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THE QUESTION OF REUNION.

The London *Tablet*, which is regarded as Cardinal Vaughan's organ, had recently an article on Anglican Reunion which is believed to have emanated from the Cardinal himself, and which on this account has attracted much attention, as embodying the views of Catholic theologians on the much mooted question under consideration.

Occasion was given for the writing of this article owing to the publicly-announced opinion of the Abbé Portal, an eminent Catholic divine, to the effect that a corporate union between the Catholic and Anglican Churches is not only possible but desirable, and that it is to be preferred to the only method of unification which has been hitherto deemed practicable, namely, that of placing before the Protestants of England the claims of the Catholic Church to be the only true Church, and relying on this course to bring about the conversion of individuals.

The Abbé Portal agrees with Lord Halifax that it is not necessary for individual Anglicans to break entirely from Anglican traditions in order to return to Catholicism. He is of the opinion that an agreement could be reached by the authorities of the two Churches, whereby the union could be effected without obliging individuals to pass through the torture of doubt and the difficulties of personal investigation in order to become members of the universal Church.

Cardinal Vaughan, if he is really the writer of the article in the *Tablet*, holds that the position taken by the Abbé Portal is untenable, as from one point of view it is illogical, and from another un-Catholic. Anglicanism must be either a sect, or we must regard it as an integral part of the Catholic Church. If it is a sect, its past must be disavowed by every convert to Catholicism, whether the return be effected by individual action or by corporate union. The Catholic Church cannot consent to sanction the principle that it is right, or that it was ever right, to sever oneself from her by setting up a man-made authority in lieu of the divine authority, whereby she teaches Christ's doctrine. If, on the other hand, the Abbé regards the Anglican Church as an integral part of the Catholic Church his contention is un-Catholic.

It is undeniable that Anglicanism denied and rejected the Pope's universal jurisdiction, and thus became schismatical, and by further rejecting doctrines of faith which all Catholics are bound to believe, it became heretical.

The *Tablet* article explains that an Anglican once having returned to the Catholic fold must conscientiously believe that Christ gave to St. Peter and his successors—the Roman Pontiffs—jurisdiction over the whole Church. Without accepting this doctrine he could not be reconciled to the Catholic Church. He must, therefore, believe that the revolt of Protestantism against that authority was unjustifiable, and he must condemn it, and repent of whatever share he took in approving of such revolt.

Catholics must believe that it is unlawful to reject articles of belief which have been defined by the Church, or to repudiate the authority of the Pope. That Anglicanism has done both is a matter of history, and, the *Tablet* article says, we cannot imagine Pope Leo XIII. practically saying to the Princes of the world: "I acknowledge the Catholic status of the Anglican body, and thereby I hold up to you a precedent by which you may be assured that, whenever you are so disposed, you may do all that Edward VI., Cranmer and Elizabeth have done, and yet not forfeit your position in the Catholic Church."

The *Tablet* article calls upon the Abbé Portal to make clear his position. Does he expect that a corporate union can be effected with Anglicanism on condition that it acknowledge itself to

be a sect? If so, this should be avowed plainly; but it is certainly not what Lord Halifax and those who are with him propose. If, on the other hand, he wishes that Anglicanism be recognized as an integral part of the Catholic Church he will find that the authorities at Rome will repel the idea of reunion on such grounds.

The proposed reunion cannot be effected without the honest acceptance of all Catholic doctrines, including the Pope's universal jurisdiction, and for the present it does not appear that there is any prospect of a corporate union or a union on any other basis than individual conversions. If such conversions were to become numerous they would settle the controversy regarding reunion, and for the present this seems to be the only practicable mode which offers a successful issue.

"SOME CANADIAN WOMEN WRITERS."

The *Catholic World* for September contains several articles of peculiar merit, among which we notice one by Dr. Thos. O'Hagan, of Arthur, Ont., entitled, "Some Canadian Women Writers."

Mr. O'Hagan is well known in the sphere of Canadian literature as an appreciative and instructive writer, and the present article will be read with the more interest as it is the first attempt to treat this subject at length. Mr. O'Hagan remarks that Canada has produced, in proportion to its population, more genuine poetry, within the last decade, than any other country in the world, and in proof of this he points out that there are now eight young writers in the Dominion whose sweet lyrics have won an audience on both sides of the Atlantic: these are Roberts, Lampman, Scott, Campbell, Miss Macfar, Miss Wetherald, Miss Johnson, and Mrs. Harrison.

Mrs. Susanna Moody and Mrs. Trail are named as being specially deserving of honorable mention in connection with the early literature of Canada. These two ladies have published a number of novels and other works descriptive of early life in Canada, and Mrs. Trail, though now ninety years of age, has shown by works which she has recently issued that her intellect is still vigorous, and her heart as warm as it was in youth; this being made manifest by her books, "Pearls and Pebbles," and "Cot and Cradle Stories," which appeared within the last two years.

These two ladies are of a gifted family, their sister, Miss Agnes Strickland, being the authoress of the well-known history of the "Lives of the Queens of England," which is probably the most complete work of its kind ever published. Elizabeth and Jane Strickland are two other members of the same family, who are also very favorably known in the literary world.

Several Torontonians are mentioned by Dr. O'Hagan as prose and poetic writers deserving of high praise, among whom are Faith Fenton and Katharine Blake Watkins. The last named is well known as the sprightly editor of the *Women's Column* in the *Toronto Mail and Empire*, wherein she appears under the nom de plume "Kit." Her pen is one of the most versatile in America, and her remarks on all kinds of subjects are always characterized by good taste and judgment.

Among the lady writers of Canada mentioned by Mr. O'Hagan, Mrs. J. Sadtler, Miss Anna Sadtler, Mrs. Lepron, Mrs. Berlinguet, Miss Barry and Mrs. Lefevre, are Catholics.

Mrs. Berlinguet, nee Miss Amy M. Pope, of Three Rivers, P. Q., is well known to our readers as a frequent contributor to the columns of the CATHOLIC RECORD. She is a sister to Mr. Joseph Pope, who was secretary to the late Sir John A. Macdonald, and who is the author of the life of that eminent statesman. Concerning Mrs. Berlinguet, Mr. O'Hagan says: "Her strength lies in her descriptive powers and the clearness and readiness with which she can sketch a pen-picture. She has written for some of the best magazines of the day."

Mrs. J. Sadtler and her talented daughter, Miss Anna Sadtler, receive also their meed of deserved praise. Mrs. Sadtler is the writer of the well known story, "The Blakes and Flamagans," which sets forth so ably and in so interesting a manner the necessity of religious teaching in the schools, and the dangers of a merely secular or a godless education. Miss Sadtler has also done good work by her translations from the French and Italian, and her biographical sketches and short stories, all of which are

written with force and elegance, and with a moral end in view.

There are still many Canadian women writers of whom we would gladly learn more through Mr. O'Hagan's pen, and we are pleased to know that it is his intention to continue the subject with the purpose of hereafter bringing out the series of sketches in book form. We are confident that the Canadian public will appreciate his patriotic and useful efforts to make them well acquainted with the best literature of the Dominion.

CLERICAL POLITICIANS.

The Protestant preachers of the United States are the most active of campaigners on Major McKinley's side during the present contest for the Presidency of the United States.

Bishop Newman of the Methodist Episcopal Church makes no secret of his determination to use all his influence over the one thousand ministers within his jurisdiction in favor of the Major. In this he is seconded by Bishop Foss of the same denomination, who in a letter to *Zion's Herald* states that every pastor can without censure "pray daily in his closet at the family altar, and frequently in the pulpit" for the success of the Republican Presidential ticket, for "we are doubtless in the midst of a great crisis involving not only the question of coinage, but also of righteous government and national honor."

The Lutheran clergy of the West, though for the most part foreigners by birth, are quite as active as the Methodists, and on the same side. The Reverend Mr. Sandahl, a prominent Lutheran minister, called at the Chicago headquarters of the Republican party a few days ago and pledged the votes of the Lutherans of the North-West to McKinley, and in all parts of the country ministers of many denominations are preaching the McKinley crusade from their pulpits, and while pretending to be merely praying to the Almighty, are really instructing their congregations how to vote.

This ecclesiastical interference in party politics excites a good deal of indignation on the Democratic side, but political parties use in the United States very much the same tactics as they do in Canada. The Republicans are very glad to have the ministerial canvassers, while the Democrats denounce them in unmeasured terms. There are, however, many in the country who are not so much led by partizanship as to be influenced by mere party politics in adjudicating on this subject, and these people with one accord condemn the conversion of the pulpit into a political platform from which partisan stump speeches are delivered every Sunday.

The *Congregationalist* of Boston condemns forcibly this desecration of the pulpit and of the sacredness of prayer. It says:

"Ministerial indiscretions have already been far too common in this campaign. It ought to be understood that the pulpit is no place for personalities, and least of all for the picturesque and abusive talk which is so familiar on the stump. Nor should the preacher in discussing the ethical aspects of the questions involved go beyond his positive knowledge. Rash assertions are boomerangs. A more pitiable and laughable spectacle than that of a preacher entangled among the meshes of his own spinning, using terms without knowing how to define them and phrases in contrary meanings, it would be difficult to find. Of all men the preacher can least afford to be laughed at in his pulpit work—the solemnity of the associations makes the laughter so much more irresistible. It is only with caution, therefore, with a firm tread on the solid ground of well-mastered information and sound logic and under the sense of great responsibility, that even the ethical side of politics should be referred to in the house of God. And the preacher never should forget that he must speak with caution in a place where no one is allowed to challenge or to answer him."

These ministerial interferences in matters of pure partisan politics are the more remarkable, and the more deserving of condemnation, as the very same men who are guilty of them are they who in the past have most persistently yet falsely accused the Catholic clergy of aiming at securing political influence in the country, of endeavoring to control its government. The Catholic clergy, in striking contrast with these political parsons, remain aloof from both political parties, as far as regards any allusion to them in their churches, though, no doubt, as private individuals the priests, like other citizens, have their decided views on the political and economical questions of the day.

Cardinal Gibbons, when asked by an interviewer to give his opinion on the much-mooted silver question, which is

the main issue just now between the opposing parties, refused to give any opinion on the matter, as he does not wish it to be understood that he intends to give his influence to one party or the other. The clergy throughout the country are acting on the same lines.

OTTAWA CATHOLIC UNIVERSITY AND COLLEGE.

We have learned that owing to the illness of the Very Rev. Father McGucken, the learned and zealous rector of the Catholic University of Ottawa, the responsibility of the management of that excellent institution has fallen upon the shoulders of the Rev. Dr. Fallon, the vice rector, who, though a young priest, is quite equal to the arduous task which has devolved upon him.

The Rev. Dr. Fallon is a member of the religious order of Mary Immaculate, or the Oblates, which order has had the care of the university ever since its institution. Father Fallon is a native of Kingston, and in that city he received his preliminary education in St. Mary's school and the Collegiate Institute. He completed his course as a graduate of Ottawa University in 1889 and afterwards became a member of the Oblates of Mary Immaculate. He was then sent by the authorities of the Order to Rome, where he received the degree of Doctor of Divinity and was ordained to the priesthood by the Cardinal Vicar of Rome.

On his return to Ottawa Father Fallon was appointed to the University staff, and recently he has been elevated to the important position of the Vice-Rectorship, which he fills with great ability, and we have no doubt that his well known energy and talents will greatly contribute towards making the college progress even more in the future than it has done in the past, though even in the past its success has been phenomenal.

In its beginning in 1848 it was a college of modest proportions, but it was rapidly improved under the management of an able and energetic staff of professors, and in 1866 it was raised to the rank of a University by the Parliament of Canada, and later its powers as a University were amplified not only by the Legislature of Ontario, but also by Our Holy Father Pope Leo XII.

The large number of students at present in attendance at the College and University is evidence of the good work this noble institution has done, the last calendar issued showing that 490 were registered in all the classes, in 1895-96, of whom 83 were in theology, and 206 in the high classes of arts and philosophy. The rest were in the preparatory classes.

Year after year the number of graduates in the University has been increasing, and among those who have received degrees there are many whose names are distinguished in the history of Canada. Both the College and the University have done good work, and have left their mark in the number of their students and graduates who even at the present moment occupy high positions in their various professions in all parts of Canada and the United States.

THE ABBE PROULX'S MISSION TO ROME.

The mission of the Rev. Abbe Proulx, P. P. of St. Lin, to Rome, has been the subject of enquiry in Parliament. It has been supposed and stated by several of the Opposition journals that the purpose of the visit is to influence the Pope to accept Mr. Laurier's proposed settlement of the Manitoba school question.

If it were true that the Pope were to be consulted on this subject we have no doubt a settlement would be reached which would be satisfactory to Catholics, but, on the other hand, an arrangement arrived at in this way would give occasion to the anti Catholic societies of Ontario to raise anew such an agitation as took place when the Jesuit claims on their confiscated estates were settled by Mr. Mercier's Government. On the other hand, it might be suspected that, if the question of the Manitoba schools were referred to the Pope, the Government might entertain a hope that the Holy Father would give his approbation to the restoration of the minimum of the Catholic rights, if it were represented to him that in this Protestant community anything more than a minimum is not to be expected.

We are not of the opinion that this danger is a probability, but some Quebec journals have expressed fears to this effect. We do not for a moment suppose that the Holy Father would be

so easily entrapped, or that he would come to a decision without consulting the Canadian hierarchy in regard to the true state of affairs. He would take care not to give a decision without being fully informed of all the circumstances of the case.

But it is needless to speculate upon this subject, as it has been explained that the Abbe has no commission to lay the case of Manitoba before the Pope. The statement to this effect has been positively denied by Mr. Laurier and many of his colleagues. Members of the Government continue to assert that the main features on which the settlement of this momentous question is to be effected have been agreed upon, and we are told that they will be satisfactory to all Canadians who have at heart the welfare of the country, whatever may be their religion.

We should be rejoiced if the matter is so amicably arranged as represented, but until details be officially announced it would be premature to pronounce definitely upon them either favorably or unfavorably. We are compelled, therefore, to leave the subject in abeyance till we know the real state of the case. Meantime the Ministry of the Interior of the Dominion Government remains unfilled. It is generally believed that the vacant office will be given to a Manitoba Liberal, probably Attorney-General Sifton, though the names of Messrs. Martin and Watson have also been mentioned in connection therewith. The general belief is that the office will not be filled till the final and definite settlement of the school question be reached. It is therefore unnecessary for us to say more than that the Catholics of the Dominion expect that the shadow will not be offered to them instead of the substance. The rights guaranteed by the constitution consist in a real and full liberty of religious education, and if Mr. Greenway's Government refuses this the arrangement cannot be satisfactory.

AMUSEMENTS IN THE CHRISTIAN LIFE.

At the special conference of the Church of England held last week in Toronto, several questions of general importance were discussed, and the papers read by many of the delegates manifested deep thought and careful consideration, though sometimes the views enunciated were not always in accord with the correct principles of Christian theology.

On Wednesday one of the subjects treated was "Amusement and Recreation in the Christian Life." This was divided under two heads: 1, "The place of amusement and recreation in the Christian life." 2, "Recreation and Sunday."

On the first of these subordinate subjects, the Rev. Canon Sweeney read an interesting paper. He explained that "Human nature is prone to adopt violent and extreme views on opposite sides of any question, and so on this one there are some who frown on all thought of participation in any pleasures whatsoever, while on the other side there are those who smile indulgently on people who give themselves up wholly to worldly enjoyment." He, therefore, asked:

"Are all pleasures, both innocent and sinful, to be classed together and excluded from being participated in by the Christian? It surely cannot be so. Our God-given desires for recreation and healthful amusements will not let us think so. There is a middle course between these two extremes on which the Christian must take his stand. Mind as well as body needs an alternative. The constant and continuous round of mental duty grows into drudgery, if not broken into and relieved by change."

It is quite true that relaxation or amusement is, generally speaking, necessary for the development of our faculties, though it sometimes occurs that individuals have sometimes, through a spirit of self-sacrifice, and in order to devote themselves entirely to God's service, given up those amusements which they might have lawfully taken, and of which ordinary mortals are fond.

We must admire this spirit of self-sacrifice, though it is by no means an obligation on all to subject themselves to it so completely. On the other hand, we do not condemn moderate relaxation of an innocent character. On the contrary, we recommend strongly the three groups of amusements enumerated by Canon Sweeney, namely: 1, The fine arts with music and the companionship of good books; 2, Outdoor physical exercises; 3, Parlor pastimes.

It is a matter of course that amusements should never be allowed to interfere with, so as to impede, the performance of duty. Duty is imperative,

and pleasure should always be subservient thereto. From this it follows that to be lawful (1) amusements should be innocent; (2) they must not interrupt the course of duty; (3) they should contribute towards health, or at least should not be hurtful thereto.

Mr. Kirwan Martin, of Hamilton, also read a paper on this subject. He remarked that our Blessed Lord Himself had contributed to, if He had not participated in, the enjoyment at the marriage feast of Cana by being present thereat, and even by turning water into wine for the use of the guests.

He spoke also of operas, plays, card-playing even with a money stake, and betting. On some of these points he went dangerously near the approval of the spending of too much time in amusement, and even of gambling. The Reverend Dr. Langtry and several other speakers objected strongly to the holding of lax views, and Mr. Martin himself explained that his purpose was not so much to maintain the views he had enunciated, as to elicit from others an expression of opinion on the matters dealt with.

In regard to the special amusements dealt with by Mr. Martin it must be said that while a moderate use of card-playing in the home circle, and with self-restraining companions, is not in itself to be condemned any more than the engaging in other games such as draughts, chess, charades, and the like. It is an undeniable fact that owing to the common use of cards for gambling purposes, and for the purpose of inducing young men especially to spend their time in saloons, there is a danger attached to this form of amusement which does not exist so markedly in regard to the other games we have mentioned.

It is certainly wrong to become so passionately attached to card-playing that day after day, or night after night, so much time is spent in this amusement as to prevent or seriously impede one from paying proper attention to the serious duties which ought to be fulfilled in life. Hence the protracted card playing in which many indulge to the injury of health, or serious loss of precious time, is certainly an evil of great magnitude. So also is the practice of playing for a money stake sufficient to make the game an object for the sake of the expected winnings.

Gambling is an evil either because those who engage in it expose themselves to losses which will inflict an injury on themselves or on those dependent upon them, or because they expect to inflict such an injury upon those who oppose them in the game. To lose or to win is equally an evil in such a case, and the evil is all the greater when the players become excessively attached to the game. Certainly those who become experts at these games must have spent much valuable time at them which should have been better employed, and experience teaches that those who are experts seldom resist the temptation of taking an undue advantage of those who are less skillful, and then they become really cheats and blacklegs, though they would be very indignant if any one were to insinuate or say that they cheat at play.

Besides, card playing is often an incentive to over indulgence in the use of intoxicating liquors, and it frequently happens that a taste for alcoholic stimulants is encouraged or created at card parties. It is the common practice with such parties, particularly when their play is protracted for a long time by day or by night, to have liquors on the table to which the players have frequent recourse; or they play for a treat to be furnished by the losing party. Thus as one or the other party loses alternately the treating all round is frequently repeated, and some of the company are almost sure to become confirmed drunkards in the end, or to have their taste for intoxicants increased, if they have had that taste to some extent previously. We desire to set our young men on their guard against these dangers, and therefore we strongly warn them against the temptation attendant upon frequent card parties, especially outside of the home-circle, and in indiscriminate company. It is to be remembered in such cases that we are responsible before God, not only for the evil we commit of ourselves, but also for that which we lead others to commit by our advice, persuasion, encouragement, or consent, by praising those who do wrong, by blaming or ridiculing those who will not join in the wrongdoing, by joining in the wrongdoing against it those upon whom our good advice may have an influence.

Dances, operas, performances are in amusements which indulged in. On this sufficient for us to general principles of fullness or unlawfulness is to be judged. theatrical representation inhibited if they are enough accordance. Christian propriety, not in some way on Christian faith or certain dances with Christian propriety, fore, should not be are known as round polkas, galops, etc, frequently dangerous which might not dangerous, but who is because of indolence free intercourse with to the corruption of of doubt recourse confessors to know what is forbidden.

In regard to some principles of decent dramas, which operate, are unlike to the players the spectators. The plays in which are ridiculed. Pa bound in conscience their children ob conduct, and bot obliged to conform same rules in them.

THE DYNAMITE.

As we anticipate the dynamite con of which created so out England, and to the expression tion against Irish many farcical fe there is much re there was no serio soever in the case.

Edward J. Ivo in Glasgow charged the conspirators, St. Police Court prosecuting couns that Ivory, Tynan left New York in money provided tion in New York causing dynamite United Kingdom.

Some letters in which showed the communication be conspirators, and had been fixed upon of the dark contemplation, 11 Kearney and to Ivory to come were being shad and the whole bu In a letter from writer accused T shores of France been further ass was simply enga saloons that he design on hand venge himself o Czar, and woul Castle. By such himself ridiculous ants.

Tynan is a drunken braggab been employed a real plot, and believe that he w of the British po having been con of arousing Brit Home Rule, just were invented fo This is the more ornament has de demand the ext men arrested on will not ask f Tynan, because France will refu ask for the extr Kearney, beca treaty with Belg crimes with wh charged. If th plot the Govern have waited un men had reach and have arres would have rea Their motions w were in fact not the letters inter dressed to the a their names, an intercepted in the ornament.

It is remarko man's Journal t synchronism bet plots and the ne