the story by Mrs. Chisholm. Why does she not tell us the names of some of the parties who have done the extraordinary things she speaks of?

The Protestant ministers, we are told, would not celebrate such marriages!

How very great has become the respect of Protestant ministers for the marriage rite so very suddenly! Not long since a minister celebrated a marriage in a merchant's window in Montreal as an advertisement for the shop. Within a few years we have heard of the secret society of the Elks advertizing a marriage on their picnic grounds as one of the attractions of a carnival in Detroit, and another marriage was celebrated in Buffalo in a lion's den for bravado and braggadocio. Our city of Windsor, too, has become a Gretna Green for marriages, so that one minister has netted in a year from this source something in the neighborhood of \$3,000 by marrying runaway couples from Detroit and elsewhere in the States, without any investigation to ascertain whether the parties were free to marry; and within the last few days it has been said on good grounds that these marriages are all to be held as null, both in Canada and the United States.

Couples, of which one of the parties has been divorced by the civil law on the most trivial pretexts, have been married by ministers all over the country without any qualms of conscience and now Mrs. Chisholm informs us that the ministers are so careful of propriety that they would never officiate at these marriages of girls of fourteen against their will.

Perhaps Mrs. Chisholm is not aware that Catholic priests never in any country marry persons against their will, and will not marry any girl of any age, even with her own consent, until she has been freed entirely from the control of the kidnapper, if she has been kidnapped.

It is well known that Catholic priests are very particular to observe the laws of the Church in regard to marriage, and so, loath as we are to contradict a e could contradict Mrs. Chisholi even if we had not the statement of Father Kulawy, but with this evidence before us there can be no doubt of the falsity of this lady's statement, whether it be by design or error that the mistake was made.

Father Kulawy's statement is made concerning the Galicians, as they alone were in question in regard to the telegram published as news from Winnipeg; but what he says of the Galicians is also true of the Catholic Poles and Germans.

We may here add that only a few years ago, before the general public had heard very much of the real habits of the Galicians of our North-West, a desperate effort was made by certain Protestant ministers, to carry on a proselytizing work among them, and to aid in this purpose it was represented that they are not Catholics, but mem bers of the " Russian Church."

A netition was also got up over the signature Michael Fekula which en-

bodied this protest, and said: "In the beginning of December 1898 priest calling himself a Roman Catho lic missionary, sent by the Archbishop, accompanied by another gentleman, went the round of the houses in the Galician settlement? The question to each was: 'Are you Catholics?' The answer was always 'Yes,' for the The answer was always 'Yes,' for the people did not understand the object of his visit, and did not think it necessar to say that they were Greek Cah olics belonging to the Russian Church ,

"A short time afterwards, it was said amongst us that the gentleman with him was a school inspector, and that he would apply for Separate schools for us on the ground of our being Catholics-Roman Catholics. this was a Government school inspector, we beg to inform the Government hereby that we the undersigned are not Roman Catholics, and do not desire Separate schools."

This was signed by Michael Fekula and Bishops) receive a revenue from statement, which is the invention of indeed have been of the Russian

Church. But Father Albert Kulawy informed the public through the Winnipeg Free Press that these seventeen persons represented only themselves, and not the great body of the Galicians generally, who are Catholics, to the number of three hundred families. They are Roman Catholics, but of the Greek rite, the only difference being that their Roman Catholic Oriental rite is in a different language from that of the Western Catholics.

But now, when it is supposed that some odium can be thrown upon the Galicians Mrs. Chisholm is very anxious to impress upon the W. C. T. U. people that the Galicians are Roman Catholics, as indeed they are.

In connection with the above we have received from a prominent priest of Edmonton the following letter:

Edmonton, Nov. 30, 1905. Dear Mr. Coffey:—I have received your letter of inquiry in regard to the charge made by the W. C. T. U., that the priests in the North West were in the habit of marrying very young Galician girls who had been sold for that purpose. I have been in Edmonton for eight years, and the largest settlement of Galicians is in this district. A few years ago I went to Galicia for the purpose of getting some priests of the Greek rite. There are about seventy or eighty Galician girls working in Edmonton in hotels and private houses as servants. We organized a night school for these girls and the Sisters teach them English. An average of one hundred girls pass through these schools every year. Three priests of the Greek rite are in Edmonton and constantly visit then. position to know these people. I can say that there are no girls more exposed than are these servant girls, and a case of scandal amongst them is very notice in the past eight years. I have never heard of such marriages as thos referred to at the meeting of the W. C. T. U.; and I challenge these ladies to make good their I desire also to say that the W. C. T. U. of Edmonton know nothing about, and does nothing for the Galicians of that town, and those temperance ladies no branch amongst the Galicians who live from forty to seventy miles from the city. The State laws and the Church laws are the same here as in Ontario: and they are observed here quite as well as anywhere else. Every-body in the West wonders at the ignorance and credulity of some Ontario people in regard to both religion and politics in the great North-West. the Galicians, or at least four-fifths of hem, are Greeks, and there are, as I have said, three priests amongst them. It will be easy to prove that they do not marry children. Yours devotedly in Christ,

(Rev.) A. JAN, O. M. I. On page eight will be found additional matter of an interesting character on

this subject.

CHURCH UNION AND THE MIDDLE AGES.

The Rev. Dr. Milligan, Moderator of the Presbyterian Church in Canada, speaking recently at the reopening ser vices of the St. James' Presbyterian Church, Toronto, threw a stream of cold water upon the talk indulged in for the last few years on the subject of reunion of the Churches of Christendom, saying: "There is a great deal of this talk about Church union which is astray."

His reason for this view of the case is somewhat peculiar: He says "there for unity which have been going on now were no divisions in the Church of the Middle Ages, and yet this Church was dead. Just as the trust is an evil in business life, a union of all the branches of the Church on earth would do harm. It would be a trust, and individual spiritual life would be deadened; and barnacles would gather, and in time a cleansing would be needed."

According to this view of the case, the Church as established by Christ was intended to be an agglomeration of organizations distinct from each other both in faith and government, according to the whims of various communities and even of individuals. Under such circumstances it would be altogether beyond the duties of the Church to control the actions of individuals; and strange organizations, surely, would the Church become under such circumstances.

But if we had no further proof of this essential unity of the Church of Christ than the one text of Holy Scripture (St. Matt. xviii. 17,) we should see that this conception of the Church is altogether wrong. In this passage, differences or dissensions are spoken of between brethren in the faith. One is supposed to have injured another, wherefore the offender is to be cor rected, at first privately. Then wit nesses are to be called in, if the private correction has been without fruit. Lastly if there be not yet satisfactory result, the transgression is to be brought before the Church to be decided; and if the decision of the Church be not accepted, or if the offending brother be not willing to abide by the Church's decision, he is to be regarded as a heathen and a publican—that is, as one cut off from all enjoyment of the blessings which union with the Church of

It could not be more plainly asserted that the Church as Christ instituted it for a time? This work went on in

has authority over its members to control their actions. Moreover, the Church is here, and ever where else in the New Testament, spoken of as a single organism, and there is therefore a supreme authority in it which is the last court of appeal by which an offender against faith, justice, or charity is to be judged. It is easy to see that Rev. Dr.

Milligan's idea of the Church of Christ is something altogether different from this. Individual members of the Church, according to his notions, may defy the decisions of its governing body, and to yield to its decisions would be a proof that there is no spiritual life in the individual.

Everywhere in the New Testament do we find the Church described as a body having authority, to which due obedience must be given. When the Apostles are sent forth to preach to the lost sheep of the house of Israel (St. Matt. x. 14.) they are told to do good everywhere, and to offer the peace of God to every house. But " whosoever shall not receive you nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom or Gomorrha in the day of judgment

than for that city." We might quote passages almost without end which bear out our centention. but these are generally well known, and their whole trend is to the effect that Christ's Church is essentially one. Yet this unity is not such a unity as is contemplated by the advocates of a union between Presbyterians, Methodists and Congregationalists especially. This proposed union is rather a consolidation of dissensions, a hiding of the dogmas of the Christian religion instead of their bold assertion by the successors of the Apostles, in order to bring the world to a belief therein.

The Rev. D. C. Hossack of Toronto in a letter to the Mail and Empire, bearing date May 19th, 1904, said on

this question of Church union: "When men are ready to abandon their denominations with joyful alacrity, one wonders what the denomina-tions stood for in the past. If during the past quarter of a century the de-nominations had no distinct character what justification had the numerous theological colleges for existence? Was their teaching the same? Were they not asking for and receiving sup-port on the ground that they were all teaching something distinct and vital and that their individual existence w necessary for the cause of Christ? Now it would appear that any difference in teaching was of no vital im portance. The ordinary contributor wonders if he was relieved of his money portance. under false pretences!'

The Rev. Canon Cody, of the Church of England, Toronto, said similarly at Ministerial Association meeting:

"During negotiations, it is not wel for men to appear to state that they stand apart for no principle, or never have stood for any principle, and to throw reproach on their party. Union must not be borne out of indifference to truth or doctrine. There can be no union on a no-creed basis. However, widest liberty of belief and worship under one common organization.'

It will be seen from these quotation how widely different are the beliefs of the various parties to the negotiations for several years. The opponents of unity are almost overborne by the strength of the current which is bearing their churches toward forming at least a union of some kind, but it is pretty distinctly seen that such a union would be an admission that the great religious reformation of the sixteenth century was no reformation at all, inasmuch as it introduced new errors it to Christianity to take the place of the supposed errors of the Church of Rome which were in the first place set aside ! The weakness of the divided organization which is called Protestantism is. however, felt, and the federal union which is now proposed is merely a makeshift to conceal under a veil the differences whose existence cannot be denied. and to put on the mask of a unity which has no real existence.

In our estimate of the case, the result of such a union would surely be soon the abandonment of all the distinctive doctrines of the various Churches - and at last the abandonment of all which constitutes Christianity itself in the widest acceptation of the name.

But the Rev. Dr. Milligan declared that the Church of the Middle Ages, which was one, was dead.

Was it a dead Church which sent its zealons missionaries over the whole known world to plant the faith of Christ in every corner thereof? The work of centuries was almost

blotted not during these ages by the hordes of barbarous tribes from the far East and North—never entirely blotted out at once, but locally at different times. Was it a dead Church which converted and reconverted France, and England and Spain and Italy itself, and which brought missionaries from the ends of the known world, to bring even these very hordes to the faith which they were the means of overthrowing

spite of all efforts to put an end to it. And what has Protestantism effected in the way of converting the heathen? For the first three hundred years it did almost nothing. There was surely a dead agglomeration of Churches. During the last fifty years it has made greater efforts in this direction. But alas! while it is pushing forward in foreign lands its ideas on Christianity, it has nurtured within itself a germ of Latitudinarianism which threatens soon to annihilate the parent which gave it existence. Unitarianism is not increasing fast under its own name, but its principles have practically permeated Protestantism, and the end must be the dissolution of Protestantism itself, unless there take place a new submission to the Catholic Church, and to the Pope as Supreme Head of

Christ's Church on earth. We can safely assert that it was because the Church of the Middle Ages was one that it was able to grapple with the immense difficulties it encountered, and to plant anew the symbol of Christian faith on lands that were lost to it through the inroads of Pagan and Arian barbarians, and to conquer for Christ new lands in Europe, Asia, Africa and America. That was, surely, no dead Church.

AN EXCELLENT APPOINTMENT. Those who were amongst the first

members of the Catholic Mutual Benefit Association in Canada will well remember what an onergetic, conscientious and straightforward Grand President during two terms was Mr. D. J. O'Connor of Stratford. The old members who knew him then, and the new members who will shortly become acquainted with him, will be delighted to know that he has been appointed Grand Organizer for the Province of Ontario. A better selection could not have been found ; and we congratulate the trustees upon having secured Mr. O'Connor's services. The responsible position which he has occupied upon the Grand Trunk Railway for many years, and which he has relinquished to accept the position of Grand Organizer for the C. M. B. A., is sufficient guarantee that the work to be done in the new field will be done well. As a result of Mr. O'Connor's labors we feel assured the organization may look forward in the near future to a large accession in its membership. We sincerely trust that every member in the province will second Mr. O'Connor's efforts. They know by experience the great advantages of membership in the association. This experience should be made known to others with a view to increase the membership. We need scarcely say that Bro. O'Connor wherever he goes will receive a bumper reception, especially from the old members. We hope the measure of success which he will achieve will be in keeping with his energetic efforts.

ARCHBISHOP BRUCHESI ON IM-MORAL PLAYS.

His Grace Mgr. Bruchesi, Archbishop of Montreal, on Sunday, the 26th, inst., deemed it necessary to condemn in St. James' Cathedral, in strong terms, theatrical plays and reresentations against faith and ity, and whose purpose is to bring

religion into odium and contempt. In France it is a common thing for such plays to find a place on the stage, and as there is in that country a large percentage of the people who have renounced Christianity in practice, there is proportionally a large number who attend such representations and appland them. As they are found to be attractive to large audiences, these representations are becoming still more common, and dramatic authors devote themselves more assiduously to writing them.

His Grace the Archbishop expressed his deep regret that these plays, which ignore and even denounce Christian marriage, has been imported by degrees into Canada, and some months ago a certain actress had actually exhibited in Montreal ignoble scenes which it had been her custom to produce elsewhere, "scenes and plays in which morality and modesty are vain words." He was sorry that such plays should have been exhibited in the Catholic city of Montreal. He knew, indeed, that many persons of that city had shown their indignation that the plays were produced, but people who have respect for themselves should not have attended these representations at

His Grace said in continuation, that a certain theatre of the city had announced for the week which was to follow, a programme most condemnable, and he regretted to learn that large audiences would in all probability be attracted thereto. We are told, indeed, that the actress who is the chief attraction in this instance is a genius in her art, but if this be so, the danger of assisting such plays is all the greater.

It was generally understood that the plays objected to by His Grace were

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