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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD

willing."

VICE AND BLACKMAIL IN

LARGE CITIES.

the large cities, but this is not the case.

Such cities are always apt to have

within them a larger proportion of the

vice of a country than should be ex-

pected if their population merely were

taken into the account and it is an un-

deniable fact that the normal wicked.

ness of Paris is exceeded by that of

It has even transpired recently, ac-

cording to the New York Herald of

Jan. 7th, that there exists a regular

system of corruption in that city for

the protection of vice, and that thus the

authorities whose duty it is to suppress

vice and crime actually connive at and

are in league with it, for their person .

According to the statements published

London or New York.

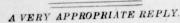
The Editor of THE CATHOLIC RECOMM London, Ont: Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RE OORD, and congratulate you upon the man-ner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the iaithful. Blessing you, and wishing you success, Believe me, to remain____ Christ

y you, alto remain, elieve me, to remain, Yours faith.ully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost, Deleg.

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. Alphonso Gouriez y Stapley is a Porto Rican professor of mathematics who was an interpreter for the United States department at the Paris Exposition for eight months, being the bearer of a letter from the United States Embassy in France recommending him as a learned and respectable Porto Rican gentleman. He also welcomed the United States troops to Porto Rico when they were truly aliens, but he is now detained at Ellis Island, not being admitted to enter the United States because he is an alien without money. It is expected that he will be deported.



The Provost of Trinity College, Dab lin, thought he made a good hit against the Catholic demand that the Catholic people of Ireland should have a Cathclic University, instead of being compelled to take degrees in Protestant institutions. The Provost said that the services in the college chapel should be regarded as family prayers, and that he can see no reason why there shculd be any objection raised in any quarter, whereas no one is compelled al profit. to attend them. The Archbishop of Dublin was not all disconcerted by this representation of the case, and very appropriately answered :

"This is our whole case in a nutshell. This is what it comes to : We, the Catholics This is what it comes to: We, the Catholics of Ireland, if we go to Trinity College, must go there as to a Protestant household, freely admitted, if you will, and even welcomed; but still on no other footing than that of guests in another man's house, having, all the time, no house of our own to go to.

the purpose of frightening the Forte of induors of every glud, cigar sores he preyed for that position of tempor-into making some reparation for the and plugs of tobacco all of which had al independence which the Pore had be still the Pope's own territory, and thought of duty, and their only aim massacres, yet they alone are to obtain been purchased on Saturday night after the legal hour of closing the ment of the duties of his office as Head an indemnity for the injuries inflicted saloons and liquor stores, and on Sun. on American missionaries. day morning itself, a day when traffic The money to be paid to America as

of all kinds is illegal. an indemnity amounts to \$90,000, but This was undoubtedly a striking to save the Grand Turk's dignity it object lesson, and it was a proof that will be paid to Messrs. Cramps along the saloon keepers from whom the with the amount due them for buildarticles were bought were violators of ing a warship for Turkey. The Messrs. Cramps will then turn the was it not also a proof that the clergy. amount over to the American Governman had found that his preaching of ment. Thus it is supposed that Turthe word of God was deficient in effikey will save its dignity in the eyes of cacy, whereas he was compelled to its people and of the civilized world, have recourse to these sensational as it will not seem to them that their means to attract a congregation ? Government has been forced to pay an

We have been frequently told by indemuity to a Christian power. Thus Protestant divines that the Jesuits even a very serious matter may have sinned grieviously by maintaining that a farcical ending, when "Barkis is "the end justifies the means." This is taken to mean that for a good purpose it becomes right to do evil, a doctrine which is condemned by Christian morality, and which St. Paul expressly Despatches from Paris state that the reprobates, saying : " Now we pray police have been ordered to purify God that ye do no evil ;" (2 Cor. the city by arresting all who are disxiii 7 ;) and "as we are slandered, covered in the commission of crimes and as some affirm that we say, let us against public morality, and they are do evil that there may come good : vigorously carrying out their orders. whose damnation is just." (Rom. iii. S.) The closing of the International Ex. It is almost needless to add that no hibition has thrown thousands of people Jesuit theologian has held the doctrine out of employment. Many of these are here condemned by the Apostle ; but cast upon the streets without honest is not this doctrine implied in the conmeans of support, and as a consequence duct of the Coburg clergyman?

so many as 12,970 arrests were made If it was evil and unlawful for the during the month of December. Of saloon keepers to sell the articles on these 2,879 are charged as being exhibition, the bottles of liquor and the tramps and 2,459 as having been cigars, it was unlawful also to induce drunk. This leaves 7,632, still a very them to do this evil, as the minister great number, guilty of more serious did. It was unlawful to buy the art crimes. Among those arrested, 6 are icles enumerated, and, besides, we may charged with murder, 925 with theft of be pretty sure that the clergyman's various degrees, and 3,083 with being agents told many falsehoods to the inmates and frequenters of houses of liquor dealers in order to conceal their ill-fame. It is to be hoped that these purpose in making these purchases. drastic measures will greatly improve Here was surely the doing of evil that the moral atmosphere of the city. a supposed but very dubious good It might be imagined from such might result. statistics that Paris is the wickedest of

But it is not the first time that we have heard of the Protestant clergy doing evil likewise to secure an hypothetical good. We have heard of Dr. Parkhurst's visits to New York dens of infamy when he induced the inmates to act wickedly that he might have an opportunity to make a sensa. tional denunciation of them from his

pulpit on the following Sunday. It is also an historical fact that the body of Anglican Bishops gave their official approval to Charles I. that he should sign the order for the execution of Lord Strafford, his faithful minister, in order to save himself from the anger of a hostile Parliamentary majority.

The Coburg clergyman whose desire to create a sensation was so strong was horsewhipped on the street by a lady in that journal "startling revelations the day after his curious escapade, regarding the system of blackmail Presumably the lady was the wife of levied upon vice and crime in this city one of the liquor dealers whom he had have been made by a man who has long had prominence as a successful entrapped into selling him a bottle of Guiness's porter, or Walker's Imperial whisky, and we are not prepared to sa that she acted so without great provo-

of the Catholic Church."

whatever may have been the actual words used, any reference to the Pope's temporal power was untimely, as it would certainly wound the susthe law and deserved punishment ; but ceptibilities of the Italian press, and in addition displease the people of Protestant England.

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. The extent to which his views on the restoration of papal temporal power are shared by British Roman Catho-lics can only be surmised. Without doubt he has socken for the large majority of them." lics can only be surmised. Without dout he has spoken for the large majority of them. A later despatch says that the Italian

Liberal press, by which is meant, of course, the anti-Catholic press,

course, the anti-Catholic press, "continues to express its indignation at the address of the Duke of Norfolk to the Pope when presenting the English pilgrims to the declaration of a hope that the Vatican will one day regain temporal power. Inter-pellations are announced on the subject for the re-opening of Parliament, and a hostile demonstration on the departure of the Doke is mooted."

It is clear from all this that what ever 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 ; but this will not make him any the less loyal.

There is no need for the agitation of the Conservative party in England on account of whatever the Dake may have said, as there is no pretence on his part that he spoke for Lord Salisbury's Government, of which he is not a member, having resigned his position as Postmaster General during 1900 to serve as a volunteer in South Africa. By this he showed his loyalty to his country ; but the recent words addressed to Pope Leo XIII. he shows also his unswerving loyalty to the Catholic Church, thus proving that loyalty to his faith and religion is not inconsistent with patriotism, and no more than this can be asked or expected from him by the people of England, or by the Conservative party to which he has all along adhered with fidelity.

The acts of the Duke of Norfolk cer tainly 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 least twelve million British subjects acknowledge the Pope's sway in spir

itual matters ; and is it not to the interest of Great Britain, as well as of all other nations, that the Head of a Church universally spread should be able to perform the functions of his sacred office without the interference of any nation in particular?

At the present time the liberty of the

powers made before Constantinople for garnished with black and white bottles the Beuter telegrams report only that or who gave utterance to his views on creatures, even of the same species "he prayed for that position of tempor- what the Italian law itself declares to with themselves. They have no ly recognized to be the Sovereign. Shouli the Italian Government per-

mit a hostile demonstration against on these reports are to the effect that the Duke or his companions of the the teachings of revelation, which can English pilgrimage, it would be the right and duty of the British Government to demand due satisfaction, and if such satisfaction were refused, it not, and that reason teaches us that would give rise to a state of affairs we are under an obligation to obey which might not be pleasant to the the law which our Creator imposes present regime in Italy.

At this moment there does not appear to be a probability, from a merely itself. 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, and probably for nearly sixteen 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 being. 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. We are told that the whole duty of man is to love our fellow-man, and to do good to our neighbors, and that creeds and dogmas wean men from the fulfilment of this

duty. It will be noticed that this theory entirely ignores the existence of God, and our obligations to Him as creatures to cur Creator, and thus leads directly to Atheism. It has, neverthe less, found many supporters among the Protestant clergy, though it must be admitted that Protestant Churches have not officially endorsed it, and that the Protestant religious press, for the most part, still stcutly maintain the necessity of a certain degree of belief in the doctrines of Christianity, and, as a consequence, the necessity of creeds to set forth clearly what ought to be believed.

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, as there was no protest uttered against them ; yet they were logically identical with the infidel tenets to which we have made reference.

Dr. Chown said :

"In many parts of our country an un-holy 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 engeentibilities."

We are told, further, that the speaker ope is interfered with, though not to instanced the confederation of the

otherwise with man ?

JANUARY 19, 1901.

The only good reason, apart from be given for the difference in the two cases is that we are endowed with rea. son, which the brute creation have upon us, and the obligations of which are imprinted by Him on our nature

Here, then, we find a first dogma which we must believe as the foundation of religious truth and morelity. 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 wor ship both interior and exterior, that we may submit to Him our whole

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 He 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 so 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 institut. ed 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 JA

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DISCRIMINATION OF CATH-OLICS.

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, and as the Government has decreed that no one shall be permitted to serve the State who has not been educated in the State schools, from which all religious teaching is excluded, the Limoges Council has fellowed suit by decreeing that no one shall be employed officially in any municipal position who has not been educated in the schools of the Commune.

This discrimination is, of course, unjust and tyrannical, yet it appears to us that the Cathelic people will deserve to be thus contumeliously treated if they submit quietly to such oppression. If they would only shake off the apathy into which they have been plunged so long in Limoges and many other communes, they would be able to put a stop to these arbitrary, persecuting measures. They should rise in their might to sweep aside their infidel rulers, who would not dare to adopt such measures if they had a population of men to deal with who would bring them to strict account for their misdeeds.

AN INDEMNITY FROM TUR-KEY.

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 Ar. play of force which the European the front of his pulpit completely Hily Father's temporal power, while any violence to the distinguished visit. duty to respect any rights in their

gambler. ... Proofs have been furnished and will be forthcoming demanded. It is computed that a corruption fund of \$5,000,000 was colcation.

lected last year. Of this vast sum onehalf was the result of the levy made upon gambling houses and kindred establishments. Then the Herald enters into details

of the blackmailing methods adopted : So exact is the system of extortion in

"So exact is the system of extortion in operation that the 'commission' which as-sesses, collects, and divides the blackmail, threw in advance just what the profits for the year would be. The city was blocked off in-to districts, and a levy was made upon each for a given sum. The money was obtained by compelling the violators of the law to pay in proportion to their earnings. The entire amount was divided into twenty-eight parts for the purpose of distribution. Of these parts, four went to the great man whose con-sent had to be obtained before the system could be put into operation. He simply pocketed the money and looked happy. "Others were compelled to accept much smaller shares of the plunder. Fourteen en-tered directly into the division of the money, and some were compelled to satisfy them-selves with a single share. But the purse was deep, and the smallest fraction repre-rented \$200,000, which was sufficient to war-rant the division with men outside who are strong enough to demand a few crumbs." How enormous must be the earnings

How enormous must be the earnings of the institutions of vice may be roughly estimated from the amount of blackmail levied. It can scarcely be supposed that this could not have been more than 25 per cent. of the total; and on this hypothesis, the gross earnings

must have been at least \$20,000,000. It, is, surely, time that the people of New York should demand that this whole scandal should be thoroughly investigated and broken up.

VAGARIES IN THE PULPIT. Are we to have in Canada a reproduc-

many parts of the United States have of prudence." been substituted for the teaching and preaching of the word of God ?

Another incident occurred also on t he same day in Manitoba which was no less derogatory to the respect due to what is supposed to be the house of God, than the Coburg clergyman's more dramatic variety show.

A Winnipeg clergyman took occa. sion to deal sensationally with political issues. He regretted the lack of good men in the Dominion and Provinciaj Parliaments, who would make better laws. He continued :

laws. He continued : "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 pro-tected by law. Nothing can be more un-Christian than this damnable monoply, and when there is more Christ in the heads of the people, they will not permit such wrongs to be shielded by law." The urging of the people to rebellion

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, and administer the law in all the countries of the civilized

would.

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 S:h inst., on behalt of the two hundred English pilgrims now tion of the buffooneries in the pulpit, on a visit to Rome, " allowed his religand the sermons on politics which in lous enthusiasm to exceed the bounds

The exact words used by the Duke are not made known, but the London A few days ago a Coburg minister Express and the Mail assert that he public morality, and the Italian Gov- human beings ; and yet, for the most a curious public." Government took no part in the dis astonished his congregation by having uttered a wish for the restoration of the ernment will scarcely dare to allow part, nature does not teach them the

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 ; and such interference certainly ought to be resented by Great Britain, and every other nation. The only sure way,

therefore, in which the possibility of such interference can be averted is for these Governments, whether Protestant or Catholic, to take a share in the restoration to the Pope of that temporal independence which is his right, [and

of which he was deprived unjustly by open violence. It would be a source of glory to Lord Salisbury's, or to any other British Government, to take hand in restoring to the Head of the Catholic Church that independence of which he was deprived by the king

and the army of Italy in 1870.

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 have we for loving our neighbor ? wrongs, and in pursuance of this claim it would be a duty of all the powers to restore the Pope's authority. There is, however, nothing to forbid a

of the wrong, and his hope that the time may soon come when it will be corrected. This is what the Dake of Norfolk has courageously done, and he deserves praise for his candor and loyalty to the Head of the Church. The threats of the Italian revolutionary party to make a hostile demon.

stration against the Dake are of small

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 Pratestant 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 app'y some the logical reason. ing 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.

Apart from the scriptural teaching, which infidels repudiate, what reason 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 private British citizen and a Catholic | depend mutually upon each other, and from speaking candidly his conviction that all n itions recognize that we have mutual obligations toward each other. Thus the thoughtful Cicero has said that nature imposes upon us the obligation that " whatscever of good we can do to our neighbor without injury to curselves, that we should do to every one, even though he be to us a strang er.

This reasoning would seem to apply account. He spoke in the interest of to irrational animals equally with

is necessarily a religion of dogmas and those clergymen who 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 confederaation 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.



When you see the charitable deeds of non Catholic organizations widely heralded in the daily press do not im-agine 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 this matter worth repeating on Our esteemed contemporary says : 'The Salvation Army at their Christ

mas 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 omes, 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, de-serve 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 tomtoms, and without humiliating the unfortunate poor by asking them to par take of their repast under the gaze of

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