

The Catholic Record.

Published Weekly at 484 and 486 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, the Bishops of Hamilton, Peterborough, and Oshesburgh, N. Y., 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.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, May 6, 1899.

YELLOW JOURNALISM.

The statement recently sent as a despatch from London to the effect that Cardinal Vaughan, Archbishop of Westminster had secured the requisite number of suffrages (two-thirds) of the Cardinals to make certain his election to the Papacy in the event of Leo XIII's death was first published by the London Morning Post, which professed to have authentic information on the subject.

DR. PARKER'S STRONG WORDS.

The Rev. Joseph Parker, of London, Eng., who, after the death of Henry Ward Beecher, officiated for a long while in Brooklyn Temple, and was at one time expected to become Mr. Beecher's successor, has once more made himself ridiculously conspicuous by his irreverent oddities.

Next, he spoke of the Sultan of Turkey thus: "The Emperor William may call him his friend; but in the name of God, here he invoked the three Divine Persons, and added: 'I say G—d—the Sultan.'"

LYNCH LAW.

On Sunday and Monday, April 23rd and 24th, occurred one of those brutal scenes called lynchings which have for years disgraced by their frequency most of the Southern, and some of the Western States.

Alfred Crawford, a negro who had committed the double crime of murdering a white man and assaulting his wife, was awaiting his trial in jail, from which he was taken by a mob, and forced to go to the head of a procession which was then formed to lead him to execution.

When the public square of the town was reached, Mr. Atkinson, formerly Governor of Georgia, who lives in Newman, appeared upon the scene, and standing up in a buggy harangued the crowd begging of them to let the law take its course.

to these speakers, but were not moved by them, and as soon as the harangues were ended, cries were raised: "Burn him!" "Think of his crime!" and the mob proceeded as before to look for a suitable place for the carrying out of their intention.

The unfortunate negro, Samuel Hose by name, was identified by some neighbors who had often seen him, and then a place was selected for his execution about a mile and a half from Newman. He was placed with his back to a large pine tree, and allowed to speak.

Horrible it is to add that pieces were cut from the charred body, and brands were snatched from the fire to be preserved as souvenirs.

The horror did not end here. The negro preacher already named was afterward seized and subjected to a mock trial and executed in a manner somewhat similar to Hose, though there was not a particle of evidence to criminate him further than that accusation which Hose made against him when under fear of death.

We are seldom able to speak approvingly of what Colonel Ingersoll says in his public utterances, but we heartily endorse his sentiments expressed a few days ago in New York in regard to these lynchings. He said:

"I suppose these outrages—these frightful crimes—make the same impression on my mind that they do on the minds of all civilized people. I know of no words strong enough to express my indignation and horror.

THE TRUTH REGARDING RITUALISM.

The Daily Witness of Montreal, though certainly far from being at any time favorable to the Catholic religion, and being frequently anti-Catholic in the expression of its views, has often letters in its columns which are peculiarly interesting reading to Catholics.

The issue of the 22nd ult. is an instance of this. A correspondent of that journal, writing over the non-descript name "Valley," makes some decided hits at the vitals of Anglicanism, in reference to the vigorous discussion at present going on between Ritualists and Evangelicals, which threatens the very existence of the Church of England, and to which, therefore, the designation of the "crisis" in that Church is commonly given.

sect." This, however, the Ritualists do not seem disposed to do. The fact is, so wonderful has been the progress of Ritualism, that they are disposed to believe that they will succeed by their zeal in bringing over the whole Church to their views, though there is little likelihood of this occurring, at all events, for many years to come.

"Valley" retorts on Mr. Hill with a good deal of force, virtually to the effect that the present disorganized condition of the Church arises out of the essential character of the Church itself, which is so constituted as to catch within its net fishes of every kind, however incompatible may be their habits.

"What does he gain in her that he would not obtain, say in the Reformed Episcopal Church, or the Methodist? Why keep one body or sect more in existence, if it teaches nothing essential to vital religion more than the Methodists, Presbyterians, and such? It is, certainly, not the most prosperous or progressive body in Canada. It is not the most learned, it is not the most Evangelistic, and certainly not the most Protestant; why, then, stay in her? Why not join bodies that show more experienced religionists, and which, more Protestantism, and are anti-ritualistic and anti-sacerdotal to the hilt? I would not stay a day longer in the Church of England, if I considered that she was a mere department of the government in England, or an organization of human contrivance, and with no message to give, no gifts to offer, no special benefits to confer beyond what any one of the Protestant bodies (say the Salvation Army, for example,) around can offer or proclaim."

"Valley" certainly presses the point with force, as far as the Church of England is concerned, but he evidently does not realize the fact that his argument, which is frequently urged by Evangelicals (so-called) presses with equal force against the other sects as against the Church of England.

They are all, equally with that Church, mere organizations of human contrivance, even though they are not backed by the power of the State. The fact of State support being extended to a Church does not affect its status either as being the Church of God, or of the powers of darkness.

Much as has been said from time to time by the advocates of Free Churchism against all connection between Church and State, the matter of a union between the two does not of itself constitute any valid argument against the Church as being of God's institution, unless the Church so united to the State be evidently either the creation or the slave of the State, as is the case with the Churches of England, Germany, Russia, Servia, etc.

From these considerations, which are evidenced by innumerable facts of history, it follows that we may appeal to the Ritualists in the following terms, more forcibly than "Valley" appeals to the Evangelicals of the Church of England:

Welcome the dawning of day with a cheery smile, and even though your heart be sad and troubled, the day will seem all the brighter. Your smile will work its way into your heart and you will be more happy.—Aloys F. Thiele.

CHRISTIAN UNITY.

The Rev. Dean Carmichael of Montreal preached a sermon on Sunday, April 23, on Christian Unity, in St. George's church of that city, founded on the prayer of Jesus recorded in St. John xvii, 21: "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

The sermon, judging from its drift, was the prompting of a heart full of benevolence, though within the scope of that benevolence he names "only the Anglican, Presbyterian, Congregationalist, Baptist, and Moravian camping grounds" of Christians, to the exclusion of Catholics, as being within the limits of the Christianity which it would be desirable to see united into one fold.

The omission of Catholics and the Schismatical Churches of the East, which together comprise three-fourths of the Christian world, from being participants in the union of Christendom to which the dean's aspirations tend, shows how far he is still from realizing the fact that the union he proposes would not be the reunion of Christendom, but only the union of a few sects which taken together amount to only a fraction of the remaining one-fourth of the Christians of the world.

The Rev. Dean admits that the prayer of Christ denotes that it was His will that the Church of Christ should be one. "The world," he says, "must be inseparably joined in belief and faith, that the world may believe that Thou didst send Me." This was the strong ground of our Lord's appeal. By perfect unity in faith and thought, belief, word, and action, among the Christian followers: this was the one great fact which would overwhelmingly impress the godless, or the thoughtless infidel.

This is an admission that the want of unity in faith between Protestants is a great drawback to the conversion of the heathen, and from numerous other sources the same fact is evidenced. Thus among the Japanese there are Presbyterian, Anglican, Methodist, and some other sectarian missionaries who proclaim loudly enough that they are the ambassadors of the same God, and that they are bringing to the Japanese the true Christian faith as Christ revealed it.

Recent controversy has led some unthinking people to question the importance of religious orders in the work of God's Church. The Church in her heaven-given wisdom knows that it greatly concerns her welfare to have at her command an army of well-disciplined troops, such as the religious orders furnish her with. It is in the religious orders that the most exquisite fruits of our Lord's teaching are found.

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These are the sincere souls who are truly seeking the truth but have not yet discovered it, so as to become outwardly, as well as in desire, members

of the one visible Church. Of these He declares that they also must bring, that there may be (of His Church) one fold and one shepherd. These sheep shall thus hear His voice. (St. John x, 16.)

It is clear, then, from these passages that it is not a humanly devised unity that must characterize the Church of Christ, and which we may term a distinctive mark of the true Church. It must be such a unity as that which Christ Himself describes. There must be unity of faith, as is admitted by Dean Carmichael; unity of discipline and rule under one shepherd and in one fold, as is made clear by our Blessed Lord in the passage of Scripture last referred to; and there must be a bond of visible unity, a centre of authority, as otherwise the unity of faith, discipline and Church government would not be perpetuated.

Here we may remark that the Rev. Dean in a work issued a few years ago endeavored to prove that a union is possible between, at least, Anglicans, Presbyterians and Methodists, without in the least degree interfering with the respective beliefs of these bodies. It will be evident to all at a glance that an agreement based upon these lines would not constitute the unity of faith which we have shown, and which the Rev. Dean now admits to be necessary to the Church of Christ.

Neither can this necessity for unity be reconciled with the theory so often put forward by Protestant divines, that it was Christ's intention that there should be a diversity of faiths and folds, all of which together constitute the one Church of Christ. This is a theory evidently put forward merely to evade the difficulty of Protestantism to account for the diversity which it created. It is, perhaps, a sign of returning faith that the conviction of the necessity of a real unity of doctrine, which is so vigorously maintained by Dean Carmichael in his sermon, is gaining ground. We hope that the spread of this conviction may result in the return of the wandering sheep to the one fold and the one Church which Christ commands all to hear under pain of being regarded as the heathen and the publican. (St. Matt. xviii, 17.)

To these considerations we cannot omit to add that the diversity so much bewailed by Dean Carmichael is notoriously rampant in his own Church of England, and there seems to be no prospect of reducing the discordant elements therein to even an appearance, to say nothing of the reality, of union. This is only one illustration of the result of the primary principle and foundation stone on which Protestantism is built, which is individual judgment. Christian unity can never be attained unless this principle be discarded, and that of the authority of an infallible Church substituted for it; and it is needless to say that the only Church which can claim infallibility as its characteristic is the Catholic Church.

His Grace remarked that whatever good had been accomplished throughout the diocese during all the years he had been Bishop of London was done with the hearty co-operation of priests and people. Whenever the priests were in harmony with their Bishop a great deal had been done, and for this he did not take any credit to himself but with God's grace he had ever given encouragement to others to work earnestly and faithfully for the glory of God and the salvation of souls.

During those years 11 new churches had been built (4 of those in localities where heretofore there were no place of Catholic worship). 10 were very considerably repaired, 7 new marble altars erected, 15 altars were blessed, 13 residences for pastors built, 11 separate schools erected (8 in places where there were none previously), 10 cemeteries were blessed for the faithful departed, 3 new hospitals and 3 convents were built. He was pleased to know that in most of these cases the debt was very trifling. During the past eight years he ordained 37 priests, 15 of whom were for the diocese of London; 8 others were received to assist in diocesan work, and 9 priests have died since. Priests, remarked his Grace, wear out more quickly than other people. He administered the sacrament of confirmation 309 times, confirmed 6555 females and 6553 males—of which number 359 were converts. He had reason to thank Almighty God for the work that he had been able to do, and attributed its accomplishment all to God's goodness and mercy. He had been blessed with good health and had been only once unable to fulfill his engagements.

Before leaving, said he, there were certain other remarks he would like to make. There were in the parish a certain number of societies some of whose object is purely religious. The League of the Sacred Heart is doing good work; it is well directed and well patronized. The St. Vincent de Paul

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their wondrous fruits. Hence the mere knowledge of the eminently holy lives of the members of religious orders exert a strong influence upon the rest of the faithful; it suggests good thoughts and high aspirations and generous resolves; it shames many a laggard into earnestness, who but for this would drift of spiritual sloth.—American Herald.

DIocese of London.

Farewell Sermon by His Grace, the Archbishop of Toronto.

Last Sunday, April 30, His Grace Archbishop (elect) O'Connor, preached his farewell sermon in the London Cathedral. Rev. M. J. Tierney, celebrated the High Mass, while Rev. Fathers Brennan, C. S. B., and L'Heureux were in attendance upon his Grace. He began by reading the announcements for the week and promised to celebrate a Mass at 8 o'clock on Monday for all the school children. On account of the press of work for the past few weeks he had not been able to visit, as he intended, the Separate schools of the city, before his departure for Toronto. He would also celebrate a Mass on Tuesday at 7 o'clock for all the deceased members of the congregation of this city and throughout the diocese. He next read the epistle and gospel of the day. He said he had a great many things to say to them—things which concerned only himself and the members of the congregation, viz., the various receipts and expenditures in connection with the church during his term of office as Bishop of London, each item of which he then specified. He regretted that such a large amount of money had to be expended in the payment of interest and urged upon the people the necessity of contributing more generously towards the liquidation of the church debt. Continuing, he said that during the past year 118 children were baptized, 19 marriages were solemnized, 62 deaths occurred, 122 persons received the sacrament of confirmation, and a debt of \$27,000 still remained on the church—not taking into account the \$1,000 bequeathed by the late Archbishop Walsh, which sum the executors of the estate had not as yet handed over to the church. When this sum was received the debt would be \$26,000. Arrangements had been made that no interest would have to be paid until the 1st of next December. During the past eight years \$7,503 were subscribed. He did not feel inclined to blame the people, but felt it his duty to mention these facts before his departure. When he assumed control of the diocese he felt that the debt of the Church was his as well as the people's, and in consequence he had tried by every means in his power to obtain money to defray the expense. From various sources he had succeeded in obtaining \$58,862 in behalf of the church, thus considerably reducing the debt. Besides this sum he himself contributed \$15,000 towards the cathedral fund. This amount he had intended to devote for other diocesan works had God willed him to remain here, but as such was not God's will he felt he could not devote it to a better object.

He next referred to the Annual Report of the Separate School Board of the city, copies of which were on that day distributed to the people. A glance at the treasurer's statement would show that the total receipts up to the 1st of last January were \$6761 64.

Another matter to which he referred was the cemetery which still had a debt of \$856.00 now paid by the people. No this was not right, but he trusted those in arrears would require no further urging to pay this lawful debt but would at once attend to the matter.

His Grace remarked that whatever good had been accomplished throughout the diocese during all the years he had been Bishop of London was done with the hearty co-operation of priests and people. Whenever the priests were in harmony with their Bishop a great deal had been done, and for this he did not take any credit to himself but with God's grace he had ever given encouragement to others to work earnestly and faithfully for the glory of God and the salvation of souls.

During those years 11 new churches had been built (4 of those in localities where heretofore there were no place of Catholic worship). 10 were very considerably repaired, 7 new marble altars erected, 15 altars were blessed, 13 residences for pastors built, 11 separate schools erected (8 in places where there were none previously), 10 cemeteries were blessed for the faithful departed, 3 new hospitals and 3 convents were built. He was pleased to know that in most of these cases the debt was very trifling. During the past eight years he ordained 37 priests, 15 of whom were for the diocese of London; 8 others were received to assist in diocesan work, and 9 priests have died since. Priests, remarked his Grace, wear out more quickly than other people. He administered the sacrament of confirmation 309 times, confirmed 6555 females and 6553 males—of which number 359 were converts. He had reason to thank Almighty God for the work that he had been able to do, and attributed its accomplishment all to God's goodness and mercy. He had been blessed with good health and had been only once unable to fulfill his engagements.

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Society is an association for which he had the highest admiration. It does its allotted work in a quiet way and no one knows of the good it accomplishes but Almighty God. This society, said he, is "old fashioned," and we must remember that so is the Catholic Church "old fashioned," and if this society is always careful, and its regulations, no matter how "old fashioned" they may be deemed, God would surely reward the members. This society has always had the blessing of the Church on its work.

Amongst the women's societies we have the Children of Mary, the St. Anne's Society, the Consolators of Mary, and the Sodality of the Blessed Virgin Mary. The last named society has supplied the altars with flowers and lights for this occasion, and he considered, it was the best offering that could have these societies were members of the whole he would like, but of members for many acts of kindness received. There are, said he, still other societies which bear the name of Catholic, and of these the best, in his mind, was the C. M. B. A. It had an entirely unselfish object. The benefit to be derived from membership would be conferred only after the member had himself gone to the reward of God, thus referring to the C. M. B. A. he did not wish his remarks to be construed as finding fault with the other societies. With regard to the other societies they are very good. Still society is not forgotten, as the benefit is conferred upon the members while they are living. Certain people enter these societies with this thought more than any other in view. People, too, often complain that they cannot contribute towards the church because they must pay their society assessment. This is no excuse. These society obligations are of our own contracting. They are not an obligation conferred upon us. We are, however, under an obligation of contributing towards the Church. He did not wish to find fault with the societies—on the contrary, all those which he approved in the beginning had his blessing—but he urged the necessity of careful inquiry before joining any society whatever. Some people entered associations which the Church did not approve. This was always dangerous. To this seemed to him a want of proper confidence in Almighty God. Why do they enter these societies? Sold for the advantages they confer. They may say they do not see anything wrong in them, but when the Church does not approve of them this should be a sufficient reason why we should not join them. They have their ritual, and this the Catholic Church does not approve. We say Mass for you, said he, but not one of us would think of offering it a prayer of his composition. The Church, which is the spouse of Christ, always prepares the prayers that are offered in public to Almighty God. Some of the prayers of these societies have in fact nothing Christian about them. A Catholic cannot conscientiously be a Chaplain in any society. No person in the country can now be allowed to plead before an ordinary court unless he were fully authorized and qualified so to do, as these courts are surrounded with a certain dignity and honor which require a suitable training. Now, as the court of heaven is infinitely superior to any earthly court we can easily understand that any one who is not prepared for the work should not take part in it. Consequently Catholic should not act as Chaplain in any of these societies.

Referring to amusements undertaken by Catholic societies, His Grace admitted the members to be careful. Being as they do the prefix "Catholic," anything unbecoming in name, attire, outsiders will blame the Church not the members which compose society. Personally he had an antipathy to anything bearing the name Catholic being connected with amusement.

His Grace's next admonition in praying from his congregation, was to parents in regard to the rearing of their children. Take exceeding care of your children, said he. They are given to you by Almighty God Himself. He could hardly conceive a father or mother entering heaven without being able to say to Almighty God that all those souls which He confided to their care, through their efforts, had also reached that heavenly abode. If through the parents' fault their children's souls are lost, their reckoning will be a terrible one. Parents should teach their children word but above all by good example the fulfillment of their duty. If your parents, lead good lives, your children will imitate you, and they will be you a source of joy and pride. My own homes such as will content all members of the family, and they will be a source of satisfaction. Then God not allow your children to forget their duties to you. His Grace further exhorted the parents to always send their children to Catholic schools. He grieved to say, there are some Catholics who are always ready to find fault with things Catholic. The object of education should be heaven, not earth. For a Catholic to send his children where they do not receive religious instruction is therefore positively wrong when he can do otherwise. Here in this city, said he, Catholic education is a higher order is not much patronized. The parents seem to prefer to let their children at home and send them to school where it were better that should not go. Catholic life, Catholic instinct will not be maintained in the future as in the past. The parents should send their children to the places where they will receive Catho-