In the Citizen of the following day

there appeared a trenchant letter from

Mr. John Heney, who was, we believe,

the chairman and principal promoter

of the collection made in Ottawa dur-

ing the past summer. Voicing the

amazement and indignation with

which Irishmen and their friends had

read the language of the Dean, Mr.

Heney proceeded to deny that the

money in question was sent to any

politician or for any political purpose

whatever, and in proof thereof quoted

from letters received from Archbishop

McEvilly, of Tuam, Bishop McRed-

mond of Ennis, and Bishop Coffey of

Killarney, all expressing grateful

thanks on behalf of the "poor dis

tressed people" of their respective

dioceses, and stating that the timely

relief sent by friends had "warded off

the extreme danger of starvation, and

very largely relieved the distress."

Mr. Heney further suggested that the

Dean's month's stay in Ireland, when,

bountiful harvest is anticipated, did

not qualify him to give an opinion as

country-portions which it is more

than likely the Dean never saw-and

that his information as to the condi-

tion of the people, or as to their views

regarding Home Rule, was more than

likely 'obtained while his reverence's

legs were extended under the dinner

table of some of his landlord friends."

The words of Corinthians xiii 12 here

But the Dean's information, given so

freely and so elaborately to the readers

of the Citizen, was not confined to

Irish affairs. "Is the Ritualistic con-

troversy in the Anglican Church in

England as serious as has been pic-

tured? - " Is there danger of a schism?"

queried the reporter. " Not at all!"

dogmatically answered the Dean. "It

is being carried on by a very low class

of our people and on such vulgar lines

that it is calculated rather to build up

Ritualism and gain sympathy for the

Ritualistic party. The anti-Ritualists

are led by a man named John Kensit,

store in Paternoster row," and so on.

This, of course, and as may readily be

supposed, was not grateful to a certain

section of the Episcopalians of Ottawa.

reverence severely to task. The

writer says the Dean is another ex-

emplification of the old saw, that

court's language respecting those prac

MARRIAGE AND DIVORCE.

of divorce, arising out of the facility

with which it is granted by the courts,

especially in those countries where

as sufficient reason for dissolving the

Dr. Langtry's motion aimed at

This view of the case would be very

extricate himself.

marriage tie.

divorced.

who keeps a mean and obscure book-

suggest themselves.

through the mercy of Providence,

The Catholic Record.

Published Weekly at 484 and 486 Richm street, London, Ontario. Price of subscription—82.00 per annum. EDITORS : REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Messrs. Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston. Ottawa, and St. Boniface, the Bishops of Hamilton, Peter-borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

throughout the Dominion.

Gorrespondence 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.

Arrears must be paid in full before the paper at he stopped can be stopped.
When subscribers change their residence it is important that the old as well as the new ad-

London, Saturday, October, 15, 1898

EDUCATION IN IRELAND.

The Catholic schools of Ireland, though unendowed, have scored a great success at the intermediate examinations, proving that religious education, so far from being an obstacle to progress in secular studies, tends to make the pupils more attentive to their books, by placing before them the highest Christian motives to improve themselves. In Dublin the Christian Brothers' schools are ahead of all competitors, having won thirtyone exhibitions. These schools have done well for many years past, but this year they have done better than ever before, showing that they are fully up to the progress of the age. In the other cities, the Brothers schools and the academies taught by Sisters of various religious orders have shown proportionally good re-

GOOD OMENS.

Mr. Wm. O'Brien, in a special cable despatch to the New York Irish World, declares that the dissensions between the various parties of Irish Nationalists are rapidly being removed, and harmony is being restored. As an evidence of this, he states that in Elphin, the most thoroughly Parnellite district in the county Roscommon, the United Irish League has been established. Also, John Fitzgibbon, the Connaught Parnellite leader, Haydon the Parnellite M. P. for Roscommon, and Mahony the Parnellite ex member for Meath, have united heartily with himself in insisting that there shall be no more dissension.

We have constantly expresse the hope that the quarrels of the Irish factions should cease, and we trust that these facts are good omens of the future victory of the cause of Ire-

A PEACE CONFERENCE.

Even in England, where it might be supposed that the Czar's universal peace proposals might be looked upon with most suspicion, they are still attracting much attention, and find many supporters. A number of public meetings have been held at which the proconsidered, has been enthusiastically approved. Among these meetings, a notable one was held at Birmingham recently, being convened by the Lord zens, including most of the City Council. Among the resolutions passed, one expressed an earnest hope that the British Government will not only be represented at the conference, but will also exert itself to secure the success of deliberations which are fraught with the welfare and happiness of mankind.

There were present clergymen of all denominations who supported the object of the meeting, among them being Canon O'Hanlon of the Catholic cathedral.

TO BE SETTLED BY COURT.

Owing to the fact that it is still doubtful whether or not the use of sacerdotal vestments is allowable in the Church of England under the existing laws, it has been announced that the question is to be soon brought again before the Courts. There are decisions of the Privy Council condemning these vestments, or at least some of them, but that the decisions do not affect the vestments in common use in the Ritualistic Churches. Hence, the Bishops generally refuse absolutely to prohibit their use, though urged by the advocates of Low-Churchism to do so. The question must be fought out before the have us believe. Courts before there will be a definite decision under the hope that the matter ! ness.'

will thus be settled once for all. The proceedings are to be begun without delay, and the English-speaking world, which has become tired of the High and Low Church squabbles, will look anxiously for a decision one way or the other.

A RESULT OF GODLESS EDU-CATION.

King Humbert is said to be especially

grieved at the cruel murder of the Empress of Austria by Lucheni or Luchesi, because the murderer is an Italian, and so have been nearly all the recentAnarchist murderers who have made sovereigns or persons of high rank their victims. And hereit may well beasked, why is this the case? The reason is not far away to be sought for. It is because of the relentless war waged against religion by the Italian Government during the last twenty-eight years. Anarchy is the natural consequence of such a state of things. The Italian Government and Italian statesmen have pursued their blind course of ir religious propagandism without regard to consequences, and they have thus planted the seeds which have produced the present crop of the most brutal specimens of humanity that have ever appeared in the world. The Anarchists are the offspring of the godless education which the Italian state is giving to the rising generation, and we may reasonably expect from those who have been educated under this system just such conduct as the murderers of the Empress of Austria and President Carnot of France have been guilty of. If King Humbert and his Government are sincere, and wish to prevent the future production of Italian Anarchists, they must cease their persecution of the Catholic Church, and restore the teaching of religion in the State schools.

CALVINISM AND SCIENCE.

A curious argument is used by the Belfast Witness to prove that Calvinism, or Presbyterianism, is the true and only great system of theology having its basis in science. It tells us that the theory of evolution, so far as it is sustained by facts, substantiates the doctrine of Predestination, and illustrates stirkingly the fore-ordination of whatsoever comes to pass in the king-

We must say that in our obtusenes we do not see the force of the inference. In the first place evolution itself is a very doubtful theory. Virchow, the eminent German physicist, asserts positively that the proofs which Darwin and other evolutionists advanced in favor of their theory are inconclusive. He maintains, in fact, that evolution is no more than a theory which might or might not be true. In view of the facts that it is admitted that not a single example of a change of species though the force of natural selection has ever been known to occur, and that between any two living posal for a conference of powers, at species there is the chasm of an essenwhich general disarmament will be tial difference of organism which no discoveries have bridged over, evolu-

tion cannot be regarded as a certainty. the various species of plants have been Mayor on a requisition signed by evolved from the simplest form of plant clergyman of all denominations, and life, as that animals of various species attended by the most prominent citi- have been so generated; but there is no evidence that this has been the case, whether in the animal or vegetable world.

Apart from these considerations, even if it could be shown that the arimals and vegetables are derived from protoplasms through the operation of the physicial forces of nature, it would not follow that the human soul, subject to the laws which regulate

matter. The freedom of the human will to act or to abstain from action is attested by the innate consciousness of every ence, and our faculties of thought, judgment and reasoning. But we feel between action and inaction, or between good and evil. This is likewise the teaching of holy Scripture, which says: "I have set before you life and death, blessing and cursing. Choose therefore life that both thou the lawyers for the most part assert and thy seed may live. (Deut. xxx, 19. Thus it follows both from reason and revelation that our actions do not come from the necessity imposed on us by nature, producing our acts as the rose

The Witness adds that the doctrine

this reasoning than in the reasoning sacred name of Charity for God's poor from evolution. The facts known afflicted in a base manner, brought concerning heredity do not prove or against a number of respectable substantiate the actual existence of people! But the Dean was not original sin, but they do show the pos- allowed to get away so easily. sibility, at least, of the transmission of the stain of sin, just as physical defects are frequently transmitted from generation to generation. The real proof of the transmission of original sin is found in the teaching of holy Scripture and of the Catholic Church.

ANOTHER PROTESTANT POPE PROPOSED.

Innominato, the well-known and able Roman correspondent of the New York Sun, throws a new light upon the purpose of the Emperor William II. of Germany in his projected visit to Palestine, which is said to be nothing less than to put himself at the head of international Lutheranism, or in other words, to make himself the universally-acknowledged Pope of Lutheranism.

The Emperor William has all along ssumed to himself the headship of the Church of Germany, and this is consistent with Lutheran doctrine which makes the king the Supreme Bishop, and William has several times actually exercised his episcopal functions, but hitherto they have not been claimed as extending beyond the limits of the German empire. But now he invites the Reformed Church of Europe to send representatives to the inauguration of St. Xavier's Church, the German Lutheran Church in Jerusalem, so that he may figure as the central authority of all Lutheranism.

Many years ago the Prussian Government exercised an assumed author ity to appoint, alternately with the Government of England, a Bishop of Jerusalem, but this practice was discontinued at a later time. It would appear that it is the intention once more to attempt to exercise a universal spiritual jurisdiction similar to that of the Pope, but the claim is too preposterous to excite anything more than the risible faculties of the world.

The last meeting of the Anglican Bishops at Lambeth had before it a similar scheme to establish a universal jurisdiction in the Archbishop of Canterbury, as far as the Churches which have sprung from Anglicanism are concerned, but it fell through owing to the intractability of the American and colonial Bishops. The scheme of the Emperor William will also undoubtedly fall through. There can be no Pope except the one who holds his office by the signature of "Anglican," took his succession from St. Peter.

DEAN LAUDER AND IRISH AF FAIRS.

The Very Reverend Mr. Lauder, Dean of the (Protestant) diocese of Ottawa, Rector of Christ Church Cathedral in that city, and Stipentiary Chaplain to the Senate, has once again been getting himself into hot water. Some years ago, it appears, the reverend to intervene; quotes Sir William Hargentleman, while on his European travels, visited the Eternal City, and tices, and finally tells the dean that: in his letters thence stated that he had It might as well be maintained that the happiness to receive the benediction of one of the Cardinals. This raised the ire of the "Low" section of the Anglicans and the consequence was a sort of apology for his tergiversation.

A few days ago the reverend gentleman returned to Ottawa after another sejourn of some months in Europe. Interviewed by a reporter, he opened his mind to the extent of nearly a col umn and a half in the Ottawa Citizen, and its readers were told that "the Dean spent most of his time in his which is so different from all matter, is native country, Ireland, though he also remained some time in England.' Questioned on the state of Ireland, the Dean waxed indignant at the statements made here that there was any destitution whatever in Ireland. But man. We are conscious of our exist- the gravamen of the Dean's statement was in the charge he made against several of the most respectable and rejust as clearly our faculty of choice spected Irish Canadians of Ottawa 'If no poverty exists in Ireland, what was the occasion of the call for funds? queried the newspaper man. "The money was not wanted to alleviate starvation or suffering," answered the Dean. "I knew that at the time. It was wanted to fill the coffers of the Parliamentary fund. At Westminster the members are not paid. Most of them are poor men, and they have to be kept some way. For their benefit tree produces roses, or the apple tree its a Parliamentary fund was started. fruits, as the Predestinationists would Periodically when the coffers of the fund become depleted, the famine cry is raised. In this fashion large sums settlement, and it is said to be the of Heredity, "so far as it is sustained have been secured from sympathetic jurisdiction not to solemnize" such den to marry again." marriages as are indicated in the Judge Fitzgerald's statement that motion.

indissolubility of marriage is merely a the marriage of the innocent party." changeable whenever that Church, he has in mind is the law of the Cathfallible though it acknowledges itself to be, deems it advisable to relax the law. It is, therefore, not held to be a that the motion was defeated. It had, indeed, a majority of the clergy in its favor, passing by the clerical vote of 30 to 12, but the vote of the laity was as decidedly on the other side, being in the negative by 11 to 4. As the synod is conducted on the double majority principle, the motion was rejected. The laity, no doubt, reasoned that if it was merely an ecclesiastical question, as it was admitted to be, their opinions were as much to be considered as those of the clergy. Judge Fitzgerald, one of the lay delegates, maintained the curious theory that the universal practice of the Christian Church has been-with one exception-to permit the marriage of the innocent party." He pointed out that by the law of the land, divorce can be granted only for adultery, and by the rules of the Church, re marriage is allowed only to the innocent party.' to the state of certain portions of that Mr J. G. Hodgins, of Toronto, ap-

proving of Judge Fitzgerald's views, seconded the motion of the latter to the effect that "the synod deems it unnecessary at the present time to make any declaration on the subject referred to, preferring to leave to the members of the Church the rights and liberties they now possess." He remarked that the Lambeth Conference had given an authoritative pronouncement on the question permitting the marriage

of the innocent party.' The most remarkable thing in this discussion is the confusion of belief in the Church of England on the subject under discussion. There is no doubt that the Lambeth conference permitted the prevailing usage among Church of England clergymen to celebrate the marriage of divorced persons, as the

English law requires them to do. The Church of England cannot shake off the supreme authority of the State in ecclesiastical matters, and as the State now legalizes such marriages, the Church must also accept them as lawful. And why should it not do so? The Church of England was founded upon the principle of divorce, and it was indeed for the purpose of having inate over the Protestants throughout A correspondent of the Citizen, under a decision in favor of his divorce that Henry VIII. established that Church with himself as its head, and he obtained the sanction of the new Church that in Massachusetts and Rhode Island for his divorce from Queen Catharine, there are none so blind as those who and his marriage to Anne Boleyn. It will not see ;" reminds the Dean that must be said, therefore, that the right the great organ of Englishmen, the of divorce is the foundation of Angli-Times newspaper, both editorially and canism; and why should Anglicanism through its scores of correspondents, now aim at repudiating it? has denounced the practices of the Rit-

ualists; draws attention to the fact that Dr. Langtry in support of his motion declared that the English papers are the laity are calling upon the Bishops crying out against the avalanche of divorces coming on that land through the establishment of the Divorce Court. are limited to the foreign population, "on the Irish question my views have There is no doubt that the evil is very for in the same year for which the hitherto been in a measure similar to yours, but in view of the statement of the condition of public opinion in England respecting Ritualism I feel I must re-consider my position, as to find myself in agreement with you upon any question after this will suggest serious doubts as to the soundness of my opinions." "Anglican" has put the Dean in a hole, nor has his reverence so far made any effort-publicly at least-to of God on this subject. They base their view on the supposition that the words of Christ in St. Matthew's Gospel, v, 32, not only gives permission The discussion which took place to put away or divorce the wife who recently in the Provincial Synod of the Canadian Church of England on the re-marriage of divorced persons calls cause may marry again. attention to the magnitude of the evil

can only infer, therefore, that the even very trivial causes are admitted but does not give him permission to the people. Notwithstanding the fact is said that "Whosoever shall put as they had, their descendants have remedying the evil through obtaining away his wife, except it be for fornicaa synodical declaration of the absolute tion, and shall marry another, comindissolubility of marriage, except by mitteth adultery; and he who shall death, and by forbidding the clergy of marry her that is put away, committhe Church to solemnize any marriage teth adultery." The last words show that even the wife who has been put in which either of the parties has been away is still bound to her husband by the law of marriage, otherwise there well in accord with the Catholic belief | would not be the sin of adultery in her | in greater aggressiveness against the regarding marriage except for the fact re-marriage; and it will be remarked that the Reverend Doctor put his that there is no permission given to motion on the low ground that "the the husband who lawfully puts away present law of the Church of England his wife for just cause, to marry again. intention of a number of prominent by facts, substantiates the doctrine of friends in Cauada and the United is that marriage is indissolvable, and This is made still more clear by the members of the Church to force a Original Sin and Imputed Rightecus- States." Here was a direct charge of until such law shall have been changed statement in St. Luke's gospel xvi, 18,

There is no more absolute force in false pretence, yea, even of using the should direct "the clergy within its ever shall put away his wife is forbid-

the universal practice of the Christian It is here implied that the law of the Church, with one exception, " permits law of the Church of England, and is an absurdity. The one exception olic Church, which is more numerous than all the sects together, with the schismatical Greek Church thrown in divine law, and we are not surprised It is ridiculous to call the practice of a minority of Christians universal in any sense of the word. But it is not true that even the Greek Church allows divorce. It maintains the indissolubility of the marriage tie, though the Metropolitan of the Servian Church granted a divorce to King Milan on a frivolous pretence. This was a departure from the practice of the Greeks, arising out of the servility of a national Church to the monarch, and was no evidence that the Greek Schismatics hold that the law of God permits marriage to be dissolved. In fact if it proved anything, it would prove that a trifling cause is a sufficient reason for divorce.

> The Catholic Church upheld the sanctity of the marriage tie throughout all ages before Protestantism existed. and there was then but one Christian belief in the indissolubility of marriage. This, and not the wavering belief of sectaries who change their doctrines with every wind, constitutes the universality of Christian belief that what God has joined together man cannot put asunder.

BAPTIST ALARM REGARDING NEW ENGLAND.

A recent issue of the New York Sun comments upon the alarm expressed by a speaker at the Baptist ministerial conference which met a few days ago in that city, in regard to the increase of the Catholics in the New England States.

There were in 1890 thirty-four thousand more Catholic communicants in the six New England States, than had all the Protestant sects together, and it is admitted that the increase during the last eight years has undoubtedly made the Catholic preponderance still greater, so that it must now be over one hundred thousand. The speaker referred to said that "the Roman Catholics are making a New France of the home of the patriots," and he warned the conference that unless the Baptists take an organized stand the Catholics will soon predomthe New England States.

The Sun gives the figures of the census of 1890, by which it is seen the Catholic communicants were twothirds of the entire number, in Vermont two-fifths, and in Connecticut nearly one half, and in the other three New England States they were the most numerous of any religious community.

To what is this state of affairs attributable? It is not, as the Baptist minister suggests, that the (great, but it is not to be remedied by a figures are given only one quarter of law which is admitted to be merely of the population were of foreign birth, human authority. It was aptly said and a large proportion of these were by Judge Harrington, one of the speak. Protestants. By far the greater part ers on the other side, that "what the of the Catholic population are, there-Lord had not forbidden, the law of fore, natives, equally with the Protestman should not forbid." It is to be ants, though, it is true, they are deremarked, however, that the Judge, scendants of French Canadian, Irish and in fact all the speakers who and German immigrants, but it is opposed Dr. Langtry's motion, fall into also true that the whole white popa serious error in interpreting the law ulation are equally the descendants of European immigrants or settlers. There is no doubt that a cause of

population of these States is the immigration from Catholic countries, but has been adulterous, but implies that there are other causes, some he who puts away his wife for this of which are social and moral, and it is also an undeniable This is not stated in the text. We fact that the system of Godless education which has been prevalent among cause in question is sufficient to justify the Protestants has resulted in dea man in putting away his guilty wife, Christianizing a large proportion of marry again. The same law is laid that the original population were down in St. Matthew xix, 9, where it certainly pious according to such light lost all religious faith, or are at least indifferent to all religion. Hence we find that many churches which were formerly well filled are now nearly vacant, and many others have been actually closed.

the rapid increase of the Catholic

The Conference members were of opinion that the remedy must consist Catholic Church. It would seem more reasonable to direct their efforts toward re-Christianizing the practical Pagans whom their methods have produced. If they would turn their attention in this direction they would fraud and of obtaining money under by competent authority" the syncd and in St. Mark x, 11, that "Whoso find enough to do without sending missionaries to convert the Philippinos, Cubans and Porto Riccans, who have already been made Christians, for the the most part, at all events. They might also, perhaps, find this work more fruitful of results than that of undermining the faith of Catholics.

There is this good feature about the matter, that the Catholic Church is undeniably progressing in these States, though they were at one time the stronghold of Protestantism. Our Baptist friends, however, need not fear lest the spread of Catholicism will hand over the United States to be governed by the Pope. During the late war it was made evident that the Catholic body of the United States are at least as devoted and loyal as any class in the country.

We may also infer from the facts stated that the boasts which have been so frequently made by our Canadian Evangelization societies in regard to the vast number of French converts to Protestantism in New England are but empty vaporings. If they were true, Protestantism there would not have dwindled away so wofully.

CATHOLIC TERMINOLOGY.

From the Glasgow Observer, Last week we had something to say about the well-meaning newspaper which, chronicling a requiem service, announced that the officiating clergyperformed the ablutions sprinkling holy water on the bier. Reviewing Mrs. Humphry Ward's new novel, a writer in the Bookman praise its accuracy in the matter of Catholic terminology, and sighs for the time when novelists who sought to treat of Catholic subjects will have their technique as well gotten up as in the case of the authoress of "Helbeck of Bannisdale." An exchange commenting on the point avers that one of the chief delights of modern literature is reading about bishops who wear "asperges on their head and of masters of ceremonies who enter the sanctuary swing ing thurifers in their right hands.

AN ECHO OF THE BOURGOGNE.

The Dominicans of Rosary Hill, York, have heard from the lips of the sub commissary of the Bourgogne, the circumstances of the end of their shipwrecked brothers, As they were accustomed to sleep in their religious habits they hurried on deck, clad in their beautiful white vestments, by which they were instantly recognized and amid all the confusion and terror which prevailed on the ship, they looked like angels sent down from heaven to guide the souls of those whom the sea would presently engulf

While the ship was still tossed to and fro by the waves, they gave abso lution to their distressed companions and prepared them to meet the merci ful Ruler of life and death. Father Florisoone, the prior, showed the most perfect self-control. When the Bourgogne was on the point of sinking, he asked the sub commissary if there wa anything else to be done. "What I am about to do myself, jump into the sea." "We cannot swim," replied the heroic superior, "may the will of And then in order to die according to the rules of their order the Fathers began to chant the 'Salve Regina," and thus chanting they went into the next world.

DOGMATIC TRUTH.

A writer who signs himself Jacques Novikov warns the Pope in the Riforma Sociale that dogmatic truth must fall away before Darwinism; that Catholicism is dead, and that the only course open to the Holy Father is to constitute himself the head of the European civilization. The power of the Papacy, he says is greater than that any man or any nation in the world; and he wants the Pontiff to be "president of a federation of European states, the arbiter of nations, and the maintainer of univer-sal peace." It is natural, perhaps, that observers like Novikov should be of opinion that dogmatic truth is being lestroyed; but it is only personal be liefs that are suffering. Truth is mighty, and its triumph will be complete. Protestantism is dead and agnosticism has burned itself out. But it is plain that there is a strong re-action in favor of the one true Church in Denmark, Germany, and England and we in America are brimful of hope. It is more than likely that the popes of the twentieth century wil rule over a wider spiritual dominion than the Popes of the Middle Ages ever dreamed of.—Ave Maria.

WE CLAIM OUR WANDERING SHEEP.

It is far better to assume an aggress sive mannerism in dealing with non Catholics. Ordinarily we are loath t impose our religion on another; sti there are many who are wandering here and there, like sheep without shepherd, who will readily submit t rounded up, and will be deepl grateful for the shelter and rest of th eepfold. The American people mov in crowds. In politics, in society, an in every other sphere they follow It is only the odd one who wil step out of the mass and go his ow way regardless of the rest. Th remainder will have to be managed

In religious matters they are with out guides, and in no sphere do the want leaders so much. Hence, if pro