## THE CATHOLIC RECORD.

# The Catholic Record. Published Weckly at 434 and 436 Richmon-street, London, Ontario. Price of subscription-\$2.00 per annum.

EDITORS : EEV. GEORGE R. NORTHGEAVES. Aubor of "Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

Messrs. Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to occive subscriptions and transact all other pusiness for THE CATHOLIC RECORD. Agent for Newfoundland, Mr. T. J. Wall.St.

Johns. Rates of Advertising—Ten cents per line each

Johns. Rates of Advertising—Ten cents per line each negation, agate measurement. Approved and recommenden by the Arch-bishops of Toronto, Rington, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peter borough, and Ogdenbinland. Correspondence intended for publication, as well as that having reference to business, should be directed to the provincition, and must reach London not later than Monday morning. When subscribers change when a well as the new address be sent us. Agento re collectors have no authority to stop your paper unless the amount due is paid. Matter Intended London not later than Monday morning. Matter Intended London not later than Monday morning. Monday morning. Monday morning. Dense do not send us your performer and marriage notices sent by subscribers must be in a condensed form, to later insertion.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD To the Editor of THE CATHOLIC RECORD, London, Ont: Dear Bir: For some time past I have read our 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 traip Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend to the faithful.

e faithful. seing you, and wishing you success. Belleve me, to remain. Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, Apost. Deleg.

LONDON, SATURDAY, APR. 9, 1904.

23 and an art

A DAY OF PERFECT JOY.

The Easter day is unflecked by a shadow. At Christmas we hear the Jubilee of praise and glory and thanksgiving and see it radiant with the glory of truth and liberty, but over it is the shadow of suffering which had already begun for the Lord. But Easter is sunlit and cloudless. It is vibrant with joy throbbing every minute of it, with happiness and comfort for hearts that are despondent and world-worn. It is a day that the Lord hath made-as answer to His enemies for all time-a day for the fashioning of that epitaph spoken of in that garden hard by the place of the Cross, "He is risen : He is not here."

These words banish doubt and mis giving. He then, the Nazarene, is the Son of the Living God. For His followers the path was clear. These words came from their lips as they lined up on the morning of long ago to do battle for Him and His cause And they are echoed by the myriads who have come down the centuries with faith knitted to their souls, and the hope that they would rise out of the earth and in their flesh they would see

their God. Many also have read and re-read that epitaph with hostile eyes and have tried to minimize or destroy its import by all the resources of criticism. And to do this they had either to rub it out altogether or to explain it in a manner conformable to preconceived ideas. They tell us, therefore, that Christ was not dead when He was placed in the sepulchre-that the shock and loss of blood induced a death-like swoon. The Evangelists, who are historically trustworthy, state that the Lord died ; that His Heart was severed by the sword of the centurion, and Pilate gave permission for His burial only when convinced of the reality of death. The critics who impugn the Resurrection fail to explain how a Man weak after the ordeal of the scourging (and historians tell us what gruesome work was done by the whip in the hands of a Roman lictor) -how this Man, enfeebled by suffering and burdened with a hundred pounds of spices and perfumes, could have rolled back the stone from the tomb and have gone forth unmolested by the soldiers who were in the garden. That He was aided by His friends will not bear examination. The Apostles certainly could not have changed so suddenly from timidity to fearlessness to brave conflict with seasoned soldiers. We hoped, they said, that it was He who should have redeemed Israel. If they believed that Christ would keep His promise to rise again after three days, why should they court any danger in His behalf? If they regarded Him as an impostor why should they concern themselves with that livid and mangled Body in the tomb? And when we bear in mind that the sentinels were men inured to discipline, and conscious that any recreancy to duty of keeping watch and ward would be punished severely, we can eliminate the Apostles and others in the taking away of the

they were deceived by a fable. The Apostles would not have invented a doctrine whose preaching would incus the hatred of the Pharisees and subject them to all manner of persecution. How could untutored fishermen dress a figment of the imagination in a guise that would compel the credence of this number of individuals? They had no worldly interests to aid them, and could hold out no earthly hope to the men who listened to them. Adherents merely of a Malefactor Who had been the plaything of the soldiery-without honor and authority-followers of a Man Who ran counter to Jewish ideas of Israel's liberator-how could they hope to win, of themselves, the minds and hearts of others? On the other hand, these converts would naturally demand convincing proof of Christ's Resurrection before giving assent to it.

cost. It is futile to say, with some, that

It is unthinkable that sensible men would embrace a doctrine antagonistic to cherished ideas and aspirations without giving it the closest scrutiny. They were on the ground : they knew all the facts: they had opportunity to controvert every statement of the Apostles : many of them were quick to see a flaw in an argument and to resent any undue test of their credulity ; and consequently their testimony is a proof of the Resurrection that will defy the onslaught of hostile criticism.

CHRIST VICTORIOUS.

The certainty as to the reality con vinced the Apostles that the Master was the God foretold by the prophets It emptied them of cowardice and made them champions of a cause that seemed doomed to failure. Against them were the legions of the world, and they had no weapon but a Cross. But Christ triumphed in and through them. Again and again has the cry of Julian the Apostate : " Thou hast conquered, O Galilean," been on the lips of those who would fain stay the progress of Christ. Our readers will remember how this Emperor of Rome undertook to reverse the policy of his uncle Constantine. He strove by edicts against Christian teachers, by personal example, by attempts to falsify the prophecies

regarding Jerusalem, to revive pagansm. And when his impious designs seemed far from failure one of his adherents asked a priest of Antioch, What is the Son of the carpenter doing now ?" The priest replied ; 'He is making a coffin for the enemy of Holy Church." Soon after the Emperor was stricken on a field of battle, and his last words were a confession of the triumph of the Galilean.

THE SCHOOL-ROOM THE BATTLE-FIELD.

The powers of the intellect have arrayed themselves time and again against Christ. From Celsus to Rousseau and Strauss and to our own time, the scoff of the shallow sceptic and the criticism of the scholar have endeavored to relegate Christ to the ranks of a great philosopher and reformer. But here be it noted the powers of the intellect have been insistent in their attacks upon Christian education. When D'Alembert told Voltaire : " Let our thoughts above all things b to the enlightenment of youth," he but echoed the words of Julian the apostate. The school-room has been and is to-day the place where the fiercest warfare is waged against Christ. The champions of secular education repudiate any such intention. Christ they adore as we do. But education without religion cannot give us an obedient and reverential generation, but must, as we have pointed out in these columns, reinforce the ranks of the restless and discontented and of those who hold nothing but human philosophy as a key to the world's riddle.

the assaults made upon it, the ever increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have inconceivable that it should not have been broken up and lost were it a cor-ruption of Christianity. Yet it is still living, if there be a living religion or philosophy in the world: vigorous, energetic, persuasive, progressive: it grows and is not overgrown: it spreads out, yet is not enfeebled: it is ever germinating, yet ever consistent with itself. She is the same as she was three centuries ago, ere the present religions of the country existed : you know her to be the same: time and place affect her not, because she has her source where there is neither place where there is neither place ource nor time, because she comes from the throne of the Illimitable, Eternal God.'

#### A VALUELESS TITLE.

The Toronto Mail and Empire of March 19th gives an account of a lec ture by Mons. D'Aubigné in Westmin ster Presbyterian Church on the Religious Crisis in France and the work of the McAll Mission.

The Mail scribe informs us that the lecturer is the son of the "eminent French historian. As a passport to the confidence of those who know anything of history the title " eminent " in this connection is valueless. Hallam warns students of the Reformation period not to be misled by the superficial and un grounded representations which we ometimes find in modern writers. like D'Aubigné for example. As evidence of the ignorance of the aforesaid scribe it is satisfactory. As an historian the elder D'Aubigné

has been laughed out of court these years past. But this Toronto writer is ot aware of it, and is a fair sample of the gentlemen who cling to nursery yarns, and spin them on occasion for the delectation of the bigots who learn nothing and forget nothing. And, judging from the equanimity with which such insult to his intelligence is received, there must be a goodly number of him in Toronto. Really they should try to keep step with the progress of the enlightenment of which we hear so much. But we fear that in Toronto the mind of the bigot is like the pupil of the eye : the more light you pour in it, the more it contracts.

# THE RELIGIOUS CRISIS IN

FRANCE.

It would be a useless threshing of old straw to comment on many statements in Mons. D'Aubigné's lecture By the way, however, here is an opportunity for the gentlemen who love truth to say something about them in the columns of the Mail and Empire. But we cannot refrain from animad.

verting on a few of the amazing pronouncements of the lecturer, and to express our astonishment at their having een made before auditors who have. we presume, some knowledge of contemporary history. Briefly and lucidly we are told.

"Mons D'Aubigné reviewed the present epoch-making period of France, in which the nation is drifting away towards truer republician and democratic ideals . . . the Pro-testant and Liberal element in the country making rapid headway against the continued abuses of the Roman Catholic extremists."

Our readers know that in France the liberal Protestant is banned by the orthodox Protestant. Orthodox Pro. testants, says a writer in the Appel, June, 1900, ought to cut loose absolutely from the Liberals. The reason of that is ten-fold. The first is a re ligious one which is without doubt the most important: namely, to preserve the religious teaching which has come down to us from our fathers. The second is a social one : it is to show our fellow-countrymen that we have no part with those men who call themselves Protestants, but who in reality are open adherents of Freemasonry. Now what are the Republican and Democratic ideals aimed at by the Freemasons? Mons. D'Aubigné does not say, but they are not so reticent on this subject. Unblushingly they are sailing under Voltaire's colors, and it is curious to see a Christian preacher in the same craft with them. But let them speak for themselves. In 1896 M. Combes, then Minister of Public In struction, speaking at Beauvais said: 'At an epoch when all ancient beliefs, all more or less absurd and all erroneous are tending to disappear, it is in the lodges that the principles of true mor ality find an asylum." In the Masonic

a people? It is quite true that its prominent men are friends of the liberal Protestant, but this should be mentioned with shame by our separated brethren in this country. But to countenance them in any way, to shut their eyes to the programme outlined by them, is to range themselves on the side of the enemies of Christianity.

### ATHEISTIC FRANCE.

Mons. d'Aubigné asks for aid that the great forces of atheistic materialism and of the clerical party might be successfully controlled. Clap trap to get the dollar ! The liberal Protestant in France is hand in glove with the atheist. In 1900, June 1, the eminent Minister, M. Bonnefon-we quote from Rev. Father Campbell, S. J .wrote in the Action Francaise :

" Protestantism is a lobby that leads from allirmation to negation : from the Catholic religion to irreligion, from Golgotha which dominates the world, to the abysmal depths of a vorld, to philosophy in which every conceivable system lies buried. To make Franc rotestant is to make it atheist. Half of the pastors do not believe in God; the other half do not believe in the Trinity of God-the triple column on which our faith is built."

Clap-trap again when Mons. D'-Aubigné speaks of the Protestant and liberal element, or uniting with the organized labor element ! We challenge the gentleman to state the platform of organized labor in France as it exists among the Protestants. Let him enunciate its principles, and the non-Catholics will, unless recreant to to their creeds, repudiate them for the most part.

#### AN UNSIGHTLY THING.

When Mons. D. Aubigné says that the monks and nuns taught that an untruth was not a lie when told in the interests of the Church, he makes one think of his father, the "eminent French historian." And how do our friends regard a gentleman who comes to "pass around the hat" to the tune of a statement like the foregoing ? Rather a rotten and unsightly thing to bring before decent people in Westminister Presbyterian church !

### A RARITY.

Mons, D'Aubigné assures us that the great unrest of the French nation for the last one hundred and fifty years can be explained only by the fact that the country has been dominated by a religion foreign to the genius of the people. In May 15, 1900, Leon Bourget wrote in the Action Francaise :

"Instances of Frenchmen born Catholic and becoming Protestant are so ex-tremely rare that socially they can be considered as negligable quantities. We can safely say that for the last hundred years when a Frenchman ceased to be a Catholic he ceased to be a Christian. Be assured that those who talk of Protestantizing our country do not understand as well as you and I the law of our national mentality : and if they employ that formula 'conver-sion of France' it is only through motives of caution, and not to proclaim too brutally their purpose of dechris tianizing the nation.

THE SPREAD OF RATIONALISM. Church against which the gates of hell A curious conclusion has been reached

past, to the fathers by the prophets : last of all, in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by whom also He made the world."

The new Testament was written by the Apostles and their early disciples who knew well the facts they relate. They wrote by virtue of the commission given to them and their successors by Christ Himself : "Go ye, therefore, and teach all nations . . . . teach-ing 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." By virtue of the same commission the Catholic Church, " the Church of the living God, the pillar and ground of truth," has pronounced the New Testament to be truly the word of God. And does it belong to man to undertake to correct God's revelation " to make it conform to modern thought," as Professor King presumes to assert ? There are in the Bible more than three thousand proper names of persons and places, and some facts relating to all these are recorded ; but there is not one person or place mentioned who can be shown to be a fabulous being, or concerning which it can be shown that the facts stated are contrary to authen-

tic history, whatever may be the his\_ torical discoveries which modern research has brought to light. The Bible is not a book of science

nor is its purpose to teach science. Yet in many instances it comes into contact with science. It touches upon astronomy, chemistry, history, geo graphy, chronology, physics; it tells us of the origin of man, his early pur-

suits in life, his migrations, but in all these matters there is no statement which is not in accordance with the most modern discoveries of scientific men. The creation of the world out of nothing as described in the Bible, the unity of origin of the human race, and other matters of which modern science and philosophy are all in conformity teach, with what true science teaches, and this must continue always to be the case, inasmuch as one truth can never be contradictory to one another. Nay, it has even been shown that the details of creation given in the first chapter of Genesis are quite reconcilable with all that the science of geology properly understood has brought to light regarding the origin of the universe. The operation of a Great First Cause as the Creator of all things is eminently consistent with the conclusions arrived at by the most eminent scientists of the present day, notwithstanding all the

trouble which Rationalistic scientists like Darwin and Huxley have taken to show a discrepancy.

It is not our purpose to prove here in detail the truth of the Bible in those matters which have been virulently attacked by Deists and Atheists masquerading under divers names, as this would require much more extensive treatment than we could give the subject in our columns. We shall only remark therefore, that Protestantism until lately boasted of its faith in the Bible. which it held to be the only source of Christian faith. It abolished the authority of an infallible Church, a

#### APRIL 9, 1904.

sor sis

of

th

gr se

or

reat

such as absinithe-cau-de-vie and the like, are seldom used, and drunken men are rarely seen, yet occasionally there are exceptions to this rule.

Most of the temperance associations do not insist upon total-abstinence from light liquors which have but a small percentage of alcohol, but they forbid the stronger liquors, and on this basis they have become extremely popular. many of the temperance societies embracing the whole population of the parishes in which they are instituted. The use of light wines and beer is gene erally allowed, but aperitifs and cordials which have alcohol or strong liquors for their basis are strictly rejected.

A remarkable feature in regard to temperance associations is that the workingmen are earnestly enlisted in them and interested in increasing their membership. Formerly the workingmen were difficult to reach owing to the political influence of the saloon-keepers. Illustrated lectures are delivered

regularly under the auspices of the anti-Alcoholic Union, for the benefit of the young, to show the evil physical effects of alcohol, and to teach temperance, and at Toulon and some other ports sailors' homes have been estab. lished where non-intoxicating drinks are sold, and these are for the most part well patronized.

At Brest the anti-Alcoholic Union has at its meetings persons of every shade of politics - Conservatives, Republicans, Monarchists, and even Socialists, and the same commingling is found in other cities.

#### JOHN ALEXANDER DOWIE.

Dr. John Alexander Dowie, the Elijah of Zion, Ill., has turned up in New South Wales, but has got into bad odor with the people of that colony by his denunciations of King Edward VII. Among the things said concerning the King, the pseudo-prophet declared that no one imagines that his Majesty has much religion to spare, and if he succeeds in getting into heaven at all, it will be by the skin of his teeth. In consequence of his disrespectful talk concerning the king, the mayor of Adelaide has forbidden him the use of the town hall and other corporation buildings, and other owners of halls have also closed them against the prophet, so that he has been completely handicapped in the delivery of his lectures. He had deposited a cheque for rent of the Jubilee Exposition Building, but the cheque was returned to him, and the agreement cancelled by the board of directors. There is now no building in Adelaide in which he can lecture ; and owing to the irritation excited by his senseless utterances

it was feared that violence would be done him. He was advised by friends to leave the colony, which he did, leaving his hotel suddenly. His whereabouts are now unknown.

THE CATHOLIC CHURCH AND ZIONISM.

The Roman correspondent of the London Tablet in a recent issue of that journal states that Henrik Steiner, a well-known Austrian-Jewish journalist, is endeavoring to obtain from the chief governments of Europe a declaration shall not prevail, and with which, till that they are not hostile to the plan of the Zionists to people Pale Jewish farmers and traders. He came recently to Rome and obtained an interview with Monsignor Mery del Val, the Cardinal Secretary of State of the Holy Father. He was very graciously received, and explained the Jewish proposition, expressing the hope that the Pope will make no objection to the carrying out of the plan. His Eminence answered frankly that there will be no opposition on the part of the Holy See, provided that the possession of the Holy Places which the Christians now hold shall not be interfered with. Herr Steiner answered that the Jews will not make any attempt to interfere against the Christian possession of the places they hold dear. On the contrary, the Jews will be really glad to have the Christians among them, as their presence will be to the Jews an assurance that they will themselves be better protected by the various governments of Europe. The Jews, he says, desire that the Sultan's troops shall be removed from the Holy Land, and that good order in the country be preserved alternately for a year at a time by English, French and Russian troops. They are not now

body of Christ.

#### INDISPUTABLE TESTIMONY.

The reality of the Resurrection is in disputable. Hundreds of persons saw the Risen Christ during the forty days previous to His ascension. The doubting Thomas would not say " My Lord and my God," unless, as he said : "I see on His hands the print of the nails and put my hand into His side." Then, again, 8,000 persons embraced the Faith of the Resurrection at Pente-its professors, the impetuosity of

#### WHERE CHRIST TRIUMPHS.

This is clear to us, and we have no hesitation in saying that the force of events will compel all friends of civilization to acknowledge it to be correct. Christ triumphs, however, in the schools that are alone the fosterers of good citizenship. He triumphs in the hearts of millions who yield Him allegiance and who are buoyed up in the storm and stress of life by the hope that when this mortal hath put on immortality, then shall come to pass the saying that is written : " Death is swallowed up in victory." He triumphs in the Catholic Church, which is His body and the temple of the Holy Ghost.

# A LIVING WITNESS.

Says Cardinal Newman : "When we consider the succession of ages during which the Catholic system has endured—the severity of the trials it has undergone, the sudden and wonderful changes without and within which have befallen

Convention of 1897, a M. Hubbard declared "that our great family unhesitatingly requires that the agents of public authority shall obey no other from reliable sources.

moral authority whatever but that of the Republic." Are these the " new ideas" and the new "moral law" referred to by Mons. D'Aubigné? This gentleman may try to gloss over the matter: but the fact remains that the war against the Catholic Church in France has for object the total suppression of religion and clericalism of every description. Are the Presbyterians of Toronto prepared to give them support? Is hatred against the Church so bitter Heb. i. 1-2. as to furnish aid to a movement that "God having spoken on divers aims at banishing God from the lives of occasions, and in many ways, in times

by Rev. Professor King of Oberlin Uni-Biblical lore and Higher Criticism. He asserts that owing to the changes which have been made in the common belief of mankind, arising out of the historical researches and scientific discoveries of recent years, it is necessary to restate many things in the biblical writings to make them conform to modern thought. In plain English this means that odern research has shown that in the Bible there are many errors both historical and scientific, and which are shown by the new light thrown by historical and scientific discoveries to be to be reconstructed to meet the notions of those who call themselves higher critics.

And what is the reason why the Bible has any authority at all? Of course, as a history it has all the human authority that any human work has which is written by writers who are not deceived themselves, and have all the characteristics of sincere writers who have evidently no desire to deceive the public by whom their writings will be under the guise of "Higher Criticism."

read, and no interests to serve by giving a false account of events which they have themselves witnessed, or the truth of which they have ascertained

But the Bible is more than this. It is the revealed word of God, Who can neither deceive or be deceived, and it has been accepted as such from the very beginning of Christianity. Christ Himself accepted the law and the prophets, that is to say, the whole Old Testament, as the word of God, and it is quoted as such by both Christ and His Apostles. It will suffice here to cite the words of the Apostle St. Paul in

the end of time. Jesus Christ will reversity as the result of his studies of main as its Teacher, and the Holy Ghost as its Sanctifier, and declared the Bible alone to be the rule of Christian faith. But now, and especially in recent years. Protestantism has become more and more identified with Deism and Rationalism, and the authenticity, truth, and inspiration of Scripture have been assailed by Protestant divines to such an extent that practically the defence of Holy Scripture has been left entirely to Catholics. The position taken by Rev. Dr. King is simply that which very many of his colleagues in the ministry who false, for which reason the Bible ought have specially studied the subject have taken. Oberlin University is of the "Evangelical Congregational" denom-

ination, and it is no more wonderful that it should fall under the tuition of a Rationalistic faculty than that this same thing should have happened to Union Theological Seminary in New York, Lane Seminary in Cincinnati, and others both in America and Great Britain. The fact is that Protestantism is being tast overwhelmed in Deism

THE TEMPERANCE MOVEMENT IN FRANCE.

An extensive temperance movem has sprung up in France in late years which gives promise of continuing to spread till it becomes of vast dimensions throughout the country. The Anti-Alcoholic Union has now sixty thousand members, and there are many other local temperance or abstinence associations which bring up the number of those who are fighting the evil of in-

temperance to be a large army. The French people are in the main temperate, though light wines are used very freely as a beverage, especially of civil society.

expecting that the colonization can be effected in the near future, as they did hope till recently ; but their efforts are directed toward preparing the way for this.

His Eminence had no objection to offer to the proposals, but he took occasion to remark that it is to be regretted that the Jews in most countries identify themselves so completely with the war which is being continuously waged on the Catholic Church, and with the

secret societies which she condemns as inimical to her own interests and those

during meals. The stronger liquers | Herr Steiner admitted that there is