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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,
† D. FALCONIO, Arch. of Larissa,
Apost. Delegt.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, FEB. 14, 1903.

OFFICIAL.

London, Feb. 9, 1903.

To the Rev. Clergy of the Diocese of London:

Rev. and Dear Father.—Our most Holy Father Pope Leo XIII. will celebrate the twenty-fifth year of his reign on the throne of St. Peter, on Friday, the 20th of February, next.

Such an anniversary is a rare and glorious event in the history of the Church of Christ, and therefore it is proper that it should be celebrated in a special manner by the Reverend Clergy, the Religious Communities and the faithful laity of this diocese.

We recognize the Sovereign Pontiff as the successor of St. Peter, the visible head of the Universal Church, the Vicar of Jesus Christ, and as the Divine Master suffered trials and persecutions during His sojourn on earth, so has His Vicar received insults and persecution from many sources, and for twenty-five years he has spent the life of a prisoner in the Vatican.

We read in the Acts of the Aposties that the first Pope was also a prisoner. "Peter, therefore, was kept in prison. But prayer was made without ceasing by the Church of God for him. ("Chap. XII., v. 6.) Now God was pleased to hear their prayers on behalf of His Vicar, and He sent an angel to deliver him from the hands of Herod, and the Head of the Church was free to rule the flock committed to his charge.

At the present time the ruling Pontiff requires freedom of action, and hence on the occasion of this anniversary let us imitate the zeal of the early Christians, and offer up not only prayers of thanksgiving, but also fervent prayers for the freedom of the Holy See and the intention of the Holy Father.

By uniting the assistance of the members of the League of the Sacred Heart, the Sodalities and pious confraternities, and by obtaining the prayers of the children, so dear to the heart of the Holy Father, you and your people can join with the faithful throughout the world in the celebration of this anniversary and take part in a ceremony that will be most pleasing to God and most consoling to the Venerable Pontiff.

On Friday, February 20th, at 10 o'clock, a Solemn Pontifical Mass will be celebrated in the Cathedral, and the pastors of the Diocese are requested to have in their respective parishes either a Solemn or a High Mass at a convenient hour for the people, and at the end of Mass to have sung the *Te Deum*.

The Religious Communities are expected to do likewise as far as possible. Pastors are also requested to exhort the faithful to receive Holy Communion, for the welfare of the Holy Father, on Feb. 20th, or the Sunday following, or the 3rd of March, which will be the anniversary of the coronation of illustrious Pope Leo XIII.

Asking a remembrance in the pious prayers of both priests and people,

I am, dear Rev. Father,
Your faithful servant in Christ,
† FERGUS PATRICK MCEVAY,
Bishop of London.

THE SULPICIANS AND ST. PATRICK'S, MONTREAL.

Though no public announcement has been made on the subject, it is currently stated in Montreal that the Sulpician Fathers of that city will definitely give up their charge of St Patrick's Church, and perhaps of St. James also.

The main object to which the Sulpicians devote themselves is the training of young men for the priesthood, and the report has gone out at former times that they were about to resign some portion of their parochial work; but these reports have hitherto been premature. It is now stated, however, that as a result of arrangements made by his Grace Archbishop Bruchesi with the Superior-General of the Order, who resides in Paris, this important matter has been finally decided. Many Catholic citizens of St. Patrick's parish have expressed their deep regret that the clergy who have so long and so zealously devoted themselves to the work of these important parishes are about to sever their connection with them. They state, however, that they are assured of the fact as above stated. The parish of Notre Dame, however, is it said, will continue to be administered by the Order.

The Sulpician Order was founded in the parish of St. Sulpice, Paris, in 1645 by Rev. Father Jean Jacques Olier de Verneuil for the purpose of educating candidates for the priesthood.

In 1656 they were requested by the French colonists of Montreal to establish a mission there, which they did in 1657. In 1668 they established a mission for the Iroquois on the Western shores of Lake Ontario, and on the Ottawa River, and another for the remnants of Christian Algonquins and Iroquois in that neighborhood.

The Seminary for intending priests was founded in Montreal in 1773, and it has become so renowned for its excellent work that students are sent thither from every part of the United States and Canada, so that most of the Canadian clergy received their theological training there.

Should the report prove true that St. Partick's parish is to be resigned by the Sulpicians, it is not certain as yet who will be named to succeed them, but the Passionist Fathers have been mentioned in this connection.

OUR BOUNDARY DISPUTE.

The event of the past week which most affects Canadian interests is the treaty which has been signed by the British and United States Ministers providing for the submission of the Alaska boundary dispute to a joint commission for settlement. The commission is to be composed of three eminent jurists of each country, who are to examine all the evidence and to decide where the true boundary lies between Canada and Alaska. This will depend upon the interpretation of the treaty of 1825 made between Great Britain and Russia which defined the boundaries of Alaska, which was then Russian territory. The American interpretation of the treaty assumes that the ten miles of coast line which by the treaty are assigned to Russia at the Southern end of the boundary should be measured from the coast line of the main land, whereas the Canadian interpretation reckons it from the straight line which passes from headland to headland of a bay which is admitted to be within United States territory.

Of the three British Commissioners, it is understood that the one will be a Canadian, and it is expected that this one will be Chief Justice Taschereau.

As four commissioners will constitute a majority of the commission, it is evident that a conclusion cannot be reached unless one at least of the commissioners of one side shall be so convinced of the justice of the claim of the opposite side, as to cast his vote in favor of their contention; or otherwise, that some compromise be reached.

From the experience of the past in regard to similar divergences of opinion we cannot have great confidence that this will occur, though it is possible that so clear a case will be made out for one side or the other as to bring out a decision which will end the dispute.

It was owing to the impossibility of starting from a common ground that the negotiations of the Joint High Commission of three years ago were prevented from coming to any conclusion. So also the Judicial Commission to which the election between the Presidential candidates, Messrs. Hayes and Tilden was referred, divided strictly on party lines, and the seat was given to President Hayes by the Republican majority of one on the Commission. In the present instance, where the judicial body is evenly divided, we cannot be very sanguine that anything but a disagreement can be reached. Yet it may be that, in the exercise of its judicial powers, the Commission may reach a satisfactory conclusion by dividing territory claimed on either side in proportion to the strength of the claim set forth. In this case there may be, after all, some hope of a satisfactory settlement. It is to be hoped that such a settlement may be arrived at so that the bone of contention between the two countries may be removed from the arena of discussion: but of this there would assuredly be more ground for expectation if a neutral were chosen by the six jurists, to give his decisive vote in the event of disagreement.

RELIGIOUS STATISTICS.

The Rev. Dr. H. K. Carroll has published in the New York Christian Advocate the Church statistics for the year 1902 as he has gathered them, which show to a degree the relative strength of the various religious bodies of the United States. This estimate is supplementary to the census and is said to have been made with great care, but it gives not the actual adherents of the churches, but the number of communicants in each case, this being also the manner in which the national census was taken.

The number of Catholic communicants is placed at 9,401,798; but the Catholic papers state that this is an under-estimate, the total number of Catholics being between eleven and twelve millions. If, however, the number of non-communicants be added to that above given, the discrepancy will not be so great as appears at first sight. For small children who are not as yet communicants, and the small number of adults who are not included under this name, we may reasonably add 14 per cent., which would give 10,718,050, which is still an under-estimate, though it brings the number nearer to what the Catholic population is believed to be.

The whole number of communicants of all Churches is set down at 28,689,008, but in this number are included 796,393 Christadelphians, Dowieites, Jews, Social Brethren, Spiritualists, Theosophists, Mormons, Unitarians, and some minor sects which cannot be included under the name Christian, even by a considerable stretch of the imagination, so that the total of Christian communicants is 27,892.705, of whom Catholics constitute considerably more than one-third.

From 1890 to 1902 the increase of Catholic communicants was 50.9 per cent., while that of the non-Catholics was 39 per cent. Thus it is to be seen that the progress of the Catholic Church has been decidedly greater than that of the Protestant sects.

The percentage of increase of most of the Protestant denominations has been nearly on a par with their aggregate increase, but a few have increased beyond what might have been expected. The Mormons have more than doubled, and have risen from the twenty-first rank to the fifteenth. The "Disciples of Christ," so-called, though hitherto regarded as an obscure sect, have risen to importance through the large increase of 88.3 per cent, so that from having ranked as the eighth, they have now become the sixth in point of numbers.

The Protestant Episcopalians have increased with slightly more rapidity than the Protestant body generally, as they show an increase of 40.5 per cent. They still rank in the ninth place as they did twelve years ago. This fact alone is sufficient to show that the agitation in the ranks of that body to change its name to the American, or the American Catholic Church is as preposterous in the suggestion that (having originated in England and having its origin from the Church of England) it is peculiarly an American Church at all, as that it is the Catholic Church of nineteen centuries.

THE CONFERENCE ON THE IRISH LAND QUESTION.

The basis of the settlement agreed upon between the representatives of Irish landlords and tenants is of so equitable a character, that it was agreed to unanimously by the representatives of both sides, Lords Dunraven and Mayo being signatories on the part of the landlords, and Messrs. Jno. Redmond, Wm. O'Brien, and T. W. Russell for the tenants.

From such an agreement there ought to be no dissent, and we may well express the hope that the Government will, with as little delay as possible, introduce suitable legislation to enforce an agreement which meets such general favor.

The report says that the present state of the land question is "adverse to the improvement of the soil" and "leads to unending controversies and lawsuits between owners and occupiers, thus retarding the progress of the country and constituting a grave danger to the state."

This has always been the contention of the tenant rights party, for it must be obvious to all that the absolute ownership of the landlords over all improvements made by the tenants is under any conditions a crying injustice to the occupiers. It is by much the greater evil in Ireland where the origin of landlordism lies in the confiscation of the property of the first owners of the soil, and its transference to a small number of aliens, most of whom have been also absentees for from two or three centuries of possession. So grave an evil requires a drastic remedy; and that remedy will be applied should the terms agreed upon at the conference become law.

The remedy proposed is briefly that the tenants should purchase their holdings at a fair valuation. The Government is asked to advance the purchase money, which is to be paid back by the purchaser at such a reasonable rate per annum as will amount to a smaller sum by at least 15 per cent. than they are even now paying, or are supposed to pay as rent. But it is to be remarked in this connection that as matters stand, the rents are only nominally what the landlords claim, inasmuch as they are placed so high that it is impossible that such rents be paid, and it is this fact which makes evictions so common, attended by circumstances of cruelty unknown in any other civilized country in the world.

Ireland's hope for a future of prosperity is now based upon the expectation that this agreement, which is or ought to be satisfactory to both landlord and tenant, shall be carried out under sanction of the law of the land.

It is satisfactory to notice that Mr. T. W. Russell is a party to the agreement. This is an indication that it will be welcomed as heartily in Ulster as in the other three provinces of Ireland.

BAPTISMAL PROMISES.

Our attention has been called to a letter which appeared recently in the Montreal Star from Dr. Dyson Hague in reference to a statement made by the Right Rev. Dr. Hamilton, Church of England Bishop of Ottawa, in St. John's Church of the latter city, to the effect that "for upwards of sixteen hundred years the Church of England had never obliged a candidate to confirm the vows made by others in his or her behalf at baptism before he or she became eligible for the solemn rite (of confirmation). That stipulation had only been added to the present confirmation service at the Prayer Book revision of 1662.

Mr. Hague maintains that this practice is necessary and that it has been the usage of the Church of England ever since 1549, which year he calls "the watershed of English Church History." Our opinion has been asked on this discussion.

The matter is one which has regard chiefly to the ordinary practice within the Church of England, in regard to which we have no desire to set ourselves up as a judge. We can only say that in the Catechism of that Church which is prescribed "to be learned by every person before he be brought to be confirmed by the Bishop" the candidate is asked whether he is bound to believe and to do as they (his sponsors) have promised" for him. He answers:

"Yes verily, and by God's help, so I will," etc.

We cannot make any positive statement regarding how rigorously this ordinance is observed in practice.

The "Order of Confirmation" as given in the Prayer Book prescribes that this Catechism shall be learned specially with the view that the children and others who are to be confirmed shall "ratify and confirm" these promises which "they by their own confession have assented to."

All this implies that the promises made by the sponsors in baptism oblige the children when they reach the age of reason, independently of any renewal, so that Mr. Hague's apparent suggestion that a renewal is absolutely needed for the completion of the covenant is contrary to the teaching of his own Church.

In the Catholic Church the promises made by the sponsors are regarded as obligatory, for the reason that they are a duty binding all persons who have reached the age of reason. Besides, the persons selected by the parents to answer for the child have, by virtue of that selection, parental authority to bind the child when he is incapable of answering for himself. Notwithstanding that the child is so bound, it is frequently the practice that the children should in after years renew their promises, not as an absolute necessity, but as an act of piety which is quite lawful.

Mr. Hague seems to assert that this renewal is forbidden and anathematized by the Council of Trent. If this be his meaning, he is certainly mistaken. We admit, however, that his statement in regard to this matter is not so distinct as to make it clear to us that he intended to assert this.

THE NEW ANTI-RITUALISTIC CRUSADE IN ENGLAND.

We have received from Mr. Arthur A. Wood of Granby, Quebec, a courteous letter in which he informs us that the Ritualistic practices which were recently ordered by the (Anglican) Bishop of London, England, to be discontinued did not take place at St. Ethelburga's Church, but "at St. Michael's, Shoreditch, of which the Rev. H. M. M. Evans is Vicar."

In our issue of Jan. 24th we stated that the trouble was in St. Ethelburga's church. We took our information on this point from London papers which we believe to have given an accurate statement of the case, but as the facts themselves are admitted it is not necessary to debate the unimportant point to what particular Church the Bishop of London referred in his statement that he had insisted upon the discontinuance of the ritualistic practices of which he spoke. To this explanation we willingly add Mr. Wood's statement that "there has been no trouble at St. Ethelburga's for several years."

Mr. Wood takes exception also to our statement that the Bishop of London has joined in the anti-ritualistic crusade which is being inaugurated in London by the Kensitites. He says:

"That the Bishop of London is a zealot in the 'anti-ritualist crusade' is not true, for he is a sound Catholic himself and the services in his own cathedral of St. Paul's are conducted with all the accessories of reverent Catholic worship according to the Anglican rite. The case of St. Michael's is the only one he has had to deal with since his translation to the See of London, and the Bishop has made it plain that the cause of his monition to its parish priest is on account of the extra liturgical services in vogue there. They are not authorized by the formularies of the Church of England, and hence are unlawful unless they have the express sanction of the Bishop. Furthermore, the priest in question had promised the former occupant of the See, Dr. Creighton, in writing, dutiful and lawful compliance with his directions that in all cases additional public services unprovided for in the Prayer Book should be submitted to the Bishop for his sanction. There is a feeling that the Vicar of St. Michael's has not kept his word, and so there is little sympathy for him among those who may think as he does. You err greatly when you give the impression that the Bishop of London is at all in sympathy with the Kensit rabble. Though comparatively a young man, forty-five years, he is proving himself to be an able and wise diocesan and is winning the esteem and approbation of all.

"We Catholics of the Church of England expect to come in for a large measure of criticism at the hands of our brethern of the Roman obedience, but please don't say things of us that are 'not so' and so put us in a false light."

We have no desire to misrepresent the Bishop of London in regard to his attitude toward the Kensitites, but his action in threatening the Vicar of St. Ethelburga's (or St. Michael's, as Mr. Wood's asserts) with a prosecution before the courts should he not desist from certain ceremonial practices which have a deeply religious signification, certainly seems to indicate that he has some sympathy with the anti-ritualistic crusade which is now being begun, as he would not otherwise give the intending crusaders the encouragement they will derive from his bitter words uttered against the Vicar in question.

It is to be noted that Mr. Woods in the extract above quoted from his letter, practically admits that he is himself one of those who "thinks as he (the Vicar in question) does." We may therefore be pardoned for wondering that he should withhold his sympathy from a clergyman of his own way of thinking, who is threatened with the dire penalties of the law for following his conscientious convictions in the matter.

JUDGE DOYLE OF GODERICH.

We are pleased to notice that the County Council of Huron at its recent session adopted unanimously the following resolution in reference to the recent appointment of Judge B. L. Doyle of Goderich to the Senior Judgeship of the County.

It was moved by Mr. McLean and seconded by Mr. Miller,

"That we the Council of the County of Huron wish to tender our congratulations to Judge Doyle on his promotion to the Senior Judgeship in the County of Huron.

"We are satisfied that the faithfulness which has characterized his work hitherto will still be shown in the more elevated position."

In connection with Judge Doyle's promotion, we notice that on Jan. 16th the Judge was called upon to adjudicate on an appeal at Walkerton, in the County of Gray, on a peculiar liquor case in connection with the Referendum.

Mr. Powers, proprietor of the Cargill Hotel, was charged with an infraction of the Temperance Act on the day when the vote of the Referendum was being taken.

On Dec. 4 Mr. Eckford bought a sealed bottle of Walker & Sons' whiskey cased in straw. It was shown that the whiskey was to be used as a medicine for his sick son, and it was actually so used.

As the bottle was sealed and not opened by Mr. Eckford, he could not swear from personal knowledge to the contents of the bottle, and the counsel for the defence maintained that the election Act under which the procedure was taken was to provide for good order at elections; but this liquor was for medicinal purposes and was not sold for consumption on the premises. He contended also that the contents of the bottle had not been proved, and that the sale had not been proved to have taken place during polling hours.

Judge Doyle in summing up declared that there could be no reasonable doubt that liquor had been sold. It had been asked for and paid for, and the defendant had called attention to the fact that his house was closed, showing that he was alive to the fact that he was contravening the law.

Nevertheless the court has discretion to reduce the penalty, and under the circumstances he would act under the authority thus given him and inflict a fine of five dollars, which would be simply sufficient to vindicate the law: the costs to be paid by the Crown.

In regard to this case, the Bruce Herald says:

"Judge Doyle handled the case with ability and created a highly favorable impression by the clear and firm manner in which he dealt with the law and the facts placed before him by the lawyers and witnesses."

TIMELY SERMON BY THE BISHOP OF LONDON.

During the course of his sermon at the Cathedral on last Sunday at High Mass His Lordship the Bishop very clearly outlined the duties husbands owe their wives and families. He pointed out that as members of the great army of Christians it behooved all true soldiers to be loyal, faithful and obedient. It was necessary that these virtues should be practiced in every phase of our lives beginning with the home, which was the foundation of society. It was in the home especially that God expected to be obeyed. To this end He had placed the husband at the head of the household, and other than this position no man had a right to occupy. He should always be at the head, should rule the home and bring up his children in the fear and the love of God.

To this end it was absolutely necessary that he should set a good example to the remainder of the house, hold, and should be prepared to make sacrifices. Thus the children would be brought up as they should be. But when the wife was allowed to rule the house, it was too often the case that confusion and disorder resulted. The children were permitted to do as they liked, and the result was the upbringing of a generation that had no proper conception of authority—that was fit for rationalism, secret societies, communism and other evils. His Lordship took pains to point out that is was necessary for the man to look well to the way that he conducted himself in ruling the house. He must not be of those who left their homes at nights and sought amusement elsewhere. The husband should prefer the companionship of wife and children above all others. Too often were these principles neglected, the result being that in many instances the modern home was no better than a boarding house.

It often happened, also, that the mother left the home and went elsewhere at the expense of her children's welfare. The Bishop said that he thanked God there were, as far as he knew, no women in our congregation who felt that it was their duty to go about the country in pursuit of some mission, whilst their husband and little ones suffered her absence from the home. Still it often happened that otherwise good women got the nonsensical idea into their heads that they were called to do work elsewhere than in their own homes. He thought the lesson that might be drawn from this state of affairs was that it was the duty of all to make their homes so attractive that every member would be glad to remain within its walls.

SAVAGE AND HIS CRITIC.

In compliance with Rev. Mr. Savage's request to tell him of our Church Father who taught the divinity of Christ in the first two centuries and a half—that is, before the year 250 A. D.—we quoted St. Ignatius, a discipline of St. John the Evangelist. Ignatius died a martyr for his faith in Christ. He was thrown to the lions in the Flavian Amphitheatre at Rome in or about the year 107. In the letter which he wrote on the way to execution to his brethren at Ephesus, from which we quoted, he declares Christ to be "our God." At the same time he wrote a letter to the brethren in Rome asking their prayers. In it he wrote: "Permit me to imitate the passion as Christ, my God."

Rev. Mr. Savage's request indicates that he knew nothing about this witness. His next request was for evidence that a considerable portion of the Church during the first two hundred and fifty years of the Christian era believed in the divinity of Christ. In compliance with this we quoted St. Augustine's statement that the writers on the subject previous to him taught the doctrine. We will now give some further evidence, taken from times previous to the year 250.

Corinthus and Ebion are the first on record who denied the divinity of Christ. They lived in the first century in the time of the Apostle and Evangelist St. John, and it was mainly to refute their heretical teaching that St. John wrote his Gospel. The next denier we have record of was Theodotus, who lived in the end of the second century. And the record that tells of his teaching tells also that he was promptly condemned and excommunicated by Pope Victor about the year 190. Contemporary with Thedotus were Sabillius and Noetus and Artemon. They were with equal promptitude condemned and expelled from the Church as heretics. Contemporary with these was Cajus, a Roman priest, who wrote, in refutation of them a book entitled "The Labyrinth." To the statement of Artemon that the doctrine of the divinity of of Christ was new, Cajus replied, and, after pointing to the well-known sentiment of Justin, Miltiades, Tatian, Clemens, Irenaeus and Melito, he asks: "How many psalms, hymns and canticles were written from the beginning by the brethren, and transcribed by the faithful, in which Christ the Word of God is celebrated for no other than God indeed. And these being adopied in the churches, how is it possible that our ancestors, until the time of Victor (Pope in year 192), should have so preached, when the true ecclesiastical sentiment for so many years is certainly known to all the world? How can they thus shamelessly report of Victor, when they know for certainty that Victor excommunicated Theodotus, the tanner, who denied the divinity of Christ, because he was the first who affirmed that Christ was a mere man? If Victor, as they report, had been of their blasphemous opinion, how is it likely that he would have excommunicated Theodotus?" (Eusebius' Church History, book V., chap. 8.)

The next anti-Trinitarian of note was