

THE REUNION OF CHRISTEN- DOM.

The Holy Father's Encyclical on Christian Union is the subject of much comment from the English press, and Anglican divines of every shade of belief.

Those divines who were most earnest in promoting the Anglican movement for a reunion with Rome express themselves as being very much disappointed with the Encyclical, and some of them have even gone so far as to make bitter comments on the position taken by the Pope.

There is no doubt that the movement in which Lord Halifax took so profound an interest, and to which even Mr. Gladstone contributed some assistance, was honestly intended, and it cannot but have permanent good results. It has shown that there is a large section of the Church of England which does not now entertain the traditional hatred of the Pope and of Catholic doctrine which has been habitually inculcated on the English people from their childhood, and many who were formerly bigots of a most violent type have been so softened that they are now among the most earnest in expressing good-will toward Catholics. But their disappointment at the Pope's Encyclical arises from the fact that they had been led to believe that the Holy Father would make some offer of a compromise whereby a species of corporate union between Catholicism and Anglicanism might be brought about.

It has been the habit of Englishmen during recent years to talk about mutual compromises as a means of making a reunited Church, and it was supposed that the Pope could be induced to offer terms of reunion on a compromise basis, but in the Encyclical there is nothing of this kind. The Holy Father lays down as an immutable doctrine the truth that Christ instituted a primacy when He made Peter the rock on which the Church is built, and the holder of the keys of the kingdom of heaven. There is no power to change the divine constitution of the Church, and therefore there is no offer to receive the Anglicans unless they accept it, and acknowledge the successor of the Prince of the Apostles.

The Ritualists are disappointed at this, because some French theologians had held out some hopes that the Pope was willing to compromise something in order to effect a union, but these hopes are blown to the winds by the fact that the Encyclical requires that those who desire to be reunited to the Church must accept all her doctrines, the Primacy included.

Cardinal Vaughan, speaking of the Encyclical in a letter to the *Times*, says it "will dispel vague or hazy theories which are rich only in delusive hopes," and will "make clear the path to all who believe they ought to walk in it."

It was impossible the Pope should take any other course than that he has taken. To have offered to compromise any dogma of Catholicism would have been an acknowledgment that Christ did not establish on earth any infallible and indefectible Church at all, and a reunion on such a basis of compromise would prevent the reunited Church from making any claim hereafter to insist upon the obedience and submission of all Christians to her decrees. If we were to take no higher ground than this, Anglicans as well as Catholics should be glad that the Holy Father has not made a muddle of the Church's claims to indefectibility by offering any such compromise as they expected. If they ever return to the unity of Faith, they will have the consolation of knowing that they have come into a Church which has never stultified itself by acknowledging that it has taught idolatry and superstition for centuries. It is a Church immutable because it teaches and has always taught the truth.

THE IRISH NATIONAL CON- VENTION.

Toronto, Hamilton and Ottawa have chosen their delegations to attend the great Irish Convention which will meet in Dublin on Sept. 1. The delegates have been selected for their ability and patriotism, and they have been authorized in most cases to add to their number if they deem it advisable. A suggestion of the Toronto meeting recommending that the delegates from Canada act in co-operation has been generally accepted. We have no doubt that the feeling existing in this country in favor of sinking all personal considerations for the purpose of securing unity among the people of Ireland will be strongly presented by the delegates from this country, and

we hope their attitude will go far towards securing that unity and fraternity of feeling among the Parliamentary representatives of the Irish people and the people themselves, without which Home Rule can never be secured.

Those who are most deeply interested in the cause of Ireland declare that they have every reason to believe that the efforts of the promoters of this great convention will be crowned with success.

It has been asserted by the British Tory press that the cause of Home Rule is dead, and Mr. Arthur Balfour made the same statement in the House of Commons, but if at the coming convention the various parties or factions into which the Nationalists are divided lay aside their personal antipathies and allow themselves to think only of what is best for Ireland, it will be found that Home Rule is quite a living issue. The united demand of the people of Ireland for this necessary reform in the government of the country cannot be long resisted with any success.

Delegates have also been chosen from various centres in the United States and from Australia, so that the response of the Irish people throughout the world to the invitation of the National Federation is as general as could be desired. We have now only to pray that the convention may be fruitful of good results.

EDITORIAL NOTES.

WE WERE pleased last week to have a visit from Brother Remegius, a member of the Order of the Holy Cross, Notre Dame, Indiana. Being a native of this section of the country his many old friends were delighted to meet him once more and to know that he was enjoying the best of health. Bro. Remegius has lately been stationed at New Orleans, Louisiana.

The London *Times* calls the Encyclical on Christian Unity a declaration of Papal policy that is dignified, temperate and charitable. Lord Halifax and his associates have now the path traced out for them. The original letter of the Pope to the English, exhorting all to pray that there might be but one fold, led some to believe that a scheme acceptable to the various branches of Anglicanism would be adopted. The letter of Leo XIII. has dispelled the illusion. There is one only possible basis of reunion—the unhesitating acceptance of the authority of the Roman Pontiff.

WE ARE glad that the gentleman who writes under the nom de plume of "Innominate" will ere long recognize the fact that the public is not so gullible or ignorant as he seems to imagine. We confess that his sketch of Cardinal Galimberti was true to life, and written with full knowledge of the facts. We should like to say the same of his other productions, but assertions that are at variance with facts can claim no credence or consideration. A letter from Rome should chronicle simply the events of the week. We can do the philosophizing and guessing. The best Roman letter is from the *Pilot's* correspondent.

MR. W. D. BALFOUR has been appointed Provincial Secretary in the Ontario government. The vacancy was created by the resignation of the Premiership by Sir Oliver Mowat. The choice of a man to take the vacant portfolio lay between Mr. Balfour and Mr. Stratton of Peterborough. It appears to have been to some extent a contest between the claims of the east and the west to further representation in the Cabinet. We advocated the claims of Mr. Stratton, believing that the east had the better claim for recognition. Both gentlemen stood high in the party ranks, as well as in public estimation. Now that Mr. Balfour has been the lucky candidate we offer him our congratulations. That he will make a useful, painstaking and conscientious Cabinet Minister is the conviction of all who know him.

THE IRISH NATIONAL CON- VENTION.

The recent Belgian elections have resulted in a complete victory for the Catholic party, which has now been in power for sixteen years. There was a time previous to this period when the Liberals and Freemasons secured a majority in the Chamber, but though they remained in power only for a short period they used their brief authority to abolish the teaching of religion in the schools, and otherwise they did violence to the religious convictions of the people, whereupon they were ousted from office and they have been out ever since. The majority which sustains the present Government is the largest ever obtained in the Chamber by any Government, being seventy in a House of one-hun-

dred and fifty-two members. One hundred and eleven members support the Government and forty-one oppose it.

A PRESS despatch appeared in the *Globe*, dated Ottawa, July 23, stating that Rev. Father Whelan, pastor of St. Patrick's church, has resigned his position, with a view to joining the Paulist Fathers of New York. This change will prove a decided gain to the people of St. Patrick's. Father Whelan has occupied the position of pastor of St. Patrick's church, Ottawa, for many years, and he is justly considered one of the most able priests of the Dominion, both as a writer and as a preacher. Always a close student, whenever his opinions on any question were written or expressed, they carried much weight and were read or heard with interest. Rev. Father Whelan has hosts of friends at the capital who will regret exceedingly that this change has taken place.

THE *Globe* is authority for the statement that in ultra-Protestant circles it is rumored that the P. P. A. is on the point of disruption owing to a want of harmony between an ex-Grand President and the present Executive. The Toronto office of Mr. Alex. Karr, Grand Secretary, has been closed; but a representative of the P. P. A. Grand Sec. on being interviewed stated that the closing is due to the fact that Mr. Karr has undertaken the management of a weekly paper at Nanpance, and not on account of intestine troubles; nevertheless he acknowledged that there is friction between Mr. Karr and the ex-Grand President referred to. He is of opinion, however, that there will be no disruption of the Executive. It would be but little loss to the community in general if the disruption or dissolution of the society should prove to be a fact.

MAX O'REILLY has placed on record in the *North American Review* for July what he thinks of the New Woman. He declares her to be "the most ridiculous production of modern times and destined to be the most ghastly failure of the century." We believe every word of it. The loud-voiced woman who is forever at meetings of female suffragists, and never in her proper sphere, is doing all in her power to disintegrate the family—to send her boys and girls into the world with a desire for notoriety, and to uproot the seeds that, with careful training, would develop into the flowering of useful manhood and womanhood. The wife and mother, low-voiced and gentle, who holds her household the most sacred place on earth, is the woman whose influence dominates us through life, but her meddling sister, with an itch for politics, is an unmitigated nuisance and weeds no power, socially or politically.

THE *Scalpel*, an Irish medical journal, has published the thirty-first annual report of the Registrar General for Ireland. Dealing with the statistics of births, deaths and marriages, it is generally of little interest to the inhabitants of other countries; and the report of 1895 will have more than a passing value, for the reason that it gives some very interesting data concerning the morality of Ireland. It shows that purity is still the crowning glory of the womanhood of the Green Isle, and that wherever the Catholic faith is in the ascendant reverence for the sixth commandment is characteristic of the people. In Ulster, where Catholic and Protestants are nearly equal, thirty-nine of every thousand children were born out of wedlock; in Leinster, where Protestants are still comparatively numerous, the proportion falls to twenty-seven per thousand; and in Catholic Connaught there is only one illegitimate birth to every thousand children born.

AMONG Protestants the first who introduced pilgrimages on a large scale were the Methodists who celebrated the hundredth anniversary of John Wesley's secession from the Church of England by visits made to his place of birth, and by inspecting and revering the relics of the founder of their sect. The Presbyterians have also recently had several pilgrimages to England, Scotland and Geneva, and now a party of American Congregationalist ministers, forty-six in number, are visiting the places which recall the memory of the Pilgrim fathers. They were hospitably received at Plymouth by a deputation of non-conformists, and thence they proceeded to the various places pointed out as having been the scenes which were visited by Miles Standish, George Soule and others. It is but a few years since all these sects maintained with warmth that such

respect for holy places and relics is superstitious, and they maintain the same thing still when Catholics make pilgrimages to the shrines of saints or venerate their relics.

It is by no means an uncommon occurrence that public attention is directed by circumstances to the extraordinary labors undergone by many of the Bishops and clergy, and especially of the missionaries of the Catholic Church, but it is probably the first time since the days of St. Patrick that it has been recorded that any prelate has ordained during his life so many priests as have been raised to the sacerdotal office by Mgr. Faber, Archbishop of Montreal. On the 22nd ult. His Grace was made the recipient of a magnificent set of vestments in honor of his having ordained during his episcopate 1,025 priests, of whom 250 were present on the memorable occasion. Pontifical High Mass was celebrated by Mgr. Enard, of Valleyfield, and the presentation was made to the Archbishop by Very Rev. C. A. San-torre, V. G., of Valleyfield, on behalf of the priests. Besides the priests referred to, His Grace consecrated 6 Bishops, and of the priests ordained by him 6 became Bishops and 1 an Archbishop. He also conferred orders on 1,219 deacons, 1,415 subdeacons, 1,555 minor orders, and 1,919 tonsures.

CATHOLIC PRESS.

However good and devout a layman and his wife may be, yet they lack the "religious habit." Boys from their earliest years are most susceptible to impressions and are very inquisitive creatures, ever noticing all that goes on around them. The constant sight of the religious habit, the routine of religious life with its regular hours of prayer, etc., is a continual lesson and example to the most thoughtless. Therefore, they should most certainly be pupils of a Catholic school.—*Standard and Times*.

In the report of the thirty-eighth General Assembly of the United Presbyterian Church, recently held, is the following: "The United Presbyterian Church believes in education. She believes in patronizing her own schools, and intends that they shall be in the front rank in the advantages they offer, and above all that they shall not neglect the cultivation of the highest part of man, his spiritual nature." These are the points especially emphasized from the beginning of the Catholic system. That our friends now believe in them is the result of the fruits of the purely-secular education practically forced upon them.—*Pittsburg Catholic*.

During the infancy of Catholicity at Rome the pagan sects worshipped large and varied assortments of little gods, and excited their wrath that the early Catholic Christians worshipped the one and only Almighty God. That condition in religion finds its counterpart in the world of our day. Three hundred discordant and disunited little sects, with their various fantastic notions of religion, are still amazed at the unity and solidarity of the religion of Christ, and feelly combat the onward march of Rome and "Romanism." But the venerable Church continues to do business at the old stand. Her foundation still firmly rests on the Rock of Peter and "The gates of hell shall not prevail against her."—*The Northwestern Catholic*.

The Anglicans have long been clamoring for Christian unity upon the basis of a recognition by Rome of the validity of their orders. The Pope has spoken emphatically and decisively upon the subject in his recent Encyclical. The divergent views taken of this historic pronouncement by leading divines and journals of the Anglican communion show that they are not prepared for unity upon any basis because they are not in agreement among themselves. Before they can claim attention as true and earnest advocates of the visible union of the Christian Churches they must become united themselves. That is, they must do away with factions and cliques, abolish fals and stand forth as resolute Christians with a creed they can defend and believe in and a purpose worth fighting for.—*Boston Republic*.

A lady convert in England asks: "Why could not we women get up a course of lectures on Catholic belief exclusively for women—for our separated sisters? Meetings for ladies only, presided over by ladies, are not uncommon among Protestants, as witness for example the various temperance and religious societies composed entirely of women. I will venture to predict a large measure of success for such meetings. In every sphere of intellectual activity, religious or otherwise, the influence of the weaker sex is thoroughly recognized nowadays, and I, for one, fail to see the impracticability of such a proposal. We should not lecture our sisters in the sense of talking at the smallest degree; our only desire being to lay before them in the simplest way possible, the elements of our holy religion." What do you think of her question?—*Catholic Columbian*.

Some "awful disclosures" made by a young woman who had "escaped" from the convent of the Good Ship-

herd, in Louisville, Ky., a week or two ago, led an A. P. A. lawyer, J. J. Brille of that city, to get out a writ of *habeas corpus* on behalf of another victim of "Romish tyranny" in the same institution. There was a crowd of female sympathizers on hand when the case was brought into court, and they flocked around the victim, Rose Buckley, when the judge told her that she was free to go where she pleased. They offered her a comfortable home and no end of notoriety; but she said that she preferred to go back with the Mother Superior to the convent where she had been happy, until the officious A. P. A. women dragged her from it. Thus was spoiled a beautiful story of convent horrors, and perhaps also the lecturing career of their inventor. We say perhaps, because there is always room for one more in the field of imposture.—*Boston Pilot*.

The case of a priest who preserved the secrecy of the confessional at great sacrifice two years ago is attracting much attention in Germany. A Catholic banker sent for the Abbe Rurtz, and under the seal of confession handed him a large sum of money to be paid by way of restitution to an injured man. A few days later the banker died; and his heirs brought suit against the priest for the recovery of the sum, charging him with theft. The case was tried; and the priest, who could make no defence without violating his sacred duty, sentenced to prison for ten years. A few weeks ago the facts of the case were disclosed through another channel, and the unjust punishment was remitted; but until this German confessor of the faith had suffered much through his fidelity to the confessional. It is not so long since a similar case, of which we have first-hand knowledge, occurred in California. A jealous husband burst into the parish priest's habit, and, at the point of a pistol, demanded the confession of his wife. The priest, who was an Italian, explained the nature of confession, and then told his visitor to shoot away. But the man was a coward as well as a bully, and he slunk away crestfallen.—*Ave Maria*.

The Reverend Mr. Wynn, Baptist minister, put this question to Mr. William E. Gladstone: "Would you, if your heart's desire were fulfilled, see the whole of Christendom under the sway of the Pope? If not, why ask Papal sanction for the validity of the Anglican orders or any form of ministry?" In reply Mr. Gladstone wrote: "The Church of Rome recognizes as valid a baptism when regularly performed by other Christian communions. For baptism read orders. Papal sanction would strengthen Christianity." The answer is thought by some critic to be evasive, but it at least brings out the good that Mr. Gladstone seeks in acceptance by "the first Bishop of Christendom" of the orders in the Established Church—it would strengthen the hold of that institution on sincere persons, for they could then be told: "Why go over to Rome? Rome recognizes our orders. You can get the sacraments of Rome here and choose your own belief on its latest defined doctrines." But if Rome decides that the clergymen of England are only laymen, intruders in the sanctuary, without sacramental powers as clerics, then the Establishment collapses as a "branch" of the Church Catholic.—*Catholic Review*.

"How have the mighty fallen!" Only a year ago Signor Crispi was flushed with a recent great victory at the polls and had a powerful majority behind him in Parliament. Early this year came the great disaster to Italian arms in Africa and his being summarily hauled from power in consequence. Now he is old and broken, and the once mighty Premier knows that his political career is ended. But he still has his former effrontery, and has appeared as a beggar at the treasury door of the kingdom that he has brought to bankruptcy. He has applied for a pension, to date from the beginning of last month. He asks that because of his advanced age—he will be seventy-seven next October—and because the sciatica, from which he suffers and which has lately taken an acute form, prevents him from earning a living, as formerly, as an advocate. There is another appeal of far more consequence to him that he has yet to make—he has to ask forgiveness of the God he has been offending and the Church he has been persecuting during the best part of his life. And it is high time for him to think of this.—*Catholic Standard and Times*.

"When a Protestant church begins to deny its Protestantism," says the *Independent*, "the first indication is its emphasis of orders." Our esteemed Protestant contemporary is writing about the anxiety of Lord Halifax and Mr. Gladstone to prevent Pope Leo XIII. from giving judgment against the validity of Anglican Orders. It must indeed seem strange to thorough-going Protestants that a religious body which for over two hundred years gloried in being as Protestant as Luther, rejecting the Sacrifice of the Mass, and consequently all idea of a sacrificing priesthood, in so far that the very word "priest" was abominable to it, should begin, through a large proportion of its membership, to covet the old Catholic name again, to resume in great part, the long discarded ritual; to insist that its ministers are priests, and that it always meant to make them such; and to account it of immense importance that the Pope of Rome should not deny the claim. Such Protestants are impatient of the inconsistencies of Anglicanism,

and say frankly to it: "Be one thing or another. If you now feel the necessity of orders and sacraments, go home to Rome, like the Prodigal Son, and get your heart's content of them. But stop trying to be Catholic and Protestant in one breath; and above all things, stop patronizing us, who are, at least, consistent and persevering in our Protestantism." But Catholics, though equally alive to Anglican inconsistency, look more gently upon it, for it is steadily forcing hundreds of earnest souls into the True Church.—*Boston Pilot*.

Those who repudiate the miracles of God are all the more ready to gaze in open-mouthed credulity at the paltry deceptions of Satan. Spiritism, Faith-cure, Mormonism, "Christian Science," Koshanahity, Oahspeism; these are but a few of the superstitions which flourish like weeds in these days of pretended enlightenment; and the name is legion of the unclassified superstitions, many of them connected with the practice of sorcery in its most outrageous forms, which are prevalent in the land. One of the most recent freaks of the self-styled Theosophists was the announcement that the spirit of W. Q. Judge, their lately deceased leader in the United States, was to be incarnated in the body of a child, the birth of which was soon expected. This has disgusted some of the sinner votaries of the sect, but it is a very natural outgrowth of its claim to be governed by a company of Buddhist sages in Tibet. The Tibetan Buddhists are subject to lamas or monks, whose superiors general are supposed to be incarnations of one same personality—the soul of each passing at death to the body of a newly-born infant who becomes his successor. Europeans have laughed at this for centuries as one of the greatest absurdities for which the sanction of religion was ever claimed; but nothing is too absurd to be believed by persons who are so unreasonable as to reject the true religion and expect to find consolations and light from the inventions of men.—*Church Progress*.

THE SPIRIT OF UNREST.

Now that the Pope's encyclical has set the issue on reunion in its final, unchangeable terms before the world, it is pertinent to inquire into the cause or causes which have produced the movement. It is doubtless true that Pope Leo's initiative, his ardent wish and his prudent, practical zeal have given a mighty impetus to the movement, but Pope Leo did not create it. Had he lived two centuries, or even half a century ago it is most improbable that his words would have called forth more than the faintest echo. The time was not then ripe; the forces were lying dormant. But the closing years of this nineteenth century have become marked by a spirit of unrest. There is a feverish tendency in the modern mind to escape from present conditions: we are not satisfied with our art or our letters or our philosophy, and if we agree with Max Nordau, that we are degenerate, we are at least not so far sunk in the mire as not to be dissatisfied without degeneration nor to aim continually for the good of which we feel ourselves to be destitute. Religion has shared in this quickening influence, and hence the eagerness with which men have turned their attention to the idea of reunion.

But note the difference with which Catholics and Protestants view the question. We are assuredly not less anxious than our separated brethren to see the face of the earth renewed by a united Christendom; we are not less firmly convinced than they that an increased currency (to use a phrase of the hour) of Christian principles will raise the moral tone of the world. But, unlike them, we are not working for unity because we are discontented or uneasy, or restless. We know that we are in possession of the everlasting truth in all its fulness—honest, earnest Protestants are equally aware that their truth is alloyed with error. The knowledge is no new thing, but the dissatisfaction is. Until now they were satisfied with the crumbs of truth which fell from the table, but they have begun to see that if there be a banquet, and they may have seats at it for the asking, it is foolish to live starved lives. Whether they come one by one or all together they will be equally welcome to the Master of the feast and the children of the household.—*N. Y. Freeman Journal*.

Archbishop Elder's Good Advice.

To a dear friend who had spoken of having a fashionable evening wedding, Archbishop Elder, of Cincinnati, said: "I hope you will follow the good old Catholic custom so particularly favored by the Church, of being married at Mass and receiving there the especial benediction which is not given except at Mass. I think if you were to see it once, and understand the particular prayers and blessings used on that occasion, you would be willing to break through fashion, convenience, and every obstacle, in order to profit by these graces. It is the only sacrament, except that of holy orders, for which there are any particular prayers introduced into the Mass itself. It is contrary to fashion, you will have no little merit, in showing that much independence, and still more in doing your share towards introducing a holier fashion that will multiply blessings upon yourself and the one you have chosen to be your life companion."

Thou oughtst in every action and thought to order thyself as thou wert immediately to die.—*The Imitation*.