

The Catholic Record.

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Author of "Mistakes of Modern Infidels" THOMAS COFFEY.

Editors: REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels" THOMAS COFFEY.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Dear Sir:—Signifying to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability.

LONDON, SATURDAY, OCT. 28, 1905.

"GOOD-BYE."

The congregation that assembled in St. Peter's Cathedral on last Sunday evening at Vespers was in many respects a notable one, the sacred edifice being filled in every part.

GET A STAKE IN THE COUNTRY.

There is always room at the top. So say the inspirers of ambition. But from the level to the top is a far cry.

Our readers are acquainted, doubtless, with professional gentlemen who get nowhere. With talent and work they just manage to eke out an existence.

But the Weekly's rhodomontade revives by implication the exploded fable of Sir Wilfrid that Sir Wilfrid and the Pope's Delegate, Mgr. Sbarotti, plotted to curtail Manitoba's claims for territorial extension.

probability sigh for the peace and quiet of the old homestead. The truth is that the cities are overstocked with both physical and mental ability.

It is in the squalid quarters of the poor, says Bishop Spalding, that we should study the results of the city upon home-life. There the home is not owned; it cannot be transmitted; it has no privacy; it has no mystery; it has no charm.

Which, then, is the better thing to do—to risk becoming a nonentity among the aliens—to be chained to labor in a factory—to herd in reeking tenements, or to be a Canadian anxious to make a home for himself under his own flag?

THE SCHOOL QUESTION IN OUR NORTHWESTERN PROVINCES. Collier's Weekly of October 7th, which is circulated extensively among Catholics, has a couple of despicably abusive editorials in which Sir Wilfrid Laurier is rated for his supposed educational policy in regard to Manitoba and his actual policy in regard to the new provinces of Alberta and Saskatchewan.

In regard to Manitoba, the editor of the Weekly says that "Manitoba has earned the territorial extension she has asked, but so long as Sir Wilfrid Laurier demands a medieval educational policy, Manitoba must submit to her present lamentable limitations."

Over thirty years ago the territory of Keewatin was placed under the jurisdiction of Manitoba. Now it has been taken away and placed under the protectorate of Saskatchewan for obvious reasons. This is the price which Manitoba pays for her integrity, candor, and fearless declaration for public money to Public Schools.

The public money of which the Weekly speaks is the money of the whole population, having been collected from Catholics as well as Protestants, and yet the Weekly wishes that the schools which are to be maintained therefrom and which should also participate therein are the schools to which Protestants alone send their children.

The Catholics want Catholic schools, or at least schools in which Catholic children shall be taught the principles of their religion and Christian morals, and they will have such schools in spite of the tyranny of legislators who endeavor to deprive them of these advantages.

toba, and his territorial Council; but these gentlemen were officials of the Dominion and not of Manitoba.

We are further told by the Weekly that the permission given by Parliament to minorities in Alberta and Saskatchewan to have schools in which religion shall be taught where the parents so desire, is a tyranny upon the majority, and a departure from democratic principles.

The two articles referred to might be expected to appear in such papers as the Orange Sentinel or the Toronto World, but the like of them were totally unexpected by us to appear in a weekly which we had thought to be edited by liberal minded gentlemen.

A GOOD SIGN.

We are always pleased to chronicle incidents which denote the coming of the time when that reasoning prejudice which has taken possession of many of our non-Catholic neighbors against the Catholic Church and its institutions will be a thing of the past.

In continuation the Rev. Mr. Mockridge said that there is "already a very close relationship between the churches," in proof of which he asserted that Bishop Griffin, the P. Episcopal Bishop of Pond du Lac, Wis., "appeared" recently in some Russian churches.

"There never has been a disunion, so there is no need of union. The Greek Church is simply a sister body with which we have communion, and this fact was accentuated when the Russian peace commissioners attended Christ Church in Portsmouth."

Our readers are well acquainted with the fact that in all doctrinal matters except in the acknowledgment of the Pope's supreme authority, and the very metaphysical question of the procession of the Holy Ghost from God the Son as well as from the Father, the belief of the Greeks, or rather the Oriental schismatics, is identical with that of the Catholic Church.

A DREAM OF UNION.

Since the signing of the treaty of peace between Russia and Japan, the hopes of the ministers of the Protestant Episcopal Church of the United States appear to have been raised to the effect that a union may be brought about between the Anglican and Greek churches.

After the signing of the treaty an agreement was made between the Russian plenipotentiaries and the authorities of Christ Church, the principal Protestant Episcopal church of Portsmouth, to have a thanksgiving service at which the Russian priests and Episcopal ministers should officiate jointly, and this was done accordingly, the Russian plenipotentiaries assisting thereat.

a looseness of belief in both churches, and a new-born readiness of sects to overlook their divergences and to combine with each other under a delusive pretence of unity of faith, in order to give themselves an appearance of unity which may deceive the public into the belief that their diversity of sects are really the universal Church of Christ.

The new organization which it is proposed to inaugurate in New Hampshire will follow the lines of an organization existing in England which is called "the Eastern Church Association" and whose purpose is similar to that proposed by the New Hampshire society.

There have been certain interchanges of courtesy during the last half a dozen years between Bishops and priests of the Russian Church and those of the Anglican Church who claim the same status. But these interchanges have been purely individual civilities, and are no indication that these Churches are in any way united in a common cause.

In England there is a very strong association for the furtherance of a union of the Anglican and Greek churches, between which there is already intercommunion. There is very little difference in the formal doctrines of the two bodies.

In continuation the Rev. Mr. Mockridge said that there is "already a very close relationship between the churches," in proof of which he asserted that Bishop Griffin, the P. Episcopal Bishop of Pond du Lac, Wis., "appeared" recently in some Russian churches.

"I do not believe, however, that a governmental union of Churches is aimed at. We believe that each state should have its own ecclesiastical body. The relationship is to be similar to that which exists between the American and English Anglican Churches."

Our readers are well acquainted with the fact that in all doctrinal matters except in the acknowledgment of the Pope's supreme authority, and the very metaphysical question of the procession of the Holy Ghost from God the Son as well as from the Father, the belief of the Greeks, or rather the Oriental schismatics, is identical with that of the Catholic Church.

The Rev. Mr. Mockridge lays stress on another point which we should not overlook. He states that Russian Bishops and priests have been allowed to assist at Protestant Episcopal services in the United States, and that they appeared in the pulpit and sanctuary with their ecclesiastical vestments.

THE Rev. Anthony J. Maas, S. J., after completing his twenty-fifth year in the Jesuit house of Higher Studies at Woodstock, Md., has been appointed a member of the Messenger staff, and hereafter will reside in New York City.

From what Rev. Mr. Mockridge said in his interview we must judge that he

is a High Churchman; but High-Churchism is not the doctrine of either the Anglican or the American Episcopal Church. High-Churchism appeared in the Church of England only about sixty years ago, since which time it has become strong, embracing a very large and powerful section of the adherents of the Church, but the traditions of that body are extremely Low Church.

There is, indeed, a serious obstacle to union with the Catholic Church: that is, that the Oriental churches are completely servants of the State, which the Catholic Church cannot be. This is the only advantage possessed by the Anglicans in any efforts they may make to bring about a union with them.

The Rev. Mr. Mockridge thinks it will be a decisive advantage in the Anglican negotiations looking toward a union, that under the Anglican theory of independent national churches each country may have a faith to suit its inclinations.

The Rev. Mr. Mockridge lays stress on another point which we should not overlook. He states that Russian Bishops and priests have been allowed to assist at Protestant Episcopal services in the United States, and that they appeared in the pulpit and sanctuary with their ecclesiastical vestments.

THE Rev. Anthony J. Maas, S. J., after completing his twenty-fifth year in the Jesuit house of Higher Studies at Woodstock, Md., has been appointed a member of the Messenger staff, and hereafter will reside in New York City.

From what Rev. Mr. Mockridge said in his interview we must judge that he

SCRIPTURE AND THE CHURCH OF CHRIST.

Baptist conventions were held last week in London, Ont., and Jackson, Mich., for the settlement of all matters which come under the control of the ruling assemblage of that denomination, and while the London Convention passed off without any expressions of dissent from the general creed of non-Catholic Christians it will be learned with some surprise, and we think not without feelings of alarm among orthodox or so-called Evangelical Christians, that in the supreme body of the Baptists which met at Jackson, opinions in regard to the authority of Holy Scripture, which a few years ago would have been indignantly repudiated by any convention of the Baptist Church, were on this occasion uttered not only without protest, but apparently with approval in presence of old clergymen who have been supposed to be rigid in their adhesion to Scripture as the undoubted word of God.

It was expected that the Rev. Professor Franklin Johnson, of the Chicago Baptist University, the Rev. J. A. Herriek of Bay City, Rev. J. H. Randall of Grand Rapids, and the Rev. Dr. Spenser H. H. Meeser of Woodward Avenue Baptist Church, Detroit, would be the speakers at the Convention, and it is stated that, with the exception of Professor Johnson, these are all what are considered to be leaders of the extreme radical type of the Baptist ministers of America.

There was a good deal of dissatisfaction among the more conservative members of the convention at this selection of essayists, and it was understood that the essay of Rev. Mr. Herriek would be specially obnoxious to ministers of the Church who still adhere to the Bible as an inspired work, and it is generally understood that it was on this account that Rev. Mr. Herriek's essay was not read.

"It has been just finished and has not been looked over by Dr. Herriek. The doctor may speak later, but not on that subject."

The two reasons adduced do not appear to be identical, and this leads to a very reasonable belief that the actual reason has been kept in the background; and it is stated that, as a matter of fact, the intending speakers were given to understand that too much strenuousness "would not be wise, as many clergymen who have in the past contended for the verbal inspiration of the Bible are resolutely opposed to the views which the speakers intended to utter as the strong meat of modern research, or Higher Criticism, so styled."

It is further stated as a fact that it was foreseen that a more advanced Liberalism would be the keynote of the whole discussion than has ever yet been in evidence at any Baptist Convention hitherto held, and in consequence of this, it was a foregone conclusion that the stockholders of the Michigan Baptist organ, the Christian Herald, had determined to give a very limited space to the excerpts selected for publication in that paper, the proprietors being of the opinion that the ministers of the denomination are loading their flocks rapidly down the current which loses itself in the abyss of rationalism and unbelief in the ancient doctrines of Christianity.

But in defiance of all efforts to suppress the so-called Liberal views of the most aggressive section in the Church, the quiet flow of the waters was greatly disturbed by some of the speakers, and one of the most emphatic of these was the Rev. Dr. Meeser of Detroit, who boldly attacked the generally received belief that where it is historic the Bible is strictly truthful and reliable. He speaks in so guarded and general a manner as not to specify details where he believes that the Bible has gone beyond the truth.

Yet there is no concealing the fact that he means to say that the Bible should be reconstructed, before being any longer regarded as the infallible Word of God. It is needless to say that if once any human authority is to be allowed to erase portions of the Bible as being in conflict with reason and

history, its infallible authority will appear, and what remains by Biblical critics will be authority, equally with what has been constructed forward.

We cannot otherwise Dr. Meeser's words which as we have here indicated "If the ministers 'bibliology' a science, credibly and logically facts, earnestly seeking realities and to distinguish of its literature, the authorities which will give active centres of biblical and spiritual life, and the minister will become exhorter. And I call even now the inspiration ority for many is con schools."

"He does not contend should accept all the old reconstructions, but his fairness and literary h that one accept the wall of this reconstruction.

"Painfully evident i the old method of murt their illusions of religio ing high moral character, delectable creed, must before the Bible can ha higher place such as i Illusions may have a m so long as neither prea are aware of that illusi about in our hearts a sacred illusion is not rel people's faith steady i ignorant of the reason that faith, only increa of disastrous loss of day."

We may here remark Catholic, the troubles Rev. Dr. Meeser do no the Old Law the high the Jewish Church acceptance of the law and Christ, by quoting of the Old Scriptures God, gave a doctrinal cannot be evaded, quoted by Christ as t must be accepted as dently any Biblical i which examines into authority of any of the ture. For those books in the Canon of the Jew of the Catholic Church cepted as final in deci part of the revealed and that same au what is canonical S the New Law, he instituted the C New Law as the suppre truths revealed by the Spirit of Truth, Whom and the Son sent to t abide with His C forever, and the Charu is the Church of the pillar and ground of t

The Rev. S. Herr Grand Rapids utte similar to those of l and the latter gentle absurd and impossib to bring either him Randall to account i because there is no Ch has authority to take

It is surely a stra claim to have Hi Christ to preach H no authority to impo pretended believers, accepting "the faith the saints." The which alone claims t this, must be the onl Church to which this authority must possesses it. The p of the Baptist Conve of itself sufficient ev is no true Christia Catholic Church wha nion with the succe who was authorize brethren in the fait Luk. xxii.)

A PRESS DESPATCH Ont., dated the 20th Judge Horn had all about eighty Walker desired that their be used to support school in that town were attending. T final settlement of difference between Catholics of Walker question. We trust to that section of neighbors who, eith prejudice, or both, adopt one code of and another for will come to fid o sooner, we hope — the dupes of such who conducts the a certain few preac in the ungodly wor where peace and g will.

A PRESS DESPATCH Ont., dated the 20th Judge Horn had all about eighty Walker desired that their be used to support school in that town were attending. T final settlement of difference between Catholics of Walker question. We trust to that section of neighbors who, eith prejudice, or both, adopt one code of and another for will come to fid o sooner, we hope — the dupes of such who conducts the a certain few preac in the ungodly wor where peace and g will.

A PRESS DESPATCH Ont., dated the 20th Judge Horn had all about eighty Walker desired that their be used to support school in that town were attending. T final settlement of difference between Catholics of Walker question. We trust to that section of neighbors who, eith prejudice, or both, adopt one code of and another for will come to fid o sooner, we hope — the dupes of such who conducts the a certain few preac in the ungodly wor where peace and g will.