

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903. Dear Sir: For some time past your estimable paper, THE CATHOLIC RECORD, has been published in a most commendable manner.

LONDON, SATURDAY, OCT. 3, 1903.

RITUALISM IN SOUTH AFRICA.

A lively discussion is going on in the South African papers in reference to the progress of Ritualism in the Church of England in the newly annexed Transvaal and Orange River Colonies.

The Evangelicals assert that "the Bishops are without exception in league with the Ritualists, and that a large proportion of the clergy belong to the Church Union and the 'Confraternity of the Blessed Sacrament,'"

The Church is called there "the Church of the Province of South Africa, and the Evangelicals say that clergy-men or Protestant or Evangelical sym-pathies are not wanted there by the Church authorities.

The Bishop of Pretoria feel it necessary to make an effort to satisfy the Evangelical party by publishing a letter in the Johannesburg Leader in which he admits that he was at one time the provincial superior of the Confraternity of the Blessed Sacrament, but that "he gave up all connection with that Society and the English Church Union before his being ordained Bishop of Pretoria,"

The Bishop of Bloemfontein was also waited upon by a deputation consisting of a number of prominent and influential citizens of Kimberley, who entered a protest against Ritualistic practices which they said had been introduced into the Church, especially in their city.

The Bishop replied that the specific objections raised by the deputation were not so serious as to justify the schismatical course they proposed to follow, he would, however, endeavor to meet the desires of the deputation as far as possible by removing any just cause for complaint.

A large meeting of the Evangelical party was held the next evening to take cognizance of the report of the deputation, and a resolution was passed expressing deep regret that the Bishop had taken no action to meet the views of the Evangelicals who stand up for the original principles of the Reformation on which the Church of England was founded, and appointing a committee to draft an address to the Archbishop

of Capetown, and to take such other action as they might deem expedient towards obtaining redress of the grievances complained of.

Mr. G. A. L. Green, editor of the Advertiser, who moved the above mentioned resolution, declared that they must obtain from the Archbishop a definite decision in regard to the point whether moderate (i.e. Evangelical) Churchmen have any status in the Church of South Africa, and if his decision was adverse, they must in conjunction with the people of Johannesburg and Natal, represent to the people of England the sad existing state of affairs in these Colonies.

Mr. J. Pooley, who is said to be one of the most prominent residents of Kimberley, who seconded the resolution, declared that "the Bishop had evaded the question with undoubted ingenuity, but he could not congratulate his Lordship on the manner in which he had drawn red herrings across the track."

We imagine that Sir William Vernon Harcourt, Mr. Charles McArthur, M. P. for Exchange Division of Liverpool, and other members of the British Parliament who have constituted themselves champions of the Low Church party, will find the task they have undertaken quite burdensome enough, without setting themselves forward as the champions of the South African Evangelicals as well.

We recommend these facts to the notice of certain Low Church zealots in Toronto and Montreal who are constantly occupying themselves in abusing the Catholic Church on account of the curious proceedings of their own clerical brethren whom they accuse of wishing to throw the whole Anglican Church into the arms of the Pope.

The Montreal Star's correspondent in announcing the first offer of sale of his estate by an Irish Landlord makes the following statement: "Lord Talbot de Malahide, who has been the first Irish nobleman to make an offer to sell his estates to the tenants under the new Land Act is the representative of the Talbots, a family which has the unique record of having held these baronial lands for upwards of six centuries and a half.

Our readers cannot but be struck with the harmony of the Holy Father's advice and that given by our divine Saviour to the soldiers who consulted Him in regard to their duties: "The soldiers also asked Him, saying: 'And what shall we do? And He said to them: Do violence to no man; neither calumniate any man; and be content with your pay.'" (St. Luke xiii, 14.)

The estates were originally conferred on a Talbot by Henry II., says the correspondent. Would not the correct thing to say be; the original owners were despoiled of their estates by Henry and conferred on his retainers; and now, after the lapse of some seven centuries, the descendants of the former may recover their own property by paying to those of the latter large sums of money.

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find that half the battle is gained if you will never allow yourself to say anything gloomy.

POPE PIUS X. AND THE WORKING-MEN.

One of the most touching episodes of the brief period during which the Holy Father Pope Pius X. has been on the Pontifical throne, was his reception of over two thousand working people from the district around St. Peter's church on September 13th.

"This demonstration of reverence and affection touches me, not because it is addressed to my person, but because it is addressed to him whom I represent, Christ. It is an index to the faith animating your heart. I am all the more pleased because the majority of you are workmen, for Christ is the advocate of the workmen, and the latter are faithful to Him."

The Pontiff continued the train of thought, saying that "the workman who is satisfied with his condition finds in it a true pleasure, shedding brightness about him. These words are the first I address to the Romans. Be satisfied with your condition, provide and care for your children, and I assure you in the name of the Holy Ghost that the blessing of God, which I so much invoke for you and your families, will be given."

Pope Leo manifested in many ways the interest he ever felt in the welfare of the working classes and by his celebrated encyclical on the social and industrial relations of employers and the employed he made known the correct position these two classes should bear to each other.

Pope Pius X. follows up to their legitimate consequences the principles laid down by his predecessor in advising patience to the workmen, and contentment with their condition, for in the faithful discharge of their obligations lies the only means whereby they can provide by honest labor, for their families which are committed to their care by divine providence.

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The working men of Rome have shown true wisdom in receiving in a good spirit the paternal admonitions of their kind Father the Pope, who could not do otherwise than advise them in accordance with the instructions and example of our divine Master.

THE GREGORIAN AND RUSSIAN CHURCHES.

From Tiflis in Russian Transcaucasia the news comes that the Armenians of that province are opposing by force the transfer of the Armenian Church property to the civil Government under an Imperial decree issued on June 25.

The Armenians propose to resist the execution of the law, and there has been an encounter between them and the police and troops at Elizabetopol, when the civil officials were attempting

to take possession of the Church there on behalf of the Government. In the riot which occurred, stones and other missiles were thrown, whereupon the troops were called out, and the throwing of missiles by the incensed Armenians became more general.

The Armenian Church claims a very high antiquity, it being maintained by them that King Abgar corresponded with our Lord, inviting Him to preach in his country, and that Christ answered his letter, a copy of our Lord's letter being kept to this day in the archives of Edessa.

In the fifteenth and sixteenth centuries many of the Armenians returned to the Catholic faith, and though the majority of the people adhere to their schismatical worship, there is among them a large section who belong to the Catholic Church, and acknowledge the supremacy of the Pope.

It remains to be seen whether this new move of the Russian Government will succeed in bringing about the absorption of the Gregorian into the Russian Church, at least within the Russian Empire, which is evidently the object in view.

POPE LEO XIII.

The New York American Review for September contains a symposium or collection of articles by well-known writers from diverse standpoints on the work and influence of Pope Leo XIII. The first of these is by the Most Reverend John Ireland, Archbishop of St. Paul, which is, of course, written from the Catholic point of view.

As the electric flash speeds across the continent announcing that Leo XIII. started, and break forth into a universal chorus of sorrow and praise. The President of the Republic wires across the Atlantic noble words of condolence.

The Archbishop points out that the nineteenth century, a century of discovery, and disposed to foster revolution in religious creeds, as well as in science, history and civil society, turned its search-light upon the Catholic Church in the hope to find it incurably antiquated, deserving only to be relegated to obscurity, or even removed altogether from the living world.

In its hatred of the Church, the age was reinforced in non-Catholic countries by sectarian prejudices, survivals of animosities of former generations. In those countries, to the minds of many, the Church was still the foe and perverter of the Scriptures, and its Pope, if not the anti-Christ, was, at least a fair image of the Apocalyptic monster.

It was under these conditions that, conscious of its inborn strength, the Church gathered its energies under the two Popes who preceded Leo XIII., namely, Gregory XVI and Pius IX., to assert anew the truth of the doc-

trines which had been handed down through the ages, and which came from Christ Himself the founder of the Church, and which being divinely revealed, are as true to-day as when they were first taught to mankind as the truths by following which in practice as well as with the assent of our minds, mankind may attain salvation.

During this period also, the celebrated Syllabus of Pius IX. was issued, condemning fearlessly a great number of errors of the present day. This Syllabus has been greatly misrepresented, or at least misunderstood by Protestants, and among the points which have been thus misunderstood or misrepresented, there are two which are particularly insisted on by the non-Catholic writers in the symposium of the North American Review.

The Pope's condemnation is not directed against those who are of opinion that under some circumstances it is desirable that the Church should be separated from the State, but against those who maintain that in no case ought there to be a union of Church and State, thus condemning the union of Church and State which has been approved by the Church for some countries.

The condemned proposition is clearly equivalent to the assertion that "it is always unlawful to have a union of Church and State," which is evidently a false proposition, for there can be nothing wrong in the encouragement of God's truth by the State.

A similar misrepresentation is made by the Rev. H. Mendes, who asserts that the Syllabus condemned the "progress of thought," in reality it only condemns those who assert that the Church and the Pope should fashion their teachings according to the notions of pretentious modern philosophers who wish to pass their theories upon the world as demonstrated truths, especially theories which would turn God out of His office as the Creator, Conservator, and Ruler of the universe, on the plea that these theories constitute "true progress, liberalism and modern polity."

Archbishop Ireland shows that on the accession of Leo XIII. to the pontifical throne, there was a war of nations against the Church. Even, notwithstanding their confidence bogotten by faith, that Peter's bark can never be sunk beyond recovery, the loss of the Pope's temporal power, and the persecution of Catholics throughout Europe at the moment of Leo XIII's election put Catholics in a state of dismay.

The Archbishop points out that the nineteenth century, a century of discovery, and disposed to foster revolution in religious creeds, as well as in science, history and civil society, turned its search-light upon the Catholic Church in the hope to find it incurably antiquated, deserving only to be relegated to obscurity, or even removed altogether from the living world.

In its hatred of the Church, the age was reinforced in non-Catholic countries by sectarian prejudices, survivals of animosities of former generations. In those countries, to the minds of many, the Church was still the foe and perverter of the Scriptures, and its Pope, if not the anti-Christ, was, at least a fair image of the Apocalyptic monster.

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can of Germany's Emperor and England's King a few months ago spoke volumes in praise of Leo as the Pontiff of peace." It was, in fact, Leo's settled policy to be at peace with civil governments, and he would not wage war against governments until all peaceful solutions had failed, and till he found compromise and conciliation impossible without violating sound principles.

The late Pope's encyclicals on Labor made him the foremost of social reformers and philanthropists. His foundations of schools and universities prove that the Church is the foe to ignorance, and the friend of science and learned research.

Leo spoke for the Church, making it clear that the Church is not tied to any particular form of government, but that the people could choose the form which pleased them best.

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NON-CATHOLIC OPINIONS ON POPE LEO XIII. AND THE PAPACY.

In the preceding article of Pope Leo XIII. we make some comments upon the views enunciated by several writers in the current number of the North American Review in regard to the work and influence of Pope Leo XIII; but as we chiefly confined our remarks therein to the views given from the Catholic point of view by Archbishop Ireland, it will interest our readers to know what opinions are held by non-Catholics regarding the deceased Sovereign Pontiff.

It is remarkable that the estimate of all the non-Catholics who have furnished articles for the symposium agree in describing Pope Leo as a Pontiff who ought to be held in high admiration on account of his personal qualities. Bishop Coleman of the Protestant Episcopal Church says: "Among those who shall stand high in universal esteem for their upright-ness and benevolence, for their compelling sense of responsibility, and for a steady, chivalric maintenance of principle, Leo XIII. is entitled, by the grace of God, to an honorable place in the world's history."

The Rev. Robert F. Coyne, the Presbyterian contributor, admits that Leo's efforts to induce capitalists to recognize the rights of labor were beneficent and beneficial, and that "the world cannot thank him too earnestly for his defence of the home" of mankind, in maintaining the sanctity and unity of the marriage bond. This rev. gentleman might have given a like praise to the whole line of Popes, for there was never a Roman Pontiff who did not maintain the sanctity and indissolubility of marriage, because of its divine institution as a Sacrament.

The Rev. Mr. Thomas, the Baptist contributor, declares that Leo, in private life, was unusually self-assertive and inflexible in will, but that he became as the most yielding of rulers and

the most conciliat and that "If the sh been plotted out of seas into sunlight been accomplished torous steering and of the sails under th He admires the sk which Pope Leo, the rulers of our cun ginning of his reig the to the Catholi

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