

The Catholic Record.

Published Weekly at 481 and 483 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, Sept. 17, 1892.

SENSATIONAL STORIES CONCERNING THE POPE.

Some journals in this country are much troubled about the political alliances which the Pope is contemplating, whether they will be on the side of the great Triple Alliance, or the presumed antagonist one which exists between France and Russia.

There is not the least danger that the Holy Father will subject the Holy See to any political alliance. It is true that his position in the middle ages frequently obliged him as the recognized mediator between the nations when all Europe was Catholic, to interfere to put an end to the rapacity or tyranny of kings, but the present condition of affairs is quite different from that which he occupied under the system which made Europe almost as one great Confederation of States with the Pope as umpire between them.

Even then his duties were nearly always confined to taking the part of oppressed peoples or to defending the liberty of the Church. He may still do what is, and always was, his right and duty—define the justice and right in a quarrel which is evidently unjust on one side. But with the merely political world he has not, nor does he profess to have, anything to do.

The mistake of the non-Catholic press arises from the fact that they have all along persisted in the false statement that the Pope is always endeavoring to control the politics of the different States. Ministers in America will persist in saying that he is trying to rule the United States and Canada, and the British Tories pretend that the Home Rule movement is intended to gain for him the control over Ireland. It has even been stated recently that it is to further his designs that the Knights of St. John in America have military drill, with the object in view to seize the political power on this continent when the proper time for so doing shall be seen to have arrived.

Of course all this is the merest nonsense, and as far as the Knights are concerned, none will be more surprised than themselves to learn that they have any such purpose in view, as they are simply a mutual benevolent association. What military drill they have, like that of similar associations among Protestants, is merely intended for purposes of recreation, physical development, and to some extent instruction in an art of which the people of any free country ought not to be entirely ignorant.

The papers which make the statement that the Pope is contemplating new alliances, found their hypothesis on a statement of the Pester Lloyd that "consent has been given by the Pope to the introduction of a new Slav liturgy in Russian Poland." That journal then asks whether this is to be interpreted as a confirmation of reports of an alliance including in its bond France, Russia and the Papacy.

It is true that the language and general form of the Catholic Liturgies are matters purely disciplinary, and that they may therefore be changed by the Pope, the essentials which are of divine institution being always unchanged; but the Pester Lloyd's statement is a most improbable one, and has every appearance of being a fabrication. The Pope does not fancifully make or approve of new Liturgies. The old ones, derived from Apostolic days, or from days near to those of the Apostles, are preferred, because they are a testimony to the unity of the faith through the centuries.

Besides, if a new Liturgy were to be made, the first intelligence of it would not come from the Pester Lloyd as an evidently sensational report. It is to be hoped, however, that the Pope's temporal power will be restored, and the European nations must be brought to understand its necessity, that the liberty of the Holy Father, of which he has been deprived, may become once more an actuality. The Italian guarantee laws are not worth the paper on which they are engrossed.

ORIENTAL CONVERSIONS.

The efforts of Pope Leo XIII. to bring about a reunion with the Eastern Churches have already borne fruit by the conversion of many schismatical communities, and though the numbers which have thus submitted to the authority of the Church of which their ancestors were members so many centuries ago are in each case small when we compare them with the millions who belong to the various forms of non-Catholic Oriental belief, in the aggregate the number of conversions has been considerable, and they prove that a salutary leaven is operating among those who, though differing from the Catholic faith on some points, have nevertheless retained most of the doctrines of the Church through all the vicissitudes through which their countries have passed during the long period which has elapsed since their first separation.

The latest accession to the Church from this quarter is reported from Constantinople. Mgr. Chismoun, the Nestorian patriarch of that city, has just been formally received into the Catholic Church, with five thousand of his adherents. This consoling news is accompanied with the further intelligence that throughout the Turkish Empire other Nestorian communities are soon to follow the lead of the patriarch of Constantinople.

These Nestorians are the remnant of the most ancient of the Eastern schismatical or heretical, as they derive their origin from Nestorius, who was appointed Patriarch of Constantinople in the year of our Lord 428. He was appointed to this important See on account of his piety and eloquence, and he was at first a zealous defender of the faith, but one of his priests, Athanasius, and the Bishop Dorotheus, one of his suffragans, began openly to teach, with the approval of Nestorius, that there are in Christ two distinct persons, one human and one divine, of whom the human person only was born of Mary. From this they draw the inference that Mary is not to be called the mother of God, but only the mother of the man Christ. Nestorius then openly taught and preached these doctrines in his cathedral at Constantinople. As at a recent date a Nestorian emissary from Malabar passed through this continent preaching in many Protestant churches, and asking and obtaining contributions towards the propagation of Nestorianism, it is proper to state here that Protestantism and Nestorianism have nothing in common, except the facts that both set at defiance the Pope's authority, and both deny the highest prerogatives of the Blessed Virgin—her divine Maternity, or her title to the name "Mother of God" which has constantly been applied to her by the Catholic Church. It is to be remarked, however, that not only in the Catholic prayer, the Hail Mary, is this title given to her, but also in Holy Scripture, as in St. Luke i, 41, 43, we find that St. Elizabeth, when "filled with the Holy Ghost," addressed her with the equivalent title "Mother of my Lord," saying, "and whence is this to me that the Mother of my Lord should come to me?"

But Protestantism does not teach the doctrine from which the Nestorian teaching was derived, the double personality of Christ. On the contrary, the Athanasian creed, which the Church of England says that it may be proved by "most certain warranty of Holy Scripture," teaches most distinctly that Christ as God and man is but one person, even as the body and soul of man are one person. This is also the general teaching of Protestantism, and we might infer even from the efforts which have recently been made by the various sects to show that their doctrines are the same on all important points with the exception of a few distinctive dogmas, of which the single or the twofold personality of Christ is not one.

Nestorianism is thus seen to be more consistent with itself than is Protestantism, since the latter rejects the principle from which alone they could sustain their denial of the divine Maternity of Mary.

In all other respects than those we have mentioned, the doctrines of Nestorius agreed with those of the Catholic Church, and the great majority of his followers to this day do the same.

A little consideration will show how completely the Catholic teachings on all these interdependent subjects accord with each other. If in Christ there were two persons, as Nestorius taught, it will follow that it was the human personality that suffered on the cross for our redemption, just as it is supposed to follow that only the humanity of Christ should be called the Son of Mary. As a necessary consequence of this we must assert that we were not redeemed by the sufferings of Christ, since those sufferings would be merely those of a human being, finite in value and efficacy, and therefore totally inadequate as an atonement for sin. The redemption of mankind through the blood of Christ would be a mere phantasm, and the whole fabric of Christianity would be a delusion.

But if the unity of Christ's personality be admitted, as is done by Protestants as well as Catholics, the doctrine of redemption becomes clear, since it is effected by a person who is at the same time God and man. That same divine and human person is the Son of Mary, and she is properly called the Mother of God, because she is Mother of the person who is at the same time God and Man. Thus the words of St. John are verified: "The Word was made flesh and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth." (St. John, i, 14.) This could be said only of Him who is at the same time God and man.

As it is not our purpose to treat here fully the theological question of the divine Maternity, we shall not quote further those passages of Scripture, the Creeds and Patristic writings which prove it. We must, however, point out that the avidity with which the Nestorian missionary from Malabar was lionized by American secretaries, and his teachings embraced before the world as those of the most ancient form of Christianity, is a proof that the ministers who gave him so cordial a welcome proved themselves to be anxious to find rebels against the authority of the Pope, who had some claim to antiquity, but they did not manifest that solicitude for Christian truth which might reasonably be expected from those who constantly pretend that their quarrel with the Pope and the Catholic Church arises from the fact that the Church has wandered away from the truth as taught by the Apostles. If the Catholic Church has corrupted primitive Christianity, the Nestorians must have done so likewise, as their teachings are similar to those of the Catholic Church on almost every point; and where a difference is to be found, it comes from a principle which Protestants as well as Catholics hold to be subversive of "vital Christianity."

The Council of Ephesus, held in A. D. 431, was convened purposely to consider the Nestorian doctrines, which were evidently new at that time, as they were almost unanimously so regarded and declared to be by the two hundred Bishops who were present at it. Nestorius and his faction refused to appear at the Council, on the plea that his friends would not be there. These friends if present would only number forty, but the two hundred refused to remain inactive because forty thought to delay the proceedings by neglecting or refusing to attend when summoned. It must be added that the forty did not maintain the orthodoxy of Nestorius. They were mostly of opinion that the discussion was inopportune, and they hoped to delay proceedings by absenting themselves. The action of the Council, however, was not delayed, and on all the points in dispute the decision was against Nestorius, and most emphatically so on the question of the divine Maternity, to assert which most positively the Council gave to Mary the expressive title *Theotokos*, which means Mother of God.

The Nestorians afterwards dispersed themselves through Mesopotamia, Persia and Malabar, some churches remaining in Constantinople and its vicinity. Many of their prelates have at various times returned to the Catholic Church, with numbers of their adherents; but there still remain some who are attached to their ancient heresy. The recent return of 5,000 in the city where the heresy originated is an evidence that the work of their conversion is still going on, and the same causes are producing similar results among the other oriental sectaries, who are becoming convinced that their separation from Catholic

unity is a culpable rendering of the seamless garment of our Blessed Lord.

THE CHOLERA.

For several months past alarming reports concerning the prevalence of cholera in several countries of Europe have led to the expectation that we would not escape the plague on this continent. Russia, France and Germany have all suffered severely; but while the broad Atlantic Ocean lay between us it was regarded as a distant evil which we might possibly escape, though we were not without fear that we would be visited by it in our turn; but whatever hopes may have been entertained have been rudely dispelled by the recent news which reaches us from New York. It is to the effect that the scourge is at our door. Several infected vessels have reached New York. The *Rugia* and *Normannia*, both from Hamburg, have a terrible story to tell of the sufferings of the victims of the dreaded plague. The *Rugia* buried five victims at sea and came into port with five cholera patients on board. The *Normannia* also buried five at sea, and came into port with four living cholera patients.

President Harrison has issued a proclamation establishing a quarantine of twenty days, to which all immigrants, including those from Canada, entering the United States will be subjected until the danger be passed. The effect of the proclamation will undoubtedly be to stop immigration. We are pleased to notice that the Dominion and Provincial Governments are also on the alert to take precautions to keep the plague confined to the narrowest limits. We may hope that their efforts in this direction will be effectual.

THE NEW KNOW-NOTHING MOVEMENT.

There have arisen within the last few years in many of the United States several societies which are animated by the same diabolical spirit of animosity against Catholics which formerly characterized the Know-Nothings. The Know-Nothings, though an American society, could not stand the test of time in the face of American patriotism, which recognized the necessity of admitting to the right of citizenship, foreigners as well as born Americans if they were ready to make themselves truly Americans; though a certain time of probation has always been required before a foreigner could become a citizen.

The progress of the country which resulted from the broad views thus adopted has sufficiently proved that this was the correct policy. The Know-Nothings utterly failed to make any impression upon the mass of the people, and within four years they were utterly extinct as a body, so that not a trace of the organization was left behind. Nevertheless, during the period of its existence it caused much disturbance, and a number of Catholic churches and convents were even destroyed, besides other outrages being committed by the bigots. The news from most quarters is now to the effect that the promoters of the recently established societies of similar character are Canadian Orangemen. The *Joliet Times* says of them:

"The Republican party in Illinois is depending for success in the coming campaign upon certain secret societies which call themselves American, and are opposed to allowing any foreign-born or Catholic citizen to hold an office. Curiously enough, these societies were founded, and are said to be controlled, by foreigners, mainly Canadians. In Chicago they number several thousand, and in several smaller cities strong organizations are reported."

It would seem at first sight unlikely that when an American society of this character failed in establishing itself permanently, a society chiefly Canadian, or at least foreign, must also fail. Yet this cannot be positively assumed to be the case. There is in the United States, as in Canada, a considerable fanatical element which is ready at any time to co-operate with a movement like this, whatsoever may have been its origin, and it is barely possible that the addition of an Orange population to the American fanatical element of the country may make the present movement stronger even than that of the old Know-nothings.

We do not think that this will prove to be the case. The people of America are more intelligent and more tolerant than they were forty years ago. A striking proof of this is to be found in the Catholic Summer School, which was recently so successfully held in New London, Conn., the attendants at which were received as welcome guests, and were publicly honored by the authori-

ties, whereas forty years ago their presence would not have been even tolerated. We believe, therefore, that the present movement will prove to be a more miserable failure than the former.

The organization does not confine its efforts to ostracise Catholics to either political party. The *Joliet Times* says that in Illinois the Republicans expect to get the solid anti-Catholic society vote, the condition being that there shall be no Catholics on the Republican State ticket. But in Kansas, where they made a proposition to the Democratic State Convention held at Jefferson City to take precisely this same course, as the price of their receiving any good Protestant support, the proposition was hooted down on every side.

A circular was distributed among the delegates concluding as follows: "We warn you of such men as John B. O'Meara and Noonan, and we urge upon you to keep all Roman Catholics off your State ticket. But if you, as a convention of one of the great parties of this State, will not listen to the word of warning, then you must take the consequences, for in thirty cities in this State we have lodges of men who will oppose the election of a Roman Catholic to any office, and we herewith give our reasons for so doing."

The delegation were of many shades of opinion. There were Gibson men, Claycomb men, Dalton men, Stone men, Mesman men, but all rivalled each other in denouncing the fanatical document.

In Michigan, or at least in Detroit, the association, which is there called the "American Protective Association," has met with a blow as decisive as it was unexpected. Some members of this society who were employed by the Michigan Central Railway Co. seemed to think it part of their duty to insult certain Catholic priests who were travelling by that road. The President dismissed them instantly when he became acquainted with the facts, and the sympathy shown by other members of the society with the dismissed men led to the issuing of an order that no members thereof should be retained in the employ of the road. The police of the city have also been ordered not to exhibit secret society badges, owing to manifestations of fanaticism which were made by members of the association, in and out of the police. Elsewhere there has been equally culpable exhibitions of this fanaticism, but we need only remark further that the resolute stand taken by the President of the Michigan Central Railway Co. and the Detroit city authorities has won the commendation of fair-minded people, while it confirms our opinion that the American people generally are not so narrowly-minded as to submit to be dominated by this intolerant faction.

THE ST. JOHN BAPTIST CELEBRATION.

A notable demonstration was held in Quebec on the 1st inst. to celebrate the founding of the St. John Baptist Society, fifty years ago, and the entrance of His Eminence Cardinal Taschereau into the priesthood. The meeting was of a kind calculated to create a feeling of patriotism in the breasts of the French-Canadians, and a noteworthy feature of it was the presence of the French Admiral and the officers of the French man-of-war which are now in the harbor of Quebec.

It has been the custom in the past for those who are engaged in stirring up dissensions between the French and English-speaking races in Canada to manifest great indignation whenever there is any interchange of good feeling on the part of French-Canadians with distinguished and representative Frenchmen. There are pseudo-patriots who would prefer to see ill feeling existing, and whenever there is a manifestation of good will they profess to see a yearning for France which is inconsistent with British connection.

The celebration of last Thursday should suffice to convince any one who has read an account of the proceedings of the fallacy of such an interpretation. The Hon. Wilfred Laurier was the chief speaker, and his speech was both manly and patriotic. He had no fear lest his words would be misconstrued. The French Admiral gave expression to the most kindly feelings for the French-Canadians, and these were warmly reciprocated by Mr. Laurier; and surely it is better that such sentiments should be entertained than that enmity should be nurtured.

Mr. Laurier remarked: "After the speech of Monsieur the Admiral, I have no more hesitation and I remind you that we have this evening brothers come from beyond the sea. They again find everywhere in this land of British allegiance the colors of France in the streets, in the

Churches, in the public places, in our hearts—in our hearts above all. Our fellow-citizens of English origin know that since the blood of France runs in our veins we would be less than men if the love of France did not run also in our veins along with each drop of blood. And we, on the other hand, do not hesitate to proclaim that we love, that we respect this other flag, the cross of St. George which shelters for us so much liberty, a toleration so complete."

There is no reason why the French-Canadians should not cherish an affection for France, consistently with their obligation of allegiance to England, and we are pleased to see this honest expression from the Hon. Wilfred Laurier.

THE VANDALS AGAIN IN ROME.

The conduct of the mob which attacked the Catholic procession in Rome on the 7th ult. was much more disgraceful than it was represented in the telegraphic reports; yet the general indignation which has been shown by all classes of the people prove that the anti-clerical mob are held in detestation by the great majority of Romans, and we are convinced, by the great majority of the people throughout Italy.

Why it is that mobs like the one we speak of can carry on their brutality with impunity when the public are against them is at first sight perplexing; but it is more readily understood when it is borne in mind that the Government has continuously encouraged anti-Catholic demonstrations, while Catholic demonstrations have been uniformly left unprotected by the authorities, and their assailants have been screened.

We must also remember that for more than twenty years, that is to say, ever since that occupation of Rome by the Italian Government, every effort of that Government has been directed towards the abolition of all religious teaching in the schools. Only by means of the greatest sacrifices, by indefatigable perseverance on the part of the clergy, and the co-operation of the laity who are still faithful to the Church, has religious teaching been kept up in those schools which are under control of the Church. In the Government schools the teaching is actually anti-Catholic and anti-Christian. How long this condition of affairs will continue, God only knows; but the result of it can be seen in the rapid growth of an intensely anti-Christian element in the population, which becomes bolder in its malignity the more it is assured of impunity.

It is, of course, from this element that the Masonic societies of Rome are recruited, and these societies, being under ban of the Church, do all they can to increase that hostility to religion which already exists to a deplorable degree. There is thus a constant battle going on between the religious and anti-religious elements of the population.

It was this state of affairs which led to the outrages of the 7th of August. A grand demonstration was to take place at the unveiling of the statue of Columbus, erected on the Pincian Hill. A number of Catholic societies were to take the chief part in it, and among them were borne a banner and a laurel wreath, each of which was inscribed with a motto in Italian signifying "Catholic Rome to Christopher Columbus." It was against this part of the demonstration that the fury of the anti-Christian mob was directed. The attacking party were not numerous, but were vindictive and strong in their confidence that they were under the patronage of the Government, and the result proved that their confidence was not misplaced. They were made up of members of the *Giordano Bruno* circle, and some other similar societies, and when the procession was organized they began to shout out their usual offensive cries, "down with the Papalini, down with the Vatican, death to priests," etc., and though it was regarded by the Government as an abominable act for the French pilgrims who visited Rome in 1891 to cry out "Long live the Pope," it was not deemed worthy of censure for the mob to cry out on the present occasion, "Down with the long-eared Carpinetan," Pope Leo XIII. being of course referred to in this vulgar manner, while they sang stanzas equally disgraceful from the hymn of Garibaldi. Even while the mob was passing the office of the Roman Assessor, Ranzani, an official under the Government, several Italian flags were hung from the windows to encourage their indecent display.

As the Government desire to make it appear to the world that religion is free in Rome, the soldiers and police made a pretence of putting down the disturbance; but this was a mere sham. Two or three were actually arrested, and immediately let loose, their disturbance Catholic newspapers shouting was prolonged, but no police to put a stop to it. At the Pincian gates to prevent the mob from entering, stronger in numbers than they were bravely their demonstration in Catholic navigators their banners were one with the inscribed above, while the mob were bold and the Catholics of the Pincio. They threw the bust base and left it the most notorious city, Cappellini, make an infatigable here the police in there might be a pellini was obliged. The day was mended to its position until next morning ities of the city object of the mob successful that the Columbus, being during the melting into the position occupy.

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