

## The Catholic Record.

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London, Saturday, June 19, 1897.

MGR. MERRY DEL VAL AND HIS MISSION.

A correspondent of the *Mail*, whose letter appears in the issue of that journal of June 5, writing of the mission of Mgr. Merry del Val, quotes a letter of the late Bishop Cox, of the Protestant Episcopal diocese of Western New York, to prove that the Pope had no right to appoint an Apostolic Delegate to Canada, or any other place; and if Bishop Cox were an infallible authority on ecclesiastical matters, the point is settled, for that pompous authority decides the matter very dogmatically.

In a public letter addressed to His Eminence Cardinal Satolli in 1894, Bishop Cox takes the peculiar Anglican view that no foreigner can have any ecclesiastical jurisdiction in the United States, or any other country. He says:

"The Father of his country dwelt on the effect of foreign influence as perilous. Yours, however, is a deliberate invasion of our capital, and a practical intermeddling with our most delicate domestic affairs, which you threaten to make permanent."

As Americans, it is the right of your co-religionists to settle their relations with their fellow-citizens without any alien interference."

It is almost needless to refute such absurdities as these pronouncements of Bishop Cox, though they are endorsed by the *Mail's* correspondent. It is not a principle laid down in scripture that ecclesiastical authority is limited, or ought to be limited, by national boundaries, and though the British Parliament did pass laws to the effect that "no foreign prince, prelate or potentate, hath or ought to have jurisdiction, spiritual or temporal, within this realm," there is not even among the sectaries a single Church which has approved, or would approve, of an Act of Parliament defining the boundaries within which ecclesiastical jurisdiction is to be confined. The Church of England is the creature of the State indeed, but it chafes under the absurd laws whereby the State dictates to it its course in ecclesiastical matters. We had an example of this only a few days ago, when the Ottawa synod pronounced against the right of the State to dictate to clergymen that they should remarry divorced persons, in opposition to the laws of God. In England the Anglican clergy are forced to obey this law, but the Canadian Anglicans have virtually declared that such laws have no force with them; and in England itself the theory which restricts the action of the Church to be exercised only within certain national boundaries has been frequently transgressed, as when the Church of England agreed in former years with the national Church of Prussia that each should send in turn a Bishop to Jerusalem to exercise Episcopal authority under the flag of Turkey. The principle that no foreigner can exercise ecclesiastical jurisdiction outside of his own country has thus been openly set at naught by Protestantism itself, both British and continental, and it is appealed to once in a while only for the sake of having an *ad captandum* argument against the authority of the Pope over the universal Church. It will suffice to add here that if such a principle were good in theology or political science, there should be no foreign missions sent out by any Church, and the Apostles themselves would have gone beyond their jurisdiction when they obeyed the command of Christ to preach and teach His Gospel to all nations.

But it is only beating the air to prove that the *Mail's* correspondent and Bishop Cox were merely actuated by spleen in setting forth their national theory of Church authority. It is evident to all that Christ in instituting His Church made its authority universal, and as the Pope is to this day the head of the universal Church, his authority is the same in Canada as in every part of the globe.

Bishop Cox is also quoted by the *Mail's* correspondent as saying that

"the French Consul," that is Napoleon I., established a law that "no nuncio, legate, vicar or commissary apostolic . . . shall, without the authorization of the Government, exercise any function relative to the affairs of the Gallican Church upon the soil of France, or anywhere else." This law, Bishop Cox asserts, was accepted by the Pope. It is too absurd to refute seriously such a statement. Even Napoleon I., with all his power, never pretended to exercise a universal sovereignty, so that he would not presume to dictate what authority should be exercised "everywhere else" than on the soil of France, and certainly the Pope never accepted from Napoleon, or any one else, such restrictions to his authority.

We have before us the concordat agreed to between Pope Pius VII. and the first Consul, in 1801, and there is no such clause in it as the *Mail* correspondent pretends on Bishop Cox's authority. Article I declares that the Catholic Apostolic and Roman religion shall be freely exercised in France, in conformity with what the government shall deem necessary for the public tranquillity, and article 16 declares that "the Pope recognizes in the first consul all the prerogatives and rights which belonged to the former French Government."

After the fall of Napoleon this concordat was replaced by another in 1817, between Pius VII. and Louis XVIII., which restored the agreement made between Leo X. and Francis I., and this is still the law of France, but there is nothing therein resembling in the most remote degree what Bishop Cox asserts.

We need only add that Mgr. Merry del Val is in Canada for purposes which the Holy Father regards as sufficient reasons for his presence, and he will be honored and welcomed by the hundreds of thousands of loyal Catholics who do not need the permission of P. P. A. or Orange lodges, in whose name, we presume, the *Mail's* correspondent speaks, when demanding that the Canadian Government or people should send him back to Rome. The impudent ravings of such writers have not now that weight which they once had, even with the Protestants of Canada.

## THE RESULTS OF THE GRECO-TURKISH WAR.

At last the news comes from the seat of the Greco-Turkish war that the Sultan will surely consent to the demands of the European Great Powers restricting the war indemnity to be paid by Greece to a more reasonable sum than has been demanded by the victorious Moslems, though the amount of indemnity to be paid which has been agreed upon is still enormous, and far beyond what the financial condition of Greece will permit it pay without immense sacrifices on the part of the people, already impoverished by the exigencies of an unsuccessful war.

It is said that \$3,000,000 will be the war indemnity, and this amount will be guaranteed by Russia, France and Great Britain, or the Greek fleet may be handed over to Turkey in lieu of a cash payment. Thessaly will also be evacuated by Turkey, but the boundaries between the two countries will be readjusted so as to give Turkey some strategic points which will enable it to repress more easily any future raids which the Greeks might organize against Turkish territory; but no territory having a Christian population is to be included in the cession.

The demands of Turkey far exceeded all this, as it was insisted on hitherto that she should retain the whole of the conquered province, and should have the Greek fleet together with £10,000,000 Turkish for indemnity. The Sheikh Ul Islam, who is the supreme religious authority in Moslemism, had declared that it is the will of Allah that Thessaly should be re-united to Turkey, and insisted that Turkey should retain it, so that the Sultan was pouring in troops and preparing for the permanent occupation; but the remonstrances of the powers, and the threatening attitude of Great Britain, Russia and France, appear to have brought the victors to more moderate terms, and there is now a prospect that the war is definitely ended with quite sufficient humiliation for Greece for having begun a war in which there was not even a remote prospect for success, while all the powers of Europe were ranged against her.

The Greeks fought bravely, and had they not been crippled by the interference of Europe, the result might easily have been different. Turkey would have been greatly embarrassed by the Greek operations in Crete, and by

the Greek fleet, which is greatly superior to that of Turkey, which is absolutely worthless, being unseaworthy and poorly manned. Besides, Greece relied upon assistance from Bulgaria, and the other Balkan provinces which were made autonomous after the Russo-Turkish war; and the numerous Greeks in Macedonia and Epirus might have been relied on to give substantial aid to Greece if the European powers, and especially Russia's influence, which is paramount there, balked these prospects, and so Greece was overpowered by numbers from the very beginning of hostilities. But now that the interference of the powers has brought about the complete humiliation of the weak nation which undertook single handed to put an end to Turkish misrule and atrocity, it is the very least reparation they could make, to prevent Turkey from adding to its territory another European Christian province, to be ruled after the same manner as Armenia and Crete have been, and also Bulgaria and the other Balkan provinces, until they were relieved from Turkish misgovernment through the treaty of Berlin.

It is believed that the cession of the Greek fleet to Turkey will press less heavily upon Greece than would a money indemnity, as, in any event, the result of the war has been to cripple the latter country to such an extent that it will be incapacitated from undertaking another war for many years to come, and in the meantime the present flotilla would become antiquated and useless for warlike operations. The present arrangement, which it is said the Sultan has agreed to, may therefore be the best which it was possible to make for Greece under existing circumstances.

We have here set forth the situation as it is supposed will be agreed to on all hands, but it would be premature to say that matters will be precisely as here foreshadowed, for the Sultan is wily to an extreme, and there is no foretelling what course he will follow until the terms be definitely accepted and acted upon. He has already managed to have his own way in regard to Armenia, by playing upon the susceptibilities and mutual jealousies of the powers, while pretending to be very anxious to grant good government to Armenia, and he may succeed better than we anticipate in his wiles in the present instance; yet one thing at least appears certain as an outcome of the embroglio, that the Island of Crete will be permanently delivered from Turkish rule, though the Cretans are not to obtain that union with Greece which they so ardently desired. They will have autonomy, however, which is the next best thing, and Europe may be congratulated on the fact that Turkey shall have been deprived at all events of one Christian European province as the result of Moslem barbarities.

## THE CATHOLICITY OF THE CHURCH OF CHRIST.

The Catholicity of the Church of Christ is one of its distinguishing characteristics whereby it may be recognized and known from all denominations and sects which falsely lay claim to be the Church instituted by our Divine Saviour. It is one of the four qualities which are commonly known as the marks or signs of the true Church, because though the Church has other characteristics beside these four, they are readily shown from Holy Scripture to be distinctive qualities of the Church which Christ instituted and commissioned His Apostles to propagate throughout the world.

This quality of Catholicity is threefold. It is especially indicated by the words of Christ to His Apostles, uttered just before His Ascension into heaven: "Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (St. Matt. xxviii. 19, 20.)

From this and other passages of Holy Writ it is clear that in three ways the Church (of Christ) must be Catholic—in doctrine, in time, and in place; that is, it must teach all things which He commanded, it must not cease to exist to the end of time, and it must be spread throughout all nations teaching everywhere the same doctrine of Christ.

Within a few years after Christ established His Church, St. Paul wrote in his Epistle to the Romans that by Him (Christ) "we have received grace and apostleship for obedience to the faith in all nations for His name. . . and I give thanks to my God through

Jesus Christ for you all; because your faith is spoken of in the whole world (1, 5, 8)

From that time Catholic missionaries spread the faith throughout all the nations, and fulfilled the prophecy made in the first place to Abraham: "In thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice," and afterward repeated in many forms, such as in Psalm ii: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession."

It is no wonder that various Protestant sects have been desirous of making it appear that they too possess the characteristics of Catholicity, though they have no claim to the name of "the Catholic Church." The Catholic Church now comprises about two hundred and fifty millions of souls with the prospect of rapid increase in all countries, an increase which will be still greater if within any brief period the Oriental or other schismatics return to the unity of faith, of which return there are fair expectations; but even at the present moment, the Catholics of the world greatly exceed in numbers all other Christian denominations, Protestants and Greek schismatics being taken together.

It is difficult to conceive how any Protestant denomination can have the hardihood to compare itself with the Catholic Church, or to claim the title of Catholic in the face of these indisputable facts. Yet we have heard much of late from Methodist orators, and have read much in the journalistic organs of the same denomination of "World-wide Methodism," and under this heading there were several articles in the *Christian Guardian* of the 2nd inst. One writer in that journal thus speaks of the progress of Methodism:

"Methodism does not stand still. Its eager face is toward the light; its ambition covets the round globe for its triumphant Master. An English Church historian, Tyerman, compares the growth of the Roman empire with that of Methodism, to the advantage of the latter. The former 'extended three thousand miles in length, and two thousand miles in breadth, and comprised the most fertile and best cultivated part of the known world.' Its boundaries were 'the Atlantic on the west; the Rhine and Danube on the north; the Euphrates on the east, and the deserts of Arabia and Africa on the south.' Yet, in comparison with the progress of Methodism, its spread was 'insignificantly small.' The church has a larger heritage. 'Passing to other regions which the Romans never trod, it has long since entered India and Ceylon; it has already won its triumphs in the flowery land of the Chinese; it has a vast multitude of adherents in Australia and the islands of the Pacific Ocean; in the West Indies its converts are numbered by tens of thousands; while in America it has diffused its blessings from the most remote settlement of Canada in the north to the Gulf of Mexico in the south, and from Nova Scotia in the east to California in the west.'"

This grandiloquent language becomes somewhat ridiculous when it is remembered that though there are a few Methodist missions with a small number of adherents in India, Ceylon, China, and Japan, it is still the truth that Methodism is almost entirely confined to the English-speaking countries, and we might almost say, to the United States, inasmuch as its adherents even in Great Britain amount to comparatively but a small number, and these are divided into so many sects, that the number belonging to any one of them is but insignificant in comparison with the total number of Christians throughout the world.

In the same issue of the *Guardian* to which we have referred there is a statistical Summary of the Status of World-wide Methodism which fully bears out our statement of the case. Methodism has existed as a distinct body since 1739, the year when John Wesley began to build meeting-houses in London, Bristol, and elsewhere, because the Anglican Churches were closed against him on account of his peculiar teachings and methods as an itinerant preacher.

In the *Guardian's* summary the total number of United States Methodist communicants is stated to be 5,653,289, divided among 17 different sects, but the Episcopal Methodists are the most numerous, being nearly one-half of this number. In Canada the entire membership of all the sects claimed as Methodists, amounts to 272,392, and in the whole world beside, the total membership is 1,132,894, of whom 965,717 appear to belong to the different Methodist sects of Great Britain, Ireland and Australia, leaving only 167,177 Methodists outside of the English-speaking world—and even this number is to be greatly diminished, since it includes all the Methodist Churches of South Africa and the West Indies,

which, being mostly British possessions, must be largely composed of Englishmen and their families. The only foreign nation specifically mentioned as having a well-organized Methodist Church is France, where, it is claimed, there are 1,942 members.

It must be said that the United States statistics indicate only the number of communicants. Possibly the total number, including children and adherents, may be double the number above given, but even allowing this, it will appear that all the sects of Methodism, taken together, do not muster more than 13,000,000, adherents, and that no single Methodist sect has 6,000,000 adherents. This showing is very far from justifying the claim that it is the world's Christian religion which possesses that mark of universality or Catholicity which is characteristic of Christ's Church.

## EDITORIAL NOTES.

We shall be most happy to receive, and acknowledge through the columns of the *CATHOLIC RECORD*, contributions toward the testimonial to be presented to Mrs. Sadlier. Now is the time for our Irish Catholic people to remember with gratitude the one who did valiant work in their behalf in the olden days. Let the contributions be generous.

On Sunday, June 27, Right Rev. N. Z. Lorrain, Vicar Apostolic of Pontiac, will dedicate the new St. James church, Eganville, Ont. The sermon will be preached by his Grace the Most Rev. J. T. Duhamel, Archbishop of Ottawa. The energetic pastor, Rev. Father Dowdall, has secured cheap railway rates on the O. & A. and P. S. for the conveyance of friends and well-wishers. Tickets good to return on the same day, or Monday. Dinner and refreshments will be served in the church grove. We congratulate the Rev. P. S. Dowdall and his parishioners and sincerely trust that the Sacred Heart of our Divine Redeemer will abundantly bless their united efforts.

The month of June is always made notable in Ontario by the assembling of representatives of the various Protestant bodies in the different cities, for the purpose of legislating upon subjects connected—and too frequently not connected—with their different bodies. The discussions which take place on these occasions give one a very good illustration of the fatal results of allowing full scope for private judgment in matters of religion. There seems to be an utter absence of oneness of thought. In some respects the different bodies are as far apart as the poles, while in each particular denomination we frequently find the bitterest contentions on subjects on which Christians should have but one opinion.

In a couple of cases we must, however, give them credit for unanimity of thought—namely, the observance of a quiet Sabbath, and the importance of preventing the spread of the faith of Catholics. As to Sabbath desecration, we are now told that bicycle riding should not be indulged in and that neighbors should not make friendly visits one to another on the Lord's day. When making reference to the Catholic faith and the authorities of the Catholic Church many of the ministers seem to ignore entirely their obligations towards the virtues of truth and charity. As long as this condition of affairs prevails, there is very little prospect of good-fellowship and good-feeling between the different classes of the community.

The Baptists make boast of their work in the province of Quebec, but truly there is for them very little cause for congratulation. Their so-called converts never leave the Church of their fathers through conviction. The methods adopted to secure "converts" is very far from being creditable. They take advantage of the poverty of a certain class and ply them with the goods of this world as a bribe to attend their services. They are, too, continually on the watch for cases of friction between the Catholic pastor and his flock. In such a contingency they immediately visit the affected district, for the purpose of proselytism.

Quite different from this is the condition of affairs in the Catholic Church. The noblest and most cultured minds are frequently seeking admission within its fold. And in this regard it might be worth while for our Baptist brethren to study carefully the recent cable despatch, which appeared in the daily

papers, wherein it is asserted that "a movement is steadily going forward inside the Established Church in England towards the assimilation of Roman forms," which will, no doubt, in a short time, lead to complete absorption by the Mother Church.

The most conspicuous feature of these Protestant synods is the fact that the different Protestant bodies seem to be utterly unable to enforce the observance of any law upon the members of their own sects, and they are constantly calling upon the civil power to enact certain rules which they deem necessary for the preservation of morality. There is still another very discreditable inconsistency in their conduct. While some of the members of these ministerial assemblies would go to the length of prosecuting a person for the most trivial violation of the sanctity of the Sabbath—as an instance we might mention the arrest of a little boy a few days ago in Ottawa for fishing, with a bent pin, on Sunday—they would not hesitate to marry a couple who already have a wife or a husband living, if a divorce were procured from the Senate of Canada, or even from a judge in some State of the neighboring republic.

It will be a relief to the Christian world to learn that at last one of the Great Powers has spoken in decisive tones informing the Sultan that Turkey will not be allowed to take Thessaly or any other Christian province under its dominion. The powers have been long trifling with the question of Turkish misrule, and there is little probability that they will come to any concerted agreement on the matter; but Sir Philip Currie, the British Ambassador, by instruction of his Government, told the Turkish Prime Minister in presence of Mr. Nelidoff, the Russian representative, that this is the determination of Great Britain, and the communication is regarded as Great Britain's ultimatum. England will withdraw from the European concert if the other powers object to the position she has taken, but there is scarcely a doubt that France and Italy will follow England's lead. The Turkish and Russian Ministers were dumb with astonishment when this announcement of British policy was made to them.

There was some trouble between the Public School Trustees of Toronto and the Civic Jubilee Committee on the question whether there should be separate programmes for athletic sports by the Public and the Separate School pupils at the Queen's Jubilee celebration. The Civic Committee desired that there should be a single programme in which the pupils of all the schools should participate, but the Public school trustees resolved that the pupils of their schools should have a separate programme. The Separate school trustees, and pupils, however, were willing and anxious to conform to the wishes of the Jubilee Committee, and to compete amicably with the Public school pupils. The matter occasioned considerable discussion between the respective bodies, but it was at last settled that there shall be one programme, the Public school trustees having at last withdrawn their objections. The city papers made some amusing remarks regarding the exclusiveness of the majority of the School Board, which they attributed to a fear lest the Public school pupils would come off second best in a union competition. We presume that the objection arose rather from religious animosity but as it has been peacefully settled, we congratulate the Board of Trustees that they did not keep up this animosity to the end.

A PARTY of Russniak or Ruthenian peasants, numbering forty-four, of whom nine are men, ten women, and twenty-five children, left New York a week ago for Manitoba, where they are to receive a grant of land from the Government. The men are described as being of gigantic stature, and magnificent physique, and the women are both tall and handsome. All the men are over six feet tall, and two or three are above seven feet. They are from the south-eastern corner of the Austrian Empire, and are Catholics. The *New York Herald*, in giving a description of these settlers, makes the blundering remark that "their religion is a form of Roman Catholicism," as if there were several forms of the Catholic religion. The *Herald* should know that there is only one Catholic religion, with one supreme head and one doctrine everywhere, though there are differences of language and nationality, and even certain ceremonial dif-

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