

The Catholic Record.

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London, Saturday, Oct. 15, 1892.

THE INDISSOLUBILITY OF MARRIAGE.

We notice by the report of the proceedings of the Anglican Provincial Synod held recently at Montreal that the committee appointed to deal with the question very properly made a report by which it should be forbidden for any clergyman to solemnize marriage in any case where there is a divorced wife or husband of either party still living. This recommendation is in accordance with the Catholic practice which does not permit the Christian marriage tie to be dissolved.

Marriage is a sacred institution under the Christian law, and its indissolubility is pronounced by Christ Himself, who, while instructing the people, declared that under the law of Moses divorce was permitted owing to their hardness of heart; but under the law which He established, no man was to be allowed to put asunder what God had joined together.

The Committee seem to be fully impressed with the conviction that the Catholic practice is founded upon the divine precept which makes marriage indissoluble except by the death of the husband or wife, for it quotes, in favor of this view, holy Scripture, the canons of the Church of England, and the constant practice of the Catholic Church, from all of which copious quotations are made to justify their decision.

In the face of such doctrine we are somewhat surprised to find the rule of conduct laid down that "if any one divorced from a partner guilty of adultery shall have married another, such one may be allowed to partake of the Holy Communion and to receive the other ministrations of the Church with the express sanction of the Bishops of the Church."

Elsewhere in this document it is expressly laid down that "no person judicially convicted of adultery and divorced for that cause is permitted by the rules of the Church to marry again during the lifetime of the other partner; and no person so remarried in violation of this canon shall be permitted to partake of the Holy Communion except upon penitence and avowed final separation." We cannot comprehend why the same treatment should not be dealt out to the party who has obtained the divorce and afterwards marries again. It is conceded that in this case equally with the other the law of God is violated, and if the sacraments are really holy, if the Holy Communion is as sacred as it is declared by St. Paul to be in I Cor. xi, 27-29, so that it must not be administered to those who are living in the state of sin, even the Bishop is not authorized to grant permission to administer it to those who are living in open and contumacious violation of the law of God.

A minority report was read to the Synod by the Rev. Archdeacon Roe, who takes issue with the majority on the question of the liberty of the injured or "innocent" party to marry again after a divorce has been obtained. The Archdeacon, who seems alone to constitute the minority, maintains this right, and of course he would without any difficulty admit the injured party in this case to receive the Communion. This position is certainly erroneous. However, it has at all events the merit of being more consistent than that assumed by the majority of the committee, which would grant the right to receive Communion to those who are declared to be living in the state of sin, provided the Bishop sees fit to allow it.

The Archdeacon states that it was the usage of the early Christian Church to permit divorce in the case mentioned. He has certainly made a grievous mistake in this. A separation was allowed, but it was not allowed for either party in this case to marry again.

He states that Tertullian, St. Basil, Epiphanius, Augustine and Jerome, all maintain this course. We can safely say that not one of these ancient Fathers of the Church has stated any-

thing further on this subject than what the Catholic Church teaches to this day: that it is permitted to a Christian husband or wife to depart from an unfaithful spouse; but not one of them has said that the person so departing is permitted to marry again. St. Jerome expressly teaches the indissolubility of marriage, in his epistle to Amandus, and in his commentary on the 19th chapter of St. Matthew he expressly treats of the case in point, declaring that the parties separated for this cause cannot marry again. St. Augustine teaches the same in many parts of his writings; Tertullian also in his treatise on Monogamy, and St. Basil in his epistles to Amphilocheus write similarly.

To show that the Archdeacon has made a serious mistake in naming these fathers as favoring his view, it will suffice to quote a couple of passages.

St. Jerome, in his epistle to Amandus says: "As long as the husband lives, though he be guilty of adultery (he then enumerates other crimes of which he may have been guilty), and though he be separated from his wife on account of these crimes, he is still regarded as her husband, and she cannot marry another man."

The Archdeacon says: "The case of Fabiola shows that these marriages were allowed in the Church of Rome at the end of the fourth century."

The case alluded shows nothing of the kind. St. Jerome relates of this Fabiola, a wealthy Roman lady, that she married another man after separating from her husband, and that she did penance for it before Easter in the Lateran Basilica. By the civil law she was able to contract the second marriage; but she violated the laws of God and of the Church, and for this reason she was obliged to do penance.

We may here remark that the position of Archdeacon Roe, and generally of those who maintain that it is lawful for the innocent party to marry again, in the case of separation, is founded upon a wrong interpretation of the words of our Lord in St. Matt. v, 32. In this passage we are informed of the cause which justifies separation; but it is added, "he that shall marry her that is put away committeth adultery." The force of this is overlooked by those who maintain the lawfulness of divorce; but by comparing St. Mark x, ii; St. Luk. xvi, 18; I Cor. vii, 10; the universality of the law against the dissolution of the completed Christian marriage tie will become evident.

THE "FRENCH-CANADIAN EXODUS."

The exodus of French-Canadians to the United States is a fact to which we cannot close our eyes, deplorable as it is from a Canadian point of view. It is estimated that there are now in the New England States no fewer than half a million French-Canadians, and a million throughout the States. We are accustomed to read in the philippic columns of the *Mail* that the chief cause of the exodus is the heavy burden of supporting the Catholic Church. Of course we are all well aware that this is a misrepresentation, as the support of the Protestant clergy is a still heavier burden upon the Protestants of Ontario. It is also well known that there is a large exodus of the English-speaking young men and women of this Province as well as of French-Canadians from Quebec, though not quite to the same extent.

The causes of the exodus are undoubtedly to be found in the fact that the United States is a more populous country than Canada, and that with its numerous and large centres of manufacture and commerce it seems to afford more opportunities for employment, and better prospects for advancement than our less populous Dominion.

A recent issue of the *Chicago Interior* also states that one of the causes of the French-Canadian exodus is that the farms in Quebec, having descended to the present habitants from generation to generation, have been divided and subdivided by inheritance till they are now too small to afford support to the increasing population. In addition to this, it says, the manufacturing establishments of Canada are not sufficiently extensive to afford employment to all who need it. In New England, however, they find both farms and factories, and thus opportunities are afforded them which are more encouraging than they can find at home.

It is a problem which is well worthy of the closest attention from our legislators, to discover the real causes which operate so detrimentally to Canada, so that an efficacious remedy may be applied.

The increase of population in

Ontario during the last decade was 9.03 per cent. on the population in 1881. The increase in Quebec was 8.7. The difference is not so great as to justify the assertion that the causes which have brought about the exodus are in operation to much greater extent in Quebec than in Ontario, especially when we take into consideration the advantages of Ontario in the possession of larger inducements to immigration. It is also worthy of remark that it is due to the exodus of the English-speaking population of Quebec that there is a difference at all between the increase in the two Provinces. The whole of the exodus is therefore by no means to be laid at the door of the French Canadians.

THE LEAVEN OF RITUALISM.

The Bishop of Liverpool (Anglican) has been appealed to by a number of Evangelicals or Low Churchmen to lead a party of secession from the Church on account of the recent decision in favor of the Bishop of Lincoln on his trial before the Privy Council for Ritualistic practices.

The decision was not to the effect that these practices form a part of the Church of England Ritual, or that clergymen of the Church are obliged to make use of them, but simply that they are free to do so. It is this liberty, therefore, to which the Evangelicals object, though they are the loudest party in the Church to proclaim religious and civil liberty for all. They are the foremost to declare that true Protestantism means the liberty of each individual to interpret Scripture according to his own conception of what is revealed in doctrine, and what he deems to be right and lawful as regards the manner in which God is to be worshipped. The liberty which they are willing to grant seems to be liberty to believe as they do, and to follow their notions of propriety in the worship of God.

It will be remembered by our readers that the case of the Bishop of Lincoln (Bishop King) was brought to trial by an organization within the Church of England known as the "Church Association," the object of which is to prevent the spread of High Churchism. The charges against him were that he had employed in the administration of Communion certain practices which are not found in the rite prescribed in the prayer book for this purpose. These were the mixing of water with the wine, standing on the west instead of the north side of the Communion table, the singing of the *Agnus Dei* after "consecration," and the use of lighted candles on the table. The matter was first tried by the Archbishop of Canterbury as sole judge, but with the assistance of five Bishops as assessors. The matter first came before the Archbishop in 1888. A decision favorable to the Bishop of Lincoln was rendered in November, 1890; but the dissatisfied Evangelicals appealed from the Supreme spiritual court to the Supreme secular court, the Judicial Committee of the Privy Council, which has also judged favorably to the Bishop, on all the points we have enumerated, though on two minor points the decision was that the Bishop had misinterpreted the rubrics of the Prayer-Book. Thus Ritualism has been virtually sustained by the highest Court in the land, for as the Church is purely a State institution, the civil law is supreme, both as to the doctrine to be taught and the forms of worship to be observed.

The Bishop of Liverpool is, among the Bishops, the principal, if not the only, one entirely dissatisfied with the decision. He is the champion of Low-Churchism, and to him the dissatisfied Evangelicals naturally turned as a leader for the expressing of their dissatisfaction in unmistakable terms.

This Bishop had already declared that if the Church were now to be established there would certainly be a schism therein. He was understood to mean that he would himself be one of the secessionists in this case, in order to get rid once for all of the Ritualists; and the Evangelicals supposed from this that he is even now disposed to secede. He has stated, however, that he is not favorable to this extreme step. Considering the strong expressions of dissatisfaction to which he has given utterance, it may well be supposed that the only thing which keeps him in the Church which has irrevocably declared itself to be tolerant of the hated practices of the Ritualists, is the fact that he can continue to enjoy the loaves and fishes which States Churchism distributes among its adherents, only by retaining his position in the State Church.

It would seem that in spite of the

determined opposition shown by the Evangelical party to Ritualistic practices, the upholders of these practices are destined to become the dominant party in the Church. Their principles are spreading in spite of all opposition, owing in a large measure to the greater zeal for religion displayed by the High Church party; and much as we regret that this party have not as yet seen the incongruity of their remaining in a Church which has substituted the supremacy of a secular prince for that of St. Peter's successor, we acknowledge that we are pleased to witness the progress of High Church doctrine, which will necessarily bring the Anglicans of England and Canada, as well as the Episcopalians of the United States, nearer to the Catholic Church. Ritualism and High Churchism have taught the adherents of Anglicanism that the doctrines which it formerly rejected as the errors of Popery, are really the doctrines which have been handed down from the apostles through more than eighteen centuries. The lesson must have the result of hastening the return of many erring sheep to the one true fold of Christ.

The importance attached by both parties to the Lincoln decision may be judged from the fact that thousands of pounds have been spent in the litigation.

THE UNITED STATES INDIAN SCHOOLS.

The *Presbyterian Review* of the 29th ult. announces that the *Catholic Review* (of New York) made recently a "bitter attack" upon the United States Indian administration, "which it wishes to overthrow for the sake of getting a larger slice from the public loaf."

Our Presbyterian contemporary, evidently with a view to making it appear that Catholic greed is insatiable, adds that the *Catholic Review* "impudently asks, 'Why should Protestants consider themselves aggrieved because we ask for justice?'"

The following from the New York *Independent* is then given as a satisfactory answer to the question:

"Because it is not justice that you are asking for. You are not satisfied with justice. Out of \$525,881 Government appropriations for 1892 you get \$309,535, and yet you are not satisfied; you want more. The Indian Commissioner treats you as he treats all other denominations, and you are not satisfied. It is not your share that you want, but all; not fair treatment, but exclusive favors. The public is getting heartily tired of your unfounded complaints, and will not long endure them."

The well-known fondness of the New York *Independent* for misrepresentation wherever the Catholic Church is concerned ought to be known to our Toronto religious contemporary, and it might have led it to the suspicion that the *Independent* does not give all the facts of the case. From the statement made one would suppose that the Catholic Indian schools are getting a larger appropriation from the Government than their work merits, which is far from being the case; and our contemporary might have suspected that the United States Government would not give the Catholic schools more than they merit.

The latest statistics within our reach shows that in 1888 there were 42 Catholic schools among the Indians, for which there was a Government appropriation under contract. At these schools there were 1,695 boarders and 680 day pupils. The Government and Protestant schools together only numbered 13, with an attendance of 595 boarders and 190 day pupils. The appropriations for the same year were \$192,260 for Catholic, and \$99,620 for Government and Protestant schools. It will be seen from this that the amount per pupil paid for the Catholic schools was much smaller than was given for Government and Protestant schools. The *Independent* and the *Presbyterian Review* try to little purpose when they froth to make it appear that the appropriations to the Catholic schools are beyond what they merit.

We are aware that the number of schools has been greatly augmented, but we have no doubt that if the appropriations to be given to Catholic schools for 1893 still exceed all others, as the figures of the *Independent* show, it is because the Catholic schools are still doing better and more work than all others combined. Senator Dawes, of Massachusetts, has for long taken a deep interest in the educating and civilizing of the Indians, and when spoken to some time ago by the regular correspondent of the New York *Free-man's Journal*, Mr. Joseph Gavan, on this very subject, he said:

Let me bear testimony to the progress

checked its course, or caused a ripple upon the outgoing tide." All this is no doubt very aesthetic, and by no means censurable, but we should like to have added to the scene something to show that a Christian was preparing to answer the summons of his Creator. Where were the prayers for the dying which should have been offered by the priests of the Church, in accordance with the command given in St. James v. 14? Where were the prayer of faith, and the sacred anointing, prescribed by the same Apostle, as the last sacred offices with which the Christian should be ushered from this world?

Similar testimony has been given by Senator Vest. Both of these gentlemen are Protestants, and their testimony is certainly unexceptionable on this subject.

In reference to the demand of the *Catholic Review* for justice, we have to remark that it is an appeal to the love of fair play which is supposed to be inherent in the American people, against a series of persecutions openly carried on by General Morgan and Parson Dorchester against the Catholic schools. The Catholics are certainly entitled to just treatment. They only use their rights as American citizens when they demand it, and they will not be browbeaten by the New York *Independent* from persevering in their demand until they obtain redress.

In reference to the accusation of impudence which the *Presbyterian Review* brings so airily against the *Catholic Review*, we need only remind our Toronto contemporary of the recent resolutions of the Presbyterian General Assembly and the Methodist conference to discontinue their work of Indian schools, so as to give the Government an opportunity to withdraw their aid from all religious schools. They are willing, forsooth, to do nothing, where they are already doing next to nothing, so that they may by this flank movement have an excuse to aid in breaking down the Indian Catholic schools, which are really doing efficient work; and all this dog-in-the-manger policy is covered under the mask of love of religions equality and the desire to sever all connection between Church and State. Well they know that Commissioners Morgan and Dorchester are doing their work already, but it is certain that even if the Government were to discontinue their aid to the Catholic missionaries who are doing so much for the civilization of the red men, they would continue their noble work without interruption. The Catholics of the United States, however, will have their say in this matter.

We thank our Toronto contemporary for furnishing us with so descriptive a word, "impudence," but we submit the question for public consideration whether it does not fit better the conduct of the Assembly and conference, than used as he applies it.

THE DEATH OF THE POET LAUREATE.

The death of Lord Alfred Tennyson, the Poet Laureate of Great Britain, took place on Thursday, October 6, at half past one o'clock, a.m. All lovers of literature and poetry will hear with regret and a sense of personal bereavement of the demise of the sweet-tongued poet who has furnished the world with so many gems of verse as have been given it by Lord Tennyson. His "May Queen," "Locksley Hall," "Idylls of the King," etc., will be forever deservedly admired wherever the English language is known. It is a remarkable circumstance, however, that in the account of his death which has been transmitted by cable there is no mention of religious ministrations at his death-bed. Sir Andrew Clarke, one of the physicians who attended, him declared that his death was one of the most glorious he had ever seen, but this declaration seems to have been founded solely on the natural beauty of the surroundings, and not upon any preparation which a dying Christian would have been supposed to have made when about to meet his Maker and to give an account of his stewardship.

We are told that what made the death so glorious was that "there was no artificial light in the room, and the chamber was almost in darkness, save where a broad flood of moonlight poured through a western window. The moon's rays fell across the bed upon which the dying man lay, bathing him in their pure pellucid light, and forming a Rembrandt-like background to the scene. All was silent save the sighing of the autumn wind as it gently played through the trees surrounding the house, a fitting requiem for the gentle poet who sang of love and the beauties of nature. Motionless Lord Tennyson lay upon his couch, the tide of his life gently and slowly ebbing out into the ocean of the infinite. No racks of pain or sorrow

NOTWITHSTANDING recent boasts of the progress of the Protestant missions in Italy, it is a fact that the numbers attending Protestant mission chapels are rapidly diminishing. This is notably the case in Rome, where the Baptist Congregation on the Piazza of St. Lawrence is about to close its chapel because of the great falling away. It is reported, however, that there will still be an effort made to continue some form of Protestantism there, and that the Baptist minister in charge is carrying on negotiations with General Booth to have the Salvation Army take charge of it. It is said that "Colonel" Clibborne will be the officer sent to take charge if the negotiations are brought to a successful

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Instead of all this we are informed that the dying man "asked for a copy of Shakespeare, and with his own hands turned the leaves until he found the dirge in Cymbeline." Does it not seem that the dirge in St. Luke i, 29, 35 would have been much more appropriate for a dying Christian?

Is it possible that the many forms of modern non-Catholic Christianity are developing into rank Paganism? Has the time come when Bob Ingersoll so much longed for which Shakespeare, Goethe, Shelly, etc., should be the only source from which religious sentiment and morality should be drawn?

We are led to make these reflections, not alone from the manner in which the death of the poet laureate is described, but from the many death scenes of recent date, from which the element of Christian faith seems to have been entirely eliminated. No one who has read carefully the death-bed scenes described by Charles Dickens, can have failed to remark the same bringing together of natural beauties, without any reference to the Christian's hope for an eternal reward.

EDITORIAL NOTES.

It has recently been noticed that the majority of the Catholic priests of Boston are Americans, while a majority of the Protestant ministers are foreigners. This discovery has thrown a damper upon the persons who have been fulminating against the Catholic Church as a foreign institution, and against Catholics as foreigners. Boston has been specially noted among American cities for this kind of declamation; and the know-nothings, whose cry has been to ostracize foreigners, have long made Boston their headquarters. It has further been remarked that the greater part of the recruits for the know-nothing American Protective Association are also foreigners. The native Americans generally will have nothing to do with this society; but it is chiefly composed of Canadian Orangemen who wish to transplant on United States soil the hatred of the Catholic body which they brought into the country with them. The soil is not congenial to their purpose, and they are meeting with poor success.

LONDON'S NEWS.

A TELEGRAM from London, dated Oct. 4, says that Lord Donington has furnished the religious world there with its second sensation this week.

He has abandoned Protestantism and become a member of the Catholic Church. He is one of the richest men in England, and master of the famous castle and estates called Donington Park, Leicestershire. After the death of Lady Londoun, who was, like her husband, a rigid Protestant, her son, Lord Londoun, married a Catholic lady. Lord Donington was furious. He threatened to disinherit the young man unless he left his bride. The young man was obdurate, and in time his father relented sufficiently to receive the young couple in Donington Castle. Now that the old gentleman has also embraced the truth in Rome, he seems determined to make the fact impressive by announcing that he will build a Cathedral in London in honor of the election of a Catholic Lord Mayor of that city, which he regards as the greatest triumph the Church has had in a century.

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