

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, OTTAWA, CANADA, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.:

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.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, J. D. FALGOUT, Arch. of Larlesse, Annot, Deleg.

LONDON, SATURDAY, APR. 23, 1904.

DR. NESBITT AND HIS DEVIL'S THIRTEEN.

"Wallace Ham, who embezzled \$230,000 from St. Paul's Church and St. Luke's Home in Brookline, Mass., was too modestly named Ham. The Pilot is of the opinion that 'he was the whole hog.'"

The above reminds us of the Public School Board of Sturgeon Falls. The members want the Pulp Co.; they want all the school taxes; they want the Catholic ratepayers to pay the bonus; they want "the whole hog," and because they don't get it they want to upset the Government, and if necessary burst the constitution.

In their virtuous indignation they come for light and assistance to Toronto—which city is sometimes, by the way, called Hogtown.

In that glorious centre of freedom and city of churches—Toronto the Good—the Sturgeon Falls Public School Board find a precedent forcing Catholics to support Public Schools.

Some years ago the Toronto Council compelled some Catholic ratepayers to pay their taxes to Public schools, in the granting of the street railway franchise—and the Catholics had to grin and bear it.

But the great incorporated body known as the Sturgeon Falls Public School Board would not submit.

The members appealed for help to their brethren in the loyal Orange lodges of Ontario. They held a public meeting in Toronto, and showed the whole world their tremendous power. They demanded the right to stand on the floor of Parliament and to show the members the proper way to do business for the Public School Board of Sturgeon Falls and how to devote the Pulp Co.'s taxes to the aforesaid Board.

They would convince the benighted members of Parliament that Catholics had no rights—that agreements made with them should not be kept—and that the only people in Sturgeon Falls worth considering were the Pulp Co. and the Public School Board. Then, to crown all and to make everything secure, the services of Dr. Beattie Nesbitt were obtained. And with the great doctor on one side who dare stand on the other? And yet, notwithstanding all these wonderful precautions and braggadocio, fifty-two members of Parliament refused to be bulldozed or stampeded, and the influential doctor had to be content with thirteen loyal followers.

It is a good thing for the country and for the Catholics that the representatives in Parliament showed their good sense and fair play by refusing to grant the absurd demands of the Public School Board of Sturgeon Falls.

Since the doctor and his thirteen staunch followers are so anxious to show their zeal in matters pertaining to education we wonder we have not heard of their interference in St. Thomas over the Methodist College vote.

The Methodist Church has a Ladies' College in St. Thomas, and this college, being in financial difficulty, appealed to the City Council for a bonus of \$15,000.

So far we have not heard that the doctor and his followers have taken any interest in this bonus. But supposing it were a Catholic convent that applied for such a bonus, what a row would be raised! We would hear about the "Roman aggression" and "Catholic tyranny," and the doctor and his thirteen would be sure to shout about loyalty to the constitution and the King and the necessity of putting down "Popery." However, Canada is a good country to live in, and no doubt the Catholics will stay here, notwithstanding

ing the harmless and ludicrous attacks of certain fanatics living in Toronto and Sturgeon Falls.

THE HON. R. W. SCOTT.

It is always a pleasant duty to tender one's tribute of admiration and respect to those who labour in the service of Canada. Political interests and rivalries may betray us into momentary forgetfulness, but the patriotic citizen will never refuse his meed of gratitude to those who keep watch and ward over our national honor. In extolling them we obey the promptings of one of the noblest instincts of our nature. In honoring them we honor ourselves: in appreciating them we give testimony to good citizenship; and in remembering their efforts we are but strengthening our love of country. To say, therefore, that the Hon. R. W. Scott is deserving of respect is not idle eulogy. He has been, and is to day, despite the burden of years, a sturdy exponent of the principles of his party; but his advocacy of them has ever been characterized by due courtesy to opponents. The nameless tactics resorted to by some politicians never found favor in his eyes. A hard hitter and campaigner—but always battling in knightly fashion—always, too, one who came out of a conflict with never a friend the less. Men might differ from him, but they never failed to respect him. For he was no babler—no self-interested vendor of political wares—but one who labored for the cause he thought best for the country with a singleness of purpose and enthusiastic devotedness. Our readers are conversant with the story of his achievements. In upbuilding the country, in fostering a faith in its future, and in teaching by his own life that sterling manhood is the greatest asset of a nation, he has rendered invaluable service. His career may well be studied and emulated. We might refer to incidents which reveal the spirit of the man who fashioned it—to the long and toilsome path to preferment; but suffice to say that he has earned what he holds. He has paid for it with brain and heart. His post is an honorable one, but far better and more honorable is his hold upon the affections of his countrymen and his record of work well done. And so to this veteran who wears the white flower of a blameless life—a true and sympathetic friend—we tender our respect, and we salute him, to use the words of his admirers in both sides of the House, as a Gentleman of the Old School.

THE ATHANASIAN CREED.

The Athanasian Creed has long been a stumbling block to the Broad Church section of the Church of England. This creed is ordered to be recited at morning prayer on the principal feasts of the Church, but Latitudinarian clergy, and all those who are unwilling to believe that any person will be lost for refusing to believe certain religious dogmas, have for long strenuously objected to what have been called the damnable clauses of that formulary of faith, which are:

"Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly" and, "This is the Catholic Faith: which except a man believe faithfully, he cannot be saved."

It has been proposed by some to expunge this creed entirely from the Book of Common Prayer. Others who are ready to profess their personal belief in the dogmas contained in the creed yet unwilling to declare that a belief in them is necessary to salvation have desired the omission of these clauses. But all these are met with the positive declaration of the 8th Article of religion which says plainly that

"The three Creeds, the Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed for they may be proved by most certain warrants of holy Scripture."

It would be difficult to find stronger words than these to express the absolute truth of this creed, and the obligation to receive it, and if the Church is really "the Church of Christ" described by the Apostle St. Paul to be "the Church of the Living God, the pillar and ground of truth," there should be no hesitation on the part of its members to accept this Creed in its entirety, framed as it was to express distinctly a repudiation of the errors of Arius, Nestorius and Eutyches, which gave more trouble to the Christian Church of primitive times than all others together down to the days of Luther.

The rejection of this creed now would imply that Christianity is an hallucination or an imposture, whereas the creed is intended to assert strongly and unmistakably the most fundamental teachings of the Christian religion, viz., the Unity and Trinity of God, the equality of three divine Persons, the Incarnation of the Second Person of the Adorable Trinity, the union of God and

Man into one Person, not by the confusion of Christ's two natures, or by the absorption of His humanity into His Divinity nor by the conversion of the Godhead into flesh, but "by taking of the Manhood into God," so that "as the reasonable soul and flesh is one Man, so God and Man is one Christ." Our Redemption by the sufferings of Christ, the everlasting happiness of heaven, and the everlasting punishment of hell are also taught, thus clearly excluding from the pale of the true Church of Christ those who in modern times have revived the ancient errors whereby these doctrines have been denied.

Dr. Browne, the Anglican Bishop of Bristol, has recently set forth a plan or theory whereby he hopes to reconcile the opponents of the Athanasian Creed to its use in the liturgy. He divides it into three parts—preamble, connecting clauses, and Creed proper—so that the damnable clauses—which declare a belief in the Creed proper to be necessary to salvation, become merely introductory and transitional propositions which express the private and personal opinions of Bishop Athanasius, and not articles of Faith to be believed by the whole Church of Christ. Dr. Browne proposes that in future editions of the Prayer-Book, the introductory and transitional clauses should be printed in small type to indicate that they are not necessary to be believed so firmly as the rest of the Creed, and that the reader may know this by the smallness of the print: all of which would be merely ludicrous if it did not concern a very serious matter which is nothing less than the obligation which rests upon all Christians to accept the revelation of God as something in which we are bound unreservedly to believe.

The degree of faith to be given to the small print in Dr. Browne's estimation may be known from the fact that he says that the introductory clauses thus printed "breathe the anathematizing spirit of the Church of Rome."

Does the Bishop advert to the fact that if his suggestion be adopted, the interpretation which every one will be justified in putting upon the innovation will be that no Christian is bound to believe in even a single one of the fundamental doctrines of Christianity which are enumerated above as being contained in the Creed proper, nor indeed in any other Christian doctrine, since there can be no obligation of believing in subordinate doctrines, if we are to be free to reject what are universally admitted to be the most fundamental teachings of the Christian religion.

The London Tablet makes the following apt commentary on Dr. Browne's proposition:

"The whole of this practice and principle which covers the history of the Catholic Church from the early General Councils until to day, is nothing more than the practical fulfilment of the emphatic dictum of St. Paul:

"But though we or an angel from Heaven preach a gospel besides that which we have preached to you, let him be anathema. As we said before, so now I say again, if any one preach to you a gospel besides that which we have preached to you, let him be anathema." (Gal. i. 8, 9.) Christian antiquity, including St. Paul, the General Councils, and the early English Church, all use the formula, and thus come under the accusation of having the 'spirit of a bygone age,' which the Bishop of Bristol, in the name of Anglicanism, disclaims as something unworthy of his sympathy. But in a way Dr. Browne is right. Between him and those who elevated their doctrinal decision with 'anathema sit,' or as we should put it, 'anathema sit,' the Church from St. Paul onwards, there yawns a chasm in belief, in feeling, in judgment. The Church of the Apostles and the Councils knows its own mind, and like her Divine Founder, 'speaks with authority.' She cannot afford to put her doctrines which are unpleasant to believe into small print for the convenience of those who may choose to deny them."

The proposal of Dr. Browne is an admission that the Anglican Church has no sure doctrines to propose to our belief as being revealed by God. She certainly cannot claim to be possessed of a ministry authorized to go forth to "teach all nations all things which Christ has commanded," nor can she say that Christ is with her ministers teaching to the end of the world, when they cannot assert positively that Christ has commanded them to teach the very fundamental doctrines of His religion.

Undoubtedly the Church of England is responsible for the Bishop of Bristol's teachings, for he is one of her authoritative teachers, and she must be responsible for his doctrinal manifestoes at the very least until she makes a formal repudiation of his pronouncement—a thing which it is not at all likely she will do.

Surely the watchmen whom God has placed over His Church are bound to warn the people who are liable to be deluded by false prophets, and to them who neglect this duty God Himself says:

"And if the watchmen see the sword coming and sound not the trumpet, and the people look not to themselves,

and the sword come, and cut off a soul from among them, he indeed is taken away in his iniquity; but I will require his blood at the hand of the watchman."

THE CHRISTIAN PROTECTORATE IN PALESTINE.

The Holy Father Pope Pius X, finding that the French government is not to be conciliated by meek submission to its irreligious legislation, is said to have at last decided to enter into negotiations with Germany for the extension of the German protectorate over all the Catholic missions of Palestine. This protectorate has been the special office of France since the time of the crusades, having been conferred upon France by the allied crusaders, and acknowledged by successive Sultans. It was a powerful instrument in the hands of France for the establishment of French influence and prestige not only in the Turkish Empire, but in all the Mahometan States of Asia, but the wedge has been introduced whereby French prestige will be greatly lessened in that part of the globe, and if the negotiations with the German Empire should result in a transfer of the protectorate to the Emperor of Germany this will prove to be a most serious blow to French interests, as it will prove to be most useful to Germany.

Pope Leo XIII. was very unwilling to make this transfer, though the Emperor William was anxious for it to be accomplished. But the persistent hostility of the French Republic to the Catholic Church has, as it seems, convinced Pius X. that the time has come when it must be made, even though the result should be the denunciation of the Concordat by France. When this consequence was pointed out to the Holy Father he is said to have answered that the Catholic religion is most flourishing now in countries where there is no Concordat, and he named in this connection England and the United States. Events move rapidly nowadays, and we need not be greatly surprised if we hear very soon that the transference of the protectorate has become an accomplished fact.

A SHAMEFUL BUSINESS.

As illustrations of the depravity to which human nature may descend we have a Toronto publisher (perhaps we should use another word, as this is too respectable a one to apply to him) bringing out an edition of Margaret Shepherd's works, and papers which claim to be of high repute descending equally low in inserting the advertisement of this so called publisher. One of these papers is the Montreal Family Herald—which, we believe, is the weekly edition of the Star. Can it be possible that Mr. Graham is aware of the quality of business which his advertising managers accept? At all events, our Catholic people should know their duty in this regard; when they are grossly insulted they should resent it in manly fashion.

We believe it is the intention of our legislators to pass a law dealing with the circulation of immoral literature in the Dominion. It is to be hoped that such a law will be made to cover the case of the Toronto "publisher" and the "Family Herald," who take a lower rank than the man who scatters broadcast, for a consideration, the Jesse James' literature. For their information we desire to draw attention to the opinion of Margaret L. Shepherd expressed by Rev. Mr. McDonald, a Presbyterian minister, now editor of the Toronto Globe. Mr. McDonald wrote a long letter concerning this degraded woman, but it is sufficient for our present purpose to quote the opening sentence:

"Taking a concrete example, I wish, if it is not already too late, to warn our ministers and people and such of the general public as may hear my warning against one of the worst frauds, one of the most dangerous agents of political and social strife and moral corruption, that—whether as journalist or preacher—I have ever come in contact with. It is with extreme reluctance that I write a name so redolent of all moral rotteness as Margaret L. Shepherd."

THE DIVORCE QUESTION.

A meeting of clergymen of various denominations was held recently in New York for the purpose of devising some mode of checking the divorce evil which threatens to destroy the social fabric in the United States. Year after year the number of divorce decrees granted by the courts becomes greater, and the increase is much more rapid than the increase of population. It is evident that at this rate the divorce evil would soon pervade the whole community with the exception of the Catholic population.

The Catholic Bishops and clergy were invited to participate in the movement, but they declined for the very obvious reason that the Catholic Church stands upon a very different platform from that of the sects, and as

the question at issue is one of divine law, she could not come to any compromise which could be acceptable to the sects. She maintains the absolute indissolubility of the marriage tie when a valid marriage has been contracted and consummated. Hence if Catholic Bishops and priests had been at the meeting, they must have voted against any such resolutions as those which were adopted by the ministers present. The resolutions arrived at were to the effect that the Federal Government should be given the power to legislate uniformly on the question of marriage, and in default of this that the Legislatures of the various States should be asked to pass laws restricting the cases when divorces should be granted to those in which the causes for divorce are laid down in the disciplinary laws of the sects themselves. The Catholic Church standing upon the divine law could not consistently with herself accept such a conclusion, nor could she agree to celebrate the marriages of divorcees under any circumstances, when the first marriage was really valid and consummated.

The practice of divorce is purely a Protestant device, having been sanctioned by the Protestant nations and the Protestant clergy in the very beginning of Protestantism, both in England and in Germany.

In Italy, the Government recently introduced into Parliament a bill with the object of granting divorces under certain conditions, but through the influence of the Holy Father, there arose a universal protest among the people against the enactment of such a law, and the bill was dropped in Parliament. It is now not likely that the proposed law will be again discussed, as all parties in the Chamber, anxious though many of them may be for the passage of such a law, fear the force of public opinion which is thoroughly opposed to any legislation which would facilitate the separation of husbands and wives, and the breaking up of families which would result therefrom.

It appears that Italy has not degenerated so far as deliberately to weaken the stability of the family, though there is a certain apathy in regard to the maintenance of the Pope's temporal authority.

FATHER CURRIER'S HISTORY OF THE RELIGIOUS ORDERS.

At the present date while the religious orders of the Catholic Church are being so virulently persecuted by the French infidel Government under the premiership of M. Combes, the appearance of a new work which affords us a reliable history of these orders from the earliest age of Christianity down to the present day will give general satisfaction to all zealous and fervent Catholics. Such a work is that recently issued by the Rev. Charles Warren Currier of Baltimore, State of Maryland, and the approbation of the Archbishop of New York under which it is published will be a sufficient assurance of the truly Catholic spirit which pervades it.

The author defines the religious state as "a fixed and permanent mode of life of the faithful striving for the perfection of divine charity, who take the three perpetual vows of poverty, chastity and obedience in an institute approved by the Church in submission to a common rule."

He continues:

"The means made use of by religious for the acquirement of perfection is the observance of the counsels. It is certain by faith that there are counsels, not obligatory on all Christians, taught us by the Holy Gospels. We read in St. Matthew (xix. 16.) that a man asked of Jesus the following question: 'Good Master, what good shall I do that I may have life everlasting?' The answer was: 'If thou wilt enter into life, keep the commandments.' This is the precept imposed upon all Christians. But as the young man replied that he had kept the commandments from his youth, Jesus said to him: 'If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have a treasure in heaven, and come follow Me.' Interpreters of Scripture see in these words the recommendation of the three counsels of poverty, chastity, and obedience. The advice to sell all and give to the poor plainly inculcates poverty, that of following Christ includes the counsel of perfect chastity and obedience which was necessary to the following of Jesus during His earthly life, for matrimony would have been an obstacle, and obedience, it is clear, was necessary.

It is clear from these considerations with what purpose the earnest men and women having the dearest desire to save their own souls, went apart from the world and its distractions that they might be at liberty to devote themselves without interruption to the purpose they had in view, and which Christ declares to be the "one thing necessary" for all mankind, to attain salvation.

In the pursuit of this end, the natural course was that the first people who were filled with this idea in their minds, led solitary lives, and followed only the rules of life which they had laid down for themselves, and it was

not till they discovered that others had done as they did, that it dawned upon them that their purpose would be more surely attained if they formed communities in which they would be a mutual support and encouragement to each other, living under a common rule of life. They would thus also be more powerful to do good to others while seeking to be more perfect themselves in the fulfillment of the laws of God, and insuring their own salvation. This was in fact the origin of the religious or monastic life.

It would occupy too much of our space here to give even a brief history of the religious orders which in the course of time sprung up in the Catholic Church. It will suffice to say that while all had in view the primary purpose of saving their own souls, their secondary object, to do good to mankind in general, was put into practice in various ways. Some devoted themselves to missionary labors, others to the education of the young, and others yet to various works of charity and benevolence, and thus there is a great diversity of purpose among the religious orders which have been approved by numerous Popes in successive ages of the Church's existence, from before the days of St. Anthony in the third century, down to the present time, a period of nearly seventeen hundred years. In fact our Divine Lord and Master was from the beginning the model which all these orders strove to imitate, by obeying His word: "If any one will come after Me, let him deny himself, and take up his cross and follow Me." (St. Luke, ix. 23.)

Father Currier's book is a very interesting and well written history of the vicissitudes, the trials and triumphs, the sufferings and successes of those noble men and women who throughout so many ages went about through the nations doing good to all like their Divine Master and Founder, laboring usefully "for the glory of God, the welfare of the Catholic Church, and of society." We strongly recommend its perusal to our readers. It may be obtained from Mr. T. J. Kelly, bookseller, of St. Thomas, Ont.

AN ORANGE RESOLUTION.

Whereas,—The Board of Public School Trustees of the town of Sturgeon Falls entered into an agreement with the Board of School Trustees of the Separate schools that the taxes of the Pulp Co. should be equally divided between the two schools.

Whereas,—The Board of Public School Trustees were perfectly justified in breaking said agreement, because we are not bound by any law to respect the rights of papists, idolaters and other heathens.

Whereas,—The Board of Education of the city of Toronto, as becomes loyal and true followers of the great King William, have put upon record their condemnation of the Legislature for passing a law in favor of the Papists of Sturgeon Falls, we therefore commend their action in thus standing up as warriors on the ramparts of our dearly-bought liberties, prepared to spill every drop of their blood in opposing any privileges granted to those who would, if they had the power, compel us once more to use brass money and wear wooden shoes; and

Whereas,—We commend to all Orangemen the loyal and true blue Dr. Beattie Nesbitt, M. P. P., and the noble thirteen who followed him, in their efforts to have the school question re-opened by the Legislature with a view to rescinding the law previously adopted, by which the papists in Sturgeon Falls would get half the taxes of the Pulp Co.,

Therefore be it resolved,—To Hell with the Pope.

And be it further resolved,—That a copy of this resolution be sent to the Orange Sentinel, News, Telegram, and the Mail and Empire, all of Toronto, for publication.

THE DIME-NOVEL BOY.

From the New York World.

Mount Lebanon, N. J., has had experience of a "boy terror." He is in jail now, but there was much difficulty and some danger in getting him there. The prisoner is a jesty little brute, abounding in courage and with no more morals than a wildcat. He had attacked a number of girls and women, always in a manner in itself craven, but when a posse got after him he kept them at bay far hours with a gun, as they did not wish to kill him. Later the "terror" was captured while asleep, an impulse to lynch him was overruled, and he was taken to prison in irons.

Here is the ideal dime-novel hero, doubtless evolved from his own mind, sustained and influenced by sensational books. He probably fancies that fame is his. He will be graduated from a reformatory to a prison, perhaps from a prison to the sombre dignity of "murderers' row."

This is the career he has mapped out for himself. To follow it is one of the penalties for being a dime-novel hero. And it is one that other half-baked desperadoes may well ponder.

But what should be done to the men who publish and the men who sell the dime novels that tend to create such criminality?

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a great and good man to do great and noble deeds though he risks everything.