

The Catholic Record.

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London, Saturday, May 15, 1897.

ARE THEY PREPARING TO RETURN?

The Philadelphia Record relates an event which illustrates the great changes which are being rapidly made in the doctrines of Protestants. There is, it is true, a current towards Latitudinarianism, but there is also a very strong current on the part of many Protestants, especially of the Church of England and the American Episcopalians, towards adopting Catholic practices as well as doctrines.

The facts are thus stated:

"Eight statues, representing saints of the Episcopal Church, are being placed upon the Church House of the Pennsylvania diocese. Twelfth and Walnut streets. Two of the statues, which have been placed over the entrance on the Walnut street side, represent St. Peter and St. Paul. The statues which are placed to the right and left of these represent Saint Athanasius and Saint Augustine of Hippo. The next statue, which shows the connecting link between the Western and English Church, represents Saint Augustine of Canterbury. Placed next to this statue, at the corner of the Twelfth and Walnut street side, is the statue of an English saint, Saint Alban, the Proto martyr of the British Church. The next statue, which is on the Twelfth street front, is that of a Scottish saint, Saint Columba, and last, the Irish Church is represented by a statue of Saint Patrick, its founder. These statues have been carefully executed under the direction of the Church Architectural Committee. There still remain two niches on the Walnut street front and it is the purpose of the committee that as soon as possible statues shall be placed in them."

We have nothing to say against the use of such images or statues, for they are used by Catholics to remind us of the virtues of the saints, to put their example strongly before us, and to encourage us to imitate them. But Protestantism, the Anglican Church included, has been dining it into our ears for the last three and a half centuries that Catholics are guilty of idolatry in showing honor to the images of the saints, and it was the Church of England which even went so far as to corrupt the Holy Scripture in order to make it appear that it is forbidden therein to make images of any kind, yet it is now the Anglicans and American Episcopalians who claim that these two constitute one and the same Church, that are now adopting the Catholic practice of setting up the statues of saints in their churches, and other buildings erected for Church use, that the people may be excited by them to greater devotion. It is a distinct acknowledgment that in tearing down and ruthlessly destroying the images which were in the churches Protestantism was guilty of an anti-Christian vandalism.

We are glad to notice this evidence of a return to the usages of the true Church of Christ, and we have confidence that such facts as this will lead reflecting minds to consider that only in the one Church which has preserved the ancient Christianity unchanged, is the truth to be found. The result must be numerous conversions to the Catholic faith.

In the list of saints selected by the Philadelphia church authorities, to whom to pay this special act of homage, there are also some remarkable characteristics. Sts. Peter and Paul were Apostles, and it is easy to understand that they should be among those honored, when it is determined to honor saints in this way, for Protestantism claims that it is really the Apostolic Church, but it is somewhat strange that all the others selected are known to be Catholic saints who were firm supporters of the authority of the Pope, and either upheld it in their writings or acted upon it in the events of their lives for which they are chiefly remarkable. St. Augustine of Hippo firmly maintained the authority of the successor of St. Peter. St. Athanasius appealed to Pope Julius, and was restored to his See by the latter when he was unjustly deprived of it. Sts. Patrick and Augustine of Canterbury were both sent by Popes as mis-

sionaries to preach the Gospel, one in Ireland, the other in England, and the other saints were adherents of the churches of England and Ireland, both of which fully recognized the Pope's authority.

Of course the object of all this is to make it be believed that the modern Church of England is one with the ancient Church, but such a contention is farcical in view of the fact that they are totally different from each other, their doctrines and discipline, and their headship being irreconcilable. We hope that the facts are an indication that the Episcopal Church of the United States is preparing for a return to the true fold of Christ, by the gradual introduction of Catholic doctrines and practices which had been laid aside for so long a time.

THE MARRIAGE AND DIVORCE LAWS.

An important decision was pronounced last week by the Supreme Court of Canada in reference to the cases of those Canadians who, for the purpose of evading the laws of Canada, go to the United States, or any other foreign country where the laws regulating marriage and divorce are lax, to procure a divorce.

Sections 275 and 276 of the Criminal Code declare that Canadians or British subjects resident in Canada, who attempt to evade the law in the manner we have described are guilty of bigamy if they go through the form of marriage afterwards with another person.

A case of this kind has been for some time before the courts under the name "The Queen vs. Plowman," and as a decision adverse to the defendant had been reached already, it was brought before the Supreme Court, on the plea that the Dominion Parliament has no jurisdiction to pass such a law following Canadian residents into a foreign country, as international matters belong to the Imperial Government.

All the judges except Judge Strong, who dissented, decided that the Dominion Government has jurisdiction in the case, as the purpose of the Dominion Constitution is to give the Dominion Parliament complete authority in all matters wherein there is no conflict with the laws of the Empire.

We regard this decision with satisfaction, for with so many States bordering upon Canada, and having lax divorce laws, it would be a misfortune to Canada if that laxity could be introduced surreptitiously into the country by residents of Canada going into the States to procure a divorce, and then returning to Canada. This would demoralize and degrade the marriage state to the same extent to which that demoralization exists in the States referred to.

A Detroit judge a few months ago stated publicly that the great number of divorces granted in that city were of Canadians chiefly who had come over for the purpose of obtaining divorces under the less stringent laws of Michigan. We believe that such is not the case, for the populations of Michigan and Ontario approximate sufficiently to each other to justify us in saying that if this judge's statement were true Ontario would be as badly overrun as Michigan with divorced couples, which is notoriously not the case, as in Michigan authentic statistics show that there is at least one divorced couple to every dozen families throughout the State. Nothing of this kind occurs in any part of Ontario, nor is it likely to occur under our stringent marriage laws which make it impossible to obtain a divorce under the civil law without great trouble, publicity and expense, and which make it unlawful for a Canadian resident to go to another country to obtain it.

Catholics are quite aware that under the laws of God and of the Church divorces are not permissible for any cause, and the procuring of divorces is therefore confined to Protestants, and we are aware that in a few cases Protestants have procured them in Michigan and other States, but we are glad to be able to say that it is a very rare occurrence that Canadians who reside in Canada seek divorce in the States. No doubt a good many who have left this country permanently have conformed to the United States customs and practice, but this is not the case with those who remain residents of Canada, and such instances will become still more rare now that it is established by the Supreme Court that those who obtain divorces and marry again will be amenable to punishment under our laws against bigamy. This decision will establish good government and

social order on a firmer basis than ever.

This Supreme Court decision has another good feature, as it establishes also the powers of Canada to be almost those of a sovereign State, and not merely of a colony, for though the supremacy of the Imperial Government and Parliament is acknowledged the right of Canada to govern itself in all matters not in actual conflict with Imperial law, is asserted.

THE UNITARIAN CONFERENCE.

The Unitarians, who are a comparatively recent denomination, have made considerable progress among the more intelligent classes of Protestants since their doctrines were first promulgated.

Unitarianism somewhat resembles the Arianism of the third and fourth centuries, as, like its prototype, it denies the divinity of Christ, and, as a necessary consequence, rejects belief in the divine Incarnation and the efficacy of the work of our redemption. It is closely connected with Universalism both in the manner of its origin and in its characteristic doctrines, if we can call its negativism a doctrine.

Unitarianism and Universalism were originally a reaction against the favorite doctrines which were held almost universally among Protestant sects at one time, that all human acts, whether good or evil, emanate from God, who is the author of sin as well as of good; that, nevertheless, He punishes the sinner for those acts of which He has Himself been the prime cause, and that men are destined from all eternity to misery or happiness.

The Unitarians rightly reasoned that such doctrines make God a tyrant by representing that He inflicts everlasting punishment on man for acts of which He is Himself the real author and cause, and hence they came to deny the existence of never-ending punishment, and to propagate a novel creed which gives an entirely different conception of God from that which is entertained either by Catholics or Protestants. They deny the divinity of Christ, and recognize Him merely as a good man who preached with good intention, and a desire to ameliorate the condition of the human race.

Following up this belief, they deny that the bible is really a revelation from God, and receive it as having little if any more authority than the writings of any well intentioned man. As another consequence of their belief they reject the miracles of the Bible, and judge of its doctrines by their supposed agreement or disagreement with reason, themselves being the supreme reasoners who pass judgment in the matter.

The Unitarians are usually more liberal and tolerant than other Protestants, and we have no desire to speak disparagingly of them as individuals, but in the interest of Christian truth we are bound to regret the prevalence of a system which aims at the overthrow of Christianity.

Last week a special spring conference of the Unitarians of the Middle United States and Canada was held in Toronto, and there were present a number of clergymen of undoubted learning, but we must none the less regard the system which they advocate as one which puts man in the place of the Most High God.

The conference did not profess to have met to settle any special doctrines, for though he have a certain amount of negative teachings such as those we have already mentioned, they maintain that every man is free to accept what doctrines he pleases, or arrive at by the exercise of his private reason. Thus one of the speakers, Rev. Mr. Wright, declared that Unitarianism "welcomes inquiry and search after truth;" and "its members are not responsible for the rightness of their opinions, but for their uprightness."

Another speaker spoke to the same effect in a different form of words. This was Mr. Grannet, who said that "Oneness in spirit, not intellectual agreement, is the condition of fellowship and co-operation in religion." This really means that men are not bound to believe in a revelation from God.

It is evident that such teachings are as subversive of Christianity as are the negations of Tom Paine and Colonel Ingersoll.

On the other hand, Rev. Mr. Cathrop proclaimed that Unitarianism is a "constructive creed," but he explained that the creed to be constructed is "truth," and he especially mentions astronomy as part of the system of truth which is to be believed in. Mr. Wright also declared it to be part of Unitarianism to believe in man's "elevation of himself from an abso-

lutely uncivilized state through the iron and stone age to his present condition."

Taus history and the knowledge of the sun, moon, and stars, are made to take the place of religion which makes us "wise unto salvation." There is no reason why geography, arithmetic, chemistry and a knowledge of the steam engine or the kinetoscope should not equally be part of religion if such views were correct. The fact is that Unitarianism substitutes man for God, and pays no attention to saving truths which concern our immortal souls. Such a system is mis-called when it is included under the name of Christianity.

THE MYTHICAL DIANA VAUGHAN.

There was a curious scene in Paris on April 24, when Leo Taxil met a large audience, before which the now notoriously mythical being Diana Vaughan was to have appeared to make good her strange revelations about Freemasonry. It was Leo Taxil himself who invented Diana Vaughan and her sensational stories, and by them he imposed upon the ready credulity of many Catholics, but others were not so credulous, and the very existence of the marvellous lady was called in question.

April 24 was the day appointed by Leo Taxil for the production of Diana before the amazed public, and Mr. Tardivel of the *Verite* of Quebec was one of the deeply interested persons who thought it worth while to go thousands of miles to behold this wonder of the age.

The day came, and with it M. Taxil appeared before the gathered audience, but he had the hardihood to announce in person that his Diana Vaughan is a mere myth whom he invented for the purpose of humbugging the public.

The audience were so enraged at the barefaced imposture that threats of lynching Taxil were freely indulged in, and the provocation was certainly great; however, the offender was not harmed.

Catholics should learn from the event not to place too much confidence in the marvellous stories of pretended experts who profess to be converts. By so doing we would put ourselves on a level with the dupes of ex-monks and ex-nuns who meet with such success in telling their horrible experiences in Catholic religious houses.

M. Tardivel was one of those who had been completely deceived by Diana Vaughan's revelations, but he in common with the others who heard M. Taxil admit his imposture, now relegates M. Taxil and his Diana Vaughan together to the Limbo of Humbugs.

SPLENETIC INSINUATIONS.

At the Methodist Mission Board which met in Toronto on the 29th ult. the Secretary, Rev. Dr. Sutherland, presented a memorandum in which it was stated that in the North-West and British Columbia the Government "seemingly" discriminates against the Methodists in granting an apportionment for the education of the Indian children.

It is evident that this complaint is based upon a hostile feeling against the schools maintained by the Catholic missionaries, for in this connection the secretary stated that a representative of the missions had waited on the Government to ask for fair treatment; also that "an investigation at Ottawa of the payments paid to sectarian educational institutions was made recently on behalf of the committee. The investigation showed that the sum received by the Methodists is small compared with that paid to the Roman Catholic Church. The members of the Methodist committee are by no means satisfied that the disproportion is warranted by the comparative amount or quality of the work in the respective institutions."

The truth of the matter is that the Methodist schools are but few, whereas the Catholic schools are numerous and well attended. It is a natural consequence that the apportionment for Catholic schools, given according to the amount of work done, should be proportionately greater, and it will be noticed that even Dr. Sutherland did not pretend to assert that any injustice has been done, nevertheless the insinuation has been made that such is the case, in the hope of gaining a small increase in the apportionment for Methodist schools.

It is scarcely necessary to point out the inconsistency of the Methodist committee in taking this stand, when there is injustice in their insinuations more

culpable than would be a mere inconsistency. However, we may point out that it is an inconsistency for them to demand an increased appropriation for their denominational schools, while they let pass no opportunity to endeavor to throw obstacles in the way of Catholics obtaining justice for Catholic schools in Manitoba and elsewhere.

There is a misstatement in the assertion that the school grants were paid to the Catholic Church. They were paid, not to the Catholic Church, nor for Church purposes, but to teachers who labored with success in educating the Indians.

We may here add that Bishop Dart of the Anglican diocese of New Westminster, B. C., in a sermon preached in St. James cathedral, Toronto, on Sunday, May 2, gave testimony to the efficiency of the Catholic schools in his diocese, which, he said, are superior to those of his own Church. In fairness we must add that he gave similar praise to the Methodist schools.

THE REGISTER.

Our contemporary the *Catholic Register*, of Toronto, instead of apologizing for its absolutely false statement made some weeks ago that the *Catholic Record* has been bribed by the Dominion Government to malign the hierarchy, reiterates the falsehood in its last issue, without a particle of proof. The course of the *Register* as a Catholic journal is sufficient refutation of so malignant and groundless an accusation, which evidently arises from business jealousy. As the *Register* has not the manliness and honesty to make due atonement, we leave the matter to the intelligent judgment of our readers. It is not worth further discussion.

ST. PATRICK'S ROMAN MISSION.

The discussion between the Rev. Canon Dann, of the Anglican Cathedral, of this city, and the Rev. Dr. Flannery, P. P., which appeared in full in our columns during the last three weeks, has come to an end, and our readers must have observed that the ludicrous assertion of Canon Dann to the effect that it is doubtful from what source St. Patrick derived his mission to Ireland, has been thoroughly refuted by Dr. Flannery.

The purpose of Canon Dann was to throw doubt upon the universal authority of the Pope over the Church in St. Patrick's time. Anglicans, and other Protestants as well, are anxious to make this dubious, because, if the Pope's authority be recognized from the beginning as really from God, it follows that their schisms and heresies are from the powers of darkness, and that the only true Church is the Catholic Church, in union with the See of St. Peter. As it is their aim to avoid this conclusion, they put forth every effort to show that the Pope did not exercise universal jurisdiction over the early Church.

Outside of St. Patrick's mission there is abundance of evidence of the Pope's universal authority in all the ages. St. Irenaeus tells how it was exercised in the early part of the second century, when some Easterns were threatened with excommunication if they persisted in celebrating Easter on a different day from that in use by the Church in Rome. Later on, in the third century, St. Cyprian and other Bishops of Africa appealed to the Pope to settle their controversies, so that even the Protestant historian Mosheim acknowledges that in this century the Popes exercised a universal jurisdiction of some kind. That jurisdiction was recognized by the whole Church at the first General Council, that of Nice, and it is specially mentioned by all the Fathers and historians of the Church of this period.

The mission of St. Patrick from Pope Celestine is not needed to be proved in order to show the Pope's universal authority, but it is one of many facts bearing on the subject, and if Anglicans could weaken these facts singly they might succeed in throwing doubt upon the great truth they establish, and this is the secret of Canon Dann's anxiety to show that St. Patrick was not sent to Ireland by a Pope.

Father Flannery has shown by indubitable historical monuments that St. Patrick was really commissioned by the Pope named above, and that he kept up his communications with the Pope even by voyages to Rome to pay his homage to and to consult the Bishop of Bishops.

The writings of St. Patrick which have come down to us are not numerous, but they are sufficient to show that St. Patrick in laying down rules for the guidance of the Irish Church decreed that difficult causes coming

before the ecclesiastical courts should be referred to the Pope for his decision, and there are numerous testimonies of writers close to the time of St. Patrick who show that this rule was acted upon, and also that the doctrines taught by St. Patrick to the people of Ireland are the same as those which were taught by the universal Church in communion with the See of Rome, both in his time and at the present day.

Father Flannery has referred to these authorities, and has shown that Canon Dann makes history to suit his own purposes, whereas true history shows beyond doubt that St. Patrick's mission came from the Pope, and that the Church established by St. Patrick acknowledged the Pope's authority, just as did every Church in Christendom at the same period.

MGR. MERRY DEL VAL.

Mgr. Merry del Val, the Papal Delegate, is now in Toronto, the guest of the Most Rev. Archbishop Walsh. His Excellency has met with a welcome which was most cordial, as might have been expected from the loyalty and devotion of the Catholics of the city toward the Holy See.

On his arrival at the station, the Delegate was met by the Archbishops of Toronto and Kingston, and after being welcomed to the city was driven to the Archbishop's Palace on Sherbourne street.

On Sunday his Excellency officiated in St. Michael's cathedral at Mass and Vespers, and addresses were read to him by the Archbishop on behalf of the clergy, and by Mr. J. J. Foy, Q. C., on behalf of the laity, in which the devotion of the Catholics of the Province, both clergy and laity, to the Holy See, was expressed in eloquent language. To these addresses his Excellency made a suitable reply. Full details of the ceremony and the addresses presented will be found in another column.

On Monday his Excellency lunched in the Speaker's chambers, on invitation of the Premier of Ontario, the Hon. Mr. Hardy, and in the afternoon he attended a special entertainment given in his honor at Loretto Abbey.

THE STRUGGLE IN GREECE.

The successes of the main body of the Turks in the war which is being carried on with the Greeks have continued without check during the last two weeks, though there have been some victories in favor of the Greeks. These, however, have been followed by general disaster all along the line. Since the taking of Larissa, the Turks have steadily advanced into Grecian territory, with almost uniform success.

On Wednesday the Turks fought all day on the plains of Pharsalos, but the Greeks maintained their positions though with heavy losses, but on Thursday morning it was found that the Greeks had retired, Pharsalos having been evacuated during the night, whereupon the Turks took possession. This is the celebrated pass known in history as Thermopylae, where three hundred Greeks under Leonidas, king of Sparta, kept at bay the immense army of the Persian monarch Xerxes, until they were betrayed, a path having been made known to the Persians whereby they could fall upon the Grecian rear.

This historic pass is now in possession of the Turks, and there is nothing to prevent the victorious march of the Moslems to Asia, unless the European powers unite in sending their forces to stay the Turkish advance.

It is stated positively that the Great Powers have agreed that under the existing circumstances the time has arrived for their active intervention, and that they will send a collective note to Turkey and Greece demanding that further hostilities cease, and stating that the Powers will settle all the points in controversy. Under ordinary circumstances, it might be expected that such an intimation from united Europe would be respected by both belligerents, but with the knowledge of what has already occurred in regard to the representations made to the Sultan in reference to Armenia, we can scarcely hope that the Sultan will yield to the suggestions of Europe now when flushed with his easy victories over little Greece. He appears to be of opinion that the jealousies of the Powers will prevent their interference now as before, and that he will be left to follow his own course; and even should he profess a readiness to acquiesce, his promises to that effect are entirely unreliable.

At Velesito, Col. Smolentz, the Greek commander, had also some successes. He was attacked on Wednes-

day by 40,000

feated with great reinforcements Thursday the reinforcements charge with the Col. Smolentz, who is missing. The killed or taken Turks are now in full though they may stand when they Grumbkoff Pasha, a fierce who organizes expresses delight the Turks have the war, and he treated their prisoners humanity and other sources the Greek prisoners that even non-sacred. It is no later is the true accord with the Turks toward the

EDITORIAL.

The last number of the *Catholic Record*, published following well the worthy and that parish, Mgr.

Among the clergy, have called upon the education of the is the Right Rev. M. To such of our children has been particularly faithful ministrations and calling his his work of preaching pleasure that he has six years as a priest, and during that period, various capacities. Rev. gentleman, his golden jubilee, which by none with greater ones who have long grateful regard.

The New York Public Instruction on an appeal residents of Wat

West Troy, against teach in the school tinctive dress. Department is to Board of Education require the Sisters use of the garb of is no violation of in wearing it, an

continuance would infringement of an interference freedom. The S regularly employ by a catch vote lay aside their garm department adds dismissed, it will al, and the Board them for the full

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The heresy Reverend Dr. Joh literature as "Ian dismissed by the London, England that the accused fundamental Chris tless his oppone totally defeated, strong feeling ar more sedate mer against the "coo school of ministers ism. But the sym to deal with su personages of im sult should be a so