

The Catholic Record

Published Weekly at 494 and 496 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

ADVERTISING:—Ten cents per line each insertion, advance payment.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

London, Saturday, January 19, 1901.

A PECULIAR SITUATION.

The workings of the American Constitution since the acquisition of the new territories wrested from Spain are very peculiar.

A VERY APPROPRIATE REPLY.

The Provost of Trinity College, Dublin, thought he made a good hit against the Catholic demand that the Catholic people of Ireland should have a Catholic University.

DISCRIMINATION OF CATHOLICS.

The City Council of Limoges, France, has caught up the spirit of the Government so far as the opposition of the latter to religious education is concerned.

AN INDEMNITY FROM TURKEY.

The Americans are the first of the powers to have obliged the Sultan of Turkey to pay an indemnity for injuries done to missionaries of their nationality during the period of the Armenian massacres.

powers made before Constantinople for the purpose of frightening the Porte into making some reparation for the massacres, yet they alone are to obtain an indemnity for the injuries inflicted on American missionaries.

The money to be paid to America as an indemnity amounts to \$90,000, but to save the Grand Turk's dignity it will be paid to Messrs. Cramps along with the amount due them for building a warship for Turkey.

VICE AND BLACKMAIL IN LARGE CITIES.

Despatches from Paris state that the police have been ordered to purify the city by arresting all who are discovered in the commission of crimes against public morality.

It might be imagined from such statistics that Paris is the wickedest of the large cities, but this is not the case.

It has even transpired recently, according to the New York Herald of Jan. 7th, that there exists a regular system of corruption in that city for the protection of vice.

According to the statements published in that journal "startling revelations regarding the system of blackmail levied upon vice and crime in this city have been made by a man who has long had prominence as a successful gambler."

Then the Herald enters into details of the blackmailing methods adopted: "So exact is the system of extortion in operation that the 'commission' which assesses, collects, and divides the blackmail, knew in advance just what the profits for the year would be."

How enormous must be the earnings of the institutions of vice may be roughly estimated from the amount of blackmail levied.

VAGARIES IN THE PULPIT.

Are we to have in Canada a reproduction of the buffooneries in the pulpit, and the sermons on politics which in many parts of the United States have been substituted for the teaching and preaching of the word of God?

garnished with black and white bottles of liquors of every kind, cigar boxes and plugs of tobacco all of which had been purchased on Saturday night after the legal hour of closing the saloons and liquor stores.

This was undoubtedly a striking object lesson, and it was a proof that the saloon keepers from whom the articles were bought were violators of the law and deserved punishment.

We have been frequently told by Protestant divines that the Jesuits sinned grievously by maintaining that "the end justifies the means."

If it was evil and unlawful for the saloon-keepers to sell the articles on exhibition, the bottles of liquor and the cigars, it was unlawful also to induce them to do this evil.

But it is not the first time that we have heard of the Protestant clergy doing evil likewise to secure an hypothetical good.

Another incident occurred also on the same day in Manitoba which was no less derogatory to the respect due to what is supposed to be the house of God.

A Winnipeg clergyman took occasion to deal sensationally with political issues. He regretted the lack of good men in the Dominion and Provincial Parliaments.

"God Almighty placed great beds of coal in this cold country for the use and comfort of the people, but cliques of men seize the mouth of the coal pit, and demand toll for every pound that goes out, and the worst of it is that the people have not the intelligence or spirit to rebel, for the pirates are protected by law."

The urging of the people to rebellion against the laws governing the mineral deposits of the country falls but little if anything short of the appeals of the anarchists of New York and New Jersey to murder those whose duty it is to preserve order.

THE DUKE OF NORFOLK ON THE POPE'S TEMPORAL POWER.

Despatches from London state that the Duke of Norfolk while addressing the Pope on the 8th inst., on behalf of the two hundred English pilgrims now on a visit to Rome, "allowed his religious enthusiasm to exceed the bounds of prudence."

The exact words used by the Duke are not made known, but the London Express and the Mail assert that he uttered a wish for the restoration of the Holy Father's temporal power, while

the Reuter telegrams report only that "he prayed for that position of temporal independence which the Pope had declared to be necessary for the fulfilment of the duties of his office as Head of the Catholic Church."

The comments of the Associated Press on these reports are to the effect that whatever may have been the actual words used, any reference to the Pope's temporal power was untimely.

The despatches continued: "As leader of the English Catholics, the Duke has delighted the Vaticanists, but he has not committed either Lord Salisbury's Government or the Conservative party to a policy which would menace Italian unity and independence."

A later despatch says that the Italian Liberal press, by which is meant, of course, the anti-Catholic press,

It is clear from all this that whatever of anti-Catholic spirit there is in Great Britain, is deeply stirred by the loyalty of the Duke to the Apostolic See, the centre of Catholic unity.

There is no need for the agitation of the Conservative party in England on account of whatever the Duke may have said, as there is no pretence on his part that he spoke for Lord Salisbury's Government.

The acts of the Duke of Norfolk certainly do not bind the Salisbury Government: nevertheless we see no reason why that Government, or any Government of the British Isles, should not desire that the Pope should be independent of all national Governments.

At the present time the liberty of the Pope is interfered with, though not to such an extent as to influence his acts of administration; but we cannot tell how soon the Government of Italy may interfere more directly with the Pope's free government of the Church.

We do not for a moment suppose that Great Britain will at the present moment intervene in favor of the Holy See; though with the other great powers of Europe she assumes the right to intervene for the correction of great wrongs.

The threats of the Italian revolutionary party to make a hostile demonstration against the Duke are of small account. He spoke in the interest of public morality, and the Italian Government will scarcely dare to allow any violence to the distinguished visit-

or who gave utterance to his views on what the Italian law itself declares to be still the Pope's own territory, and of which the Holy Father is still legally recognized to be the Sovereign.

Should the Italian Government permit a hostile demonstration against the Duke or his companions of the English pilgrimage, it would be the right and duty of the British Government to demand due satisfaction.

At this moment there does not appear to be a probability, from a merely human point of view, that the temporal power of the Pope will be restored; but Rome belongs to the Pope in justice, and we have confidence that the same Providence who brought about the temporal power which for twelve centuries, made the Pope independent in his administration of his high office, will in due time restore to him that independence which he so long enjoyed.

THE NO-CREED THEORY.

It is a hobby with unbelievers in Christianity to belittle the importance and necessity of Christian doctrines, and this is the secret of the cry which has been raised by unbelievers against creeds and dogmas.

It will be noticed that this theory entirely ignores the existence of God, and our obligations to Him as creatures to our Creator, and thus leads directly to Atheism.

The Rev. Dr. Chown, President of the Toronto Methodist Conference, at a meeting of Protestant ministers of various denominations, held in Toronto on the evening of the 4th inst., gave utterance to views which were apparently endorsed by the majority of those present.

"In many parts of our country an unholy rivalry exists in direct opposition to the behest of Christ that we should all be one. It is creed, not conduct, dogma, not duty, we cannot even obtain the desired degree of religious instruction in our Public school system because the Government is afraid of our theological and denominational susceptibilities."

We are told, further, that the speaker instanced the confederation of the Canadian provinces and its splendid results of an example that might be followed in the religious sphere.

This is certainly strange teaching to be virtually approved by a body of supposedly orthodox or Evangelical Protestant clergymen. It ill becomes these gentlemen to decry dogmatic teaching, for there is not a single Protestant which has not such teaching, and some sects have very elaborate dogmatic creeds, as the Presbyterians, Anglicans, and even the Methodists, in whose name we might suppose the Rev. Dr. Chown to have some right to speak.

Let us apply some theological reasoning to Dr. Chown's utterances, and we shall soon see how utterly incoherent they are, and inconsistent with the basic nature of Christianity.

The duty of loving our neighbor, of itself, implies our duties to God as the basis on which rests that of loving our neighbor.

We shall be told that all men have the same human nature with ourselves, that we are so constituted that we must live in society with them, that we depend mutually upon each other, and that all nations recognize that we have mutual obligations toward each other.

This reasoning would seem to apply to irrational animals equally with human beings; and yet, for the most part, nature does not teach them the duty, to respect any rights in their

creatures, even of the same species with themselves. They have no thought of duty, and their only aim is to preserve themselves from injury, and avoid danger. Why should it be otherwise with man?

The only good reason, apart from the teachings of revelation, which can be given for the difference in the two cases is that we are endowed with reason, which the brute creation have not, and that reason teaches us that we are under an obligation to obey the law which our Creator imposes upon us, and the obligations of which are imparted by Him on our nature itself.

Here, then, we find a first dogma which we must believe as the foundation of religious truth and morality.

From the fact that we are creatures of God, it follows that we have received all that we have from Him, and that we must, even if we had no other motive than gratitude, turn to Him in homage as to our first beginning and last end. To Him we must refer all our acts, and we must pay Him worship both interior and exterior, that we may submit to Him our whole being.

We easily infer from these considerations the reasonableness of Christian dogmatic teaching. As there are relations between the Creator and the creature, if it is God's will that His rational creature, man, should be rewarded in a future life, it is reasonable that God should aid us by revealing to us something relating to the means whereby we are to be saved, the remedies for sin, by means of which the sinner may be reconciled to God, the manner in which it is God's will His should be served, and other matters which concern our salvation, and without a knowledge of which salvation would be extremely difficult, if not absolutely impossible.

Hence arises the necessity of revelation; and it is needless for us to prove for the benefit of an assemblage of Christian divines that we have such a revelation in the Christian religion; for they admit all this. Such a revelation necessarily includes many dogmas to cover even the points we have enumerated. The nature of the future life is made known to us therein: the happiness of heaven, and the everlasting punishments to be undergone by the sinner in hell.

We are taught, further, the efficacy of redemption through the sufferings of Christ, who is at the same time God and man. We find that Christ instituted certain sacraments as means of grace, which He commanded to be continued in use in His Church to the end of time, and that He appointed a ministry or priesthood in various orders or degrees to continue His work and to preserve the unity of faith to the end of time, that we may not be as little children, tossed to and fro by every wind of doctrine.

All these considerations prove beyond doubt that the Christian religion is necessarily a religion of dogmas, and those dogmas which echo the objections of infidels against dogmas and creeds, are promoting the cause of infidelity and Atheism.

We notice also that the Rev. Mr. Chown regrets that there cannot be religious teaching in the Public schools of Ontario, owing to the diversity of the religious beliefs which exist in the province. The remedy for this trouble is not what he proposes, a confederation of sects which will agree to regard revealed truths as matters of no importance, but a return to the one true faith which was in the first place given to the Saints, and which has been preserved unchanged in the teachings of the Catholic Church.

CATHOLIC CHARITY.

When you see the charitable deeds of non Catholic organizations widely heralded in the daily press do not imagine that within the Church there exists no impulse toward benevolence and no organized movement for the amelioration of misery. The Republic has something to offer on this matter worth repeating. Our esteemed contemporary says: "The Salvation Army at their Christmas dinner in Mechanics' Building, Boston, entertained some 3,000 people. It is reported that a like meal was supplied to about 4,000 others in their homes, making a total of 7,000 persons fed. This is a notable achievement, and the army, and those who furnished them with the necessary means, deserve commendation. But the St. Vincent de Paul did even better, though they went about their work quietly and unostentatiously, in the true spirit of charity, with no flare of trumpets and no beating of tom-toms, and without humiliating the unfortunate poor by asking them to partake of their repast under the gaze of a curious public."

Beeswax Candles for sale at the Catholic Record Office, London, Ont.