Published Weekly at 484 and 486 Richm street, London. Ontario. Price of subscription-\$2.00 per annum. EDITORS : BEV. GEORGE R. NORTHGRAVES, Anthor of "Mistakes of Modern Intidels."

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Publisher and Proprison
Messrs. Luke King, John Nigh. P. J. Neven
and Joseph S. King, are fully authorized to reeavie subscriptions and transact all other busipess for the CATHOLIC RECORD.
Rates of Advertising—Ten cents per line each
insertion, agate measurement.

insertion, agate measurement.
Approved and recommended by the Archishops 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.

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.

Arrears must be paid in full before the paper
say be stonned. san be stopped.

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

London, Saturday, October 28, 1899.

SILVER JUBILEE.

The most important event in Catho lic circles in Canada during the past week was the celebration of the Silver Jubilee of His Grace the Archbishop of O.tawa. In every respect the celebration was worthy the man and the man was worthy the celebration. For a quarter of a century Mgr. Duhamel has administered the affairs of the Archdiocese of Ottawa. His administration has been characterized by a saintly life, a kind and fatherly disposition towards his clergy and flock, and a prudent administration of the temporalities of the Church. His Grace has every reason to look backward with pardonable pride and pleasure. To him was committed a great and important charge, and nobly has he fulfiled the trust. Were proof needed that such is the case it is only necessary to glance at the flourishing condition of the affairs of the Church in the Archdiocese. On all sides we find sacred edifices, a University, convents,

ity of the chief pastor. That many more years of usefulness will be given the beloved prelate of Ottawa is the heartfelt wish and prayer of the publisher of the CATHOLIC RE-

hospitals, orphan asylums, academies,

schools, each performing the work for

which they were instituted in a satis-

factory manner-and all this mainly

due to the energy and business capac

TAKING ALARM.

The Presbyterian Synod of New York state met at Troy on the 20.h of October, and passed a resolution expressing Sorrow and alarm on account of the increasing tendency toward a lower regard for the sacreiness of the marriage tie. The Presbyterian ministers are called upon by the resolution to refuse to marry divorced persons, except the "innocent party under a divorce granted for reasons fully recognized in the New Testament." All ministers, Church officers, and members of the Church are asked to use all

SIM TAPPERTIT AGAIN.

John Kensit in a speech at O.dham a few days ago said: "The cry of No Popery can be raised now at any moment, for the spirit of Cromwell is abroad." This sentiment was loudly applauded by his audience. What would be thought of the Catholic orator would do anything so intolerant. The work it is to educate youth. cry of no Popery has been many times raised, however, both in England and Ireland, and thousands have re-echoed it, and supported it to the shedding of Catholic blood, and the destruction of the property of Catholics. Less successful attempts at persecution to the same refrain have sometimes been made also in our own Canada.

IN THE PHILIPPINES.

The Rev. Father McKinnon, Catholie chaplain of the First California Volunteers, stated in a lecture recently delivered that the Jesuit Fathers in the Philippines are engaged in studyin which they have adapted themselves to the present new conditions, he exhibited a slide showing sixty of these Fathers, many of whom are whitehaired, studying their A B C's in English. On this fact the San Francisco Argonaut comments as follows :

We commend this to the attention of those enthusiastic Protestant missionaries who are going to convert the Filipinos. They will find the Jesuits ahead of them. They already speak Spanish and the native dialects. Now they are studying English, in order to deal diplomatically with the Americans. We fear those zealous editors of religious journals who believe that Protestants will have an who believe that Protestants will have an who believe that Protestants will have an equal footing in the Philippines with Roman Catholicism are doomed to be disappointed. the interests of the Catholic cause the Council, and, if we remember been granted by the civil courts. In

HON F. R. LATCHFORD.

We are pleased to be able to state that on all hands satisfaction is expressed at the appointment of Hon. F. R. Latchford as Minister of Public Works for the Province of Oatario. It is particularly worthy of note that even from those who do not belong to the same political school come words of commendation. This might reason. ably be expected when it is well known that the new Minister is a type of what our politicians should be. His record is a stainless one - a model for our young men who have aspirations for public life. The Ottawa Journal, an one of the new Ministers is at least a ter. wise and creditable one. The new Irish representative,' as it is the fashion to call one member of Ontario Cab inets, is a representative with whom any section of the community might well be satisfied." We believe it is the intention to give Hon. Mr. Latchford a strong Liberal constituency in be a gracious act on the part of the Opposition managers to allow his election by acclamation.

DIVORCES IN MICHIGAN.

Judge Newnham, of the Superior Court of Michigan, has taken a very decided stand against the granting of divorce decrees, and since May has allowed only seven divorces, while the circuit courts have granted one hundred and seven. As a consequence, the lawyers are no longer bringing their cases to him. The Judge said a few days ago at Grand Rapids :

"I wish there were no such thing allowed by law as divorces. I don't believe in them, and if I had my way I would not allow them at all, except possibly upon seriotreed at all, except possibly upon scriptura grounds, and I don't know as I would even then. I have no criticisms to make of othe then. I have no criticisms to have to controlled the courts, but it is a matter of common knowledge that divorce conditions in this State argetting to be farcical. Men and women ge married, tire of each other and separate Others have a little trouble because of their hasty temper or something else and they separate.

separate.
These couples have children and the "These couples have children and the effect upon them is demoralizing. The mother does not care for the children because she has no love for the stather, and the father thinks the same because of the wite. Both parties marry again and have more children. The children from the first wife are neglected, and suffer. It is demoralizing and disgraceful, and I think that the State has a duty to perform toward those first children. I think that it is right to protect them by refusing divorces. Society is being lowered by this condition of things and the ceremony of marriage is getting so that it is no longer considered dignified."

The Michigan laws of the children is the children laws of the considered dignified.

The Michigan law of divorce is very ax, so many divorces having been granted that it is computed that for every twelve families in the State there is at least one divorced couple. It cannot be expected that the action of one judge will stay the evil of divorces, as parties seeking divorce will take care that their cases shall be brought before some judge who takes a different view of the matter from Judge Newnham Reside this, when the case is possible proper means to cuitivate a obliged to apply the law; though his high sacerdotal views of the Ritualistic high moral and religious sentiment on | course will probably slightly diminish | school. But it has been little dreamed granted by the courts hereafter.

> THE POPE'S LETTER TO THE BRAZILIAN BISHOPS.

The Holy Father, Pope Leo XIII., has addressed an important letter to the Bishops of Brazil, in which he praises the efforts they have made during re cent years for the spiritual welfare of who would declare it to be time to the people of that country, and especiraise the cry of no Protestantism? But ally for their having established sevthere is no danger that a Catholic eral religious congregations whose

The Pope also treats of the improvement of ecclesiastical seminaries for the preparation of students for the priesthood. He shows that it is necessary there should be seminaries main. tained for the special training of priests, as the course candidates for the priesthood should pursue in their studies and the discipline to which they should subject themselves are different from that which is necessary for students for other occupations.

The Holy Father gives special attention in his letter to the work done by the Catholic press, and urges that the Press should be conducted by able ing English in their monastery in writers who not only have a taste for Manila, and, to illustrate the manner literature, but who are able to vindic-

ate truth so that : "The pen is to be sharpened, and the taste for letters so stimulated that falsehood may yield to truth, and prejudiced minds may gradually obey the incorrupt voice of truth and justice."

The Holy Father also advises that Catholic laymen should be encouraged great prominence to the Canadian to take part in matters which interest the public generally, and to speak at Presbyterians had this advantage public gatherings, for this tends to that they possess a unity which is help the good cause of religion by lacking in the Churches of the United their respective Churches for their voice and influence, as much as writ- States, Scotland and England. ing in the press. Yet care is to be taken in reference to this matter that the United States were represented in person, if the decree of divorce has

wretched ambition or party zeal.

The Holy Father's document will undoubtedly have a great effect in reviving religion throughout the Republic of Brazil, and even other States of South America.

LATITUDINARIANISM DOMIN-ATING.

The Rev. B F. De Costa, of New York city, who is one of those Episcopalian clergymen who have taken bold stand against the introduction of Latitudinarianism or Agnosticism into the Church, within the last few days independent Conservative paper, says resigned his position in the Episcopal that "the choice of Mr. Latchford as ministry into the hands of Bishop i ot-

The immediate reason for Rev. Mr.

De Costa's resignation seems to have

been the admission of Rev. Dr. Briggs, now an ex professor of Biblical exegesis in Union Presbyterian Theological Seminary of New York, to orders in the Episcopal Church. Mr. De Costa and several other Episcopalian clergy which to run. In such case it would are shocked at the looseness of religious belief regarding the principal mysteries of religion which has crept into the Episcopal Church (which is known in Canada and Great Britain as the Church of England,) and his resignation was intended as a protest against the action of Bishop Potter for the admission into the Episcopal ministry of a minister whose faith in Chris tianity was not strong enough to allow him to continue as a Presbyterian minister. Bishop Potter has accepted the Rev. Mr. de Costa's resignation with an unusual haste, which shows an anxiety to be rid of those clergymen whose views are of the orthodox stamp. He received the resignation on Saturday morning, the 7th inst., and having occasion to leave New York on Sunday for St. Paul, he stopped off at Pough keepsie to pronounce the deposition of Rev. Mr. de Costa, which was done in Christ Church of Poughkeepsie, after which he proceeded to his destination in the West.

It is a puzzle to know on what grounds Mr. de Costa's resignation was turned into a deposition. Perhaps the Bishops of Episcopalianism are more absolute in free America than in monarchical England, and can grind the clergy more effectually than can the Bishops of the mother Church of England, for it is sure that Bishop Potter would be brought to task effectually if this piece of arbitrariness had taken place in England

Hitherto the most aggressive form of Anglicanism has been the High Church, which has defied and still defies the Evangelicals to suppress High Churchism. The Evangelicals have also been aggressive on their part, not hesitating to appeal to violence to suppress High Churchism, as it relied on being backed by Low Church and No Church anticlear, even Judge Newnham will be pathy of the English people to the the number of divorces which will be that the Broad Church party either in Anglicanism or American Episcopali anism would dare to hold its head so high as Bishop Potter's course would indicate that it is now about to do.

It is only a few weeks since Bishop Potter was threatened by several of his colleagues in the Episcopacy with a trial for unfaithfulness to his duty as a Bishop, because he presumed to admit an avowed Latitudinarian to what Anglicans call "Holy Orders." Bat the tables seem to be turned now when a Sacerdotalist or High Ritualist is formally deposed because he presumed to protest loudly against the degrada tion of a quasi-sacrament; for it is certain that Bishop Potter would not have taken this step under cover of Dr. de Costa's resignation of the ministry, unless he desired to carry the war into Africa against what may be considered the orthodox school of Augli canism. At all events the Rev. Dr. de Costa is well rid of orders derived from the notorious Nag's Head.

THE PAN PRESBYTERIAN COUNCIL.

The Westminister, one of the Toronto Presbyterian organs, states that at the Council of Presbyterian Churches of the world, the Canadian Presbyterian Church showed to great advantage in several respects. The great extent of territory over which Canada extends, which is nearly half a continent, by itself naturally gave Church; but, besides, the Canadian

Eight different denominations of

should be kept in view, and not aright, there are seven or eight dis- fact the Evangelicals practically retinct Kirks in the land of John Knox move marriage from the category of which lay claim to the same title of Presbyterian, and in England also there are several Presbyterian sects. Properly speaking, to these should be added the Congregationalists and Independents, which are offshoots of Presbyterianism, if we desire to estimate accurately the disintegrating effect of the principle Hence some of their clergy are disof private interpretation of the Bible.

It is but fair to add that two, and possibly three of the Scotch Presbyterian sects are likely to join their forces within a few years, as negotiations to this end have been going on for some time, and a basis for union has been almost agreed upon. The Westminster predicts that the union of two of them will be accomplished at the beginning of the twentieth cen-

tury. The opinion is also expressed that some of the Presbyterian sects of the United States also will be induced by the example of the Canadian Church to form some kind of union, which may be Federal at least, if the different denominations cannot so far agree as to amalgamate more closely. It appears that at the Council

several speakers expressed the hope that a union of one kind or the other may be effected, and every expression to this effect was significantly applauded, so that it is evidently the general opinion that there ought to be a union. May we not fairly reason from this premise that the principle of private judgment on which Protestantism is founded, and which is the direct source of all the divisions and subdivisions which are so much regretted to-day, is subversive of an essential characteristic of the Church of Christ, which, according to the words of Christ, should be one fold under one shepherd?

If this disintegrating principle be set aside, the logical conclusion will be, not that Presbyterians should unite to form one great Presbyterian Church, but that all the sects should submit to the authority of the one such a storm against himself by ordain-Church which has existed continuously from the days of the Apostles, and the ministry, has taken the Catholic which must be the Church against which Christ promised that the gates divorce. of hell should never prevail, and which St. Paul declares to be "the Church of God, the pillar and ground of truth ?"

Surely the eighty different denominations which were represented at the Council and which claim to be in some way one sect, though they admittedly jar with each other on questions of Christian doctrine, do not represent the "one Lord, one faith, one Baptism, one God, the Father of all,' spoken of by St. Paul in his Epistle to the Ephesians. (iv, 3)

So important a position did Canada assume in the Pan-Presbyterian Council, that a Canadian, Principal William Caven of Toronto, was the choice for the Presidency of the Al-The Council will next meet in Liverthe Catholic Church does not change

again the next year with fresh faith
and unabated fervor. The Sister
watched har closely as she stood past. liance for the next term of five years. pool in 1904.

THE DIVORCE QUESTION.

It may be remembered by many of our readers that in 1898 efforts were made by influential parties in the Church of England in Canada, and the Episcopal Church in the United States, to have a new Canon adopted which

should materially change the attitude of the clergy in regard to the marriage of divorced persons. The present attitude of the Anglo-Episcopalians in reference to divorce

may perhaps be best described as being intermediate between the law of the Catholic Church and the course generally followed by those denominations which usually describe themselves as Evangelicals.

The Catholic teaching in regard to marriage is well known to our readers. Following the pronouncement of our Lord, that no man should put asunder what God hath joined together, it is the teaching of the Catholic Church that a valid Christian marriage, being completed, it cannot be dissolved except by the death of the husband or wife. There may, indeed, be circumstances which would justify or even necessitate the separation of husband and wife from each other, such as adultery or cruelty, but in no case can either of the separated parties marry another person while the husband and

wife are both living. Most of the so-called Evangelical ministers admit several causes for di vorce, though for the most part they have not definite rules laid down by guidance. In practice they are usually ready to marry any divorced

things sacred and make of it merely a civil contract, subject entirely to the civil law.

The Anglo-Episcopalians stand in a peculiar position in regard to this as well as other questions of faith and morals. Their Churches comprise persons of every shade of belief. posed to hold to the Catholic doctrine of marriage, while others adhere to the extreme Evangelical views on the subect. Hence, its canon in regard to had taken in the boycotting movement. divorce is a compromise. It permits the clergy to solemnize the remarriage | candidly admitted, as it was an atof the supposed "innocent party" who has obtained from the courts a decree of divorce in the case of adultery only, but does not allow them to remarry the 'guilty party." This is an intermediate stand between the sacramental belief of Catholics on the nature of marriage, and the civil contract opinion of the Evangelicals. The Anglicans and Episcopalians do not conceal the fact that their attitude in regard to this and other matters doctrinal and disciplinary is a compromise, for they even boast of the comprehensiveness of Anglican belief as "bringing within the net of the Church all kinds of fishes." The truth of the matter is, that it is evidently a compromise between truth and error-and as truth does not admit of degrees, the result of such a compromise is as absolutely error as if the most extreme error had been the accepted faith or practice.

The present situation is not altogether satisfactory to the great majority in either the Episcopal Church or the Canadian branch of Anglicanism, and in the United States another effort is being made to bring the divorce canon into accord with the Catholic doctrine on marriage. For this end, the matter will be brought up again before the General Synod for consideration at its next reassembling. It is somewhat remarkable, too, that Bishop Potter of New York who recently raised ing the Latitudinarian Dr. Briggs to stand on the question of marriage and

Bishop Potter in 1898 was the leader of the so called "moderate divorce party canon." Hence his present attitude has been quite a surprise, and the High-Church party, who maintain the complete indissolubility of marriage, are quite jubilant over his conversion to their ranks, even though it may be that he is converted only in regard to this one doctrine, and several of the most prominent journals of the East consider that this unexpected strengthening of the anti-divorce party may lead to more stringent legislation as regards divorce throughout the United States, a consummation much to be desired.

Bishop Potter's sudden change of views is another testimony to the unher teaching to suit the whims of the day, for the reason that she has received the truth from her Divine Founder as a sacred trust committed to her care, the faithful guardianship of which enables her to avoid "the profane novelties of words, and oppositions of knowledge falsely so called, which some promising have erred concerning the faith." (1, Tim. vi; 20,

BOYCOTTING THE BOYCOTT-ERS.

The ridiculous attempt which was made by some business firms to boycott the French Exhibition of 1900, on account of the Rennes verdict against Dreyfus, has turned out to be a complete fiasco, as only a very few firms took any part in it, and not a single Government could be induced to notify France that it would withdraw from taking part in the exhibition. A belief in the innocence or guilt of Dreyfus is a matter on which every one should be free to have his own opinion. The intending boycotters, however, wished to force their opinion that Dreyfus was unjustly condemned by two courts down the throats of the whole public. Some of these intending boycotters evidently thought to make the movement a means of advertising their business, but were astonished to find that they had sent forth a boomerang which would injure themselves more than the people of France, against whom it was aimed. Thus one of the London, England, boycotting firms received from another firm which had

French people for what may or may not be a miscarriage of justice in the Dreyfus business. You will, therefore, be good enough to cancel any orders from us that you have on hand, and send in your account for immediate payment, and be good enough to request your representative not to call upon any of our offices in future. We have no desire to do business with a firm who could adopt such an attitude. Yours truly,

This elicited from the boycotting firm an abject apology, acknowledging that they had acted precipitately, and stating that they had already, some days before receipt of their customer's letter, sent a circular to their patrons expressing regret for the part they The injustice of this movement was tempt to punish the French nation "for the fault of a few military men:" it being assumed that Dreyfus was innocent of the crime of which he had been adjudged guilty.

In conclusion, the hope was expressed that in consideration of past acts of liberality on the part of the firm their customers would accept this apology and overlook the unpleasant incident. Thus it appears that two can play at the boycotting game, and the administering of a dose of boycott to the intending boycotters quickly brought them to their senses. There have been similar results in other instances, and the boycotters generally appear to feel that they put themselves into a very foolish situation.

The people of France took the threats of a boycott very coolly, and the French press declared that the exhibition could get along very well without the patronage of those firms who proposed to boycott it.

THROWING RICE.

Rev. Charles P. Gillen, pastor of St. Joseph's Catholic Church, Paterson, N. J., denounced from the altar on Sunday the practice of throwing rice at newly wedded couples in and around the church. Father Gillen referred to the subject at all the Masses. He said that it was disrespect to the sacrament of matrimony, and that he had determined that it should be stopped.

"I have tried to discourage the practice in the past without effect and now must say that it is to be finally stop-ped," he said. "If there is any more of it hereafter I propose to engage offleers and have them present at the wedding to arrest the offenders.'

He declared that it was disagreeable for him to resort to such measures, but that he had become convinced that it was his duty to pursue such a course

A CONVINCING STORY OF LOURDES.

An interesting account of a visit to Lourdes is given in the Ave Maria by "Mercedes," a Sister of Mercy who was an eye witness to a cur- at the wonderful Grotto. During the pil-grimage of which she told, over eighteen cures were effected and the one it was her happiness to witness was that of an old woman, bent and frail, leaning on two crutches.

It was learned that she was a para ytic who had not walked for three years, and who had visited Lourdes the previous year, only to go home as she Nevertheless came. ently waiting for the procession, bearing the Lord of Hosts, to pass her, and noted the great drops of agony rolling from her white face. after the foot of the monstrance touched her head, she dropped her crutches, raised herself erect and with glowing face walked off alone singing at the top of her voice. The Sister was so overcome at actually witnessing the wonderful sight of a miracle that she threw herself upon her face and burst

ROUSSEAU'S CONFESSION.

Rousseau like Voltaire believed in a upreme Being, a future state and the excellence of virtue; but denying all evealed religion, he would have men advance in the ways of natural virtue freely and proudly, from love of virtue itself and not from any sense of duty or obligation. His own confessions stamp him a moral degenerate, a depraved being who rejoiced in his depravity. His five chil ren he sur-rendered without a pang to the care of a Christian foundling institute. The mother who bore them, without the sanction of the marriage tie, was cast aside at his pleasure, but nevertheless as Ingersoll says, "he did his best to civilize the Christians of his day." Rouseeau, as some one has truly said, was a strange mixture of the good and oad. Cherishing ideals of purity and innocence, he sank deeply into the mire of sensuality; an uncompromis-ing optimist, he looked out upon the whole world lying in wickedness; lover of freedom, he aimed at establishing in his "social contract" the greatest of tyrannies. His works are written in a chaste and elegant style and abound with beautiful thoughts as well as the most abominable licensiousness. The effect of his influence upon his age is a matter of controversy Many look to Rousseau's works for the first wave of that religious reaction been one of its best customers the following letter:

To Messrs.—
Gentlemen—I note from the newspapers that you are identifying yourselves with the infamous abuse and attempted boycott of the infamo impudent bawds and fer -Rev. J. T. Roche, in

in a generation of me

NOVEMBER 4, 1

MEANING OF

When the child w ceived. by divine guid iteved), the holy name happened to Isaac, who vealed to his father, happened to John the name was revealed to S a book attributed to ports this belief. St. that when St. John's na to his mother, it is u particular kind of special mark of love, g should be denied to the Mary, therefore, rec from the Lord ; God from my race. ing Suarez says: where St. Ambrose for Hebrew and Syriac St. Jerome, St. Damas Fathers, Mary means the Sea' and 'Queen Maria.

ARE OUR PRAY A correspondent o

tionalist asks the foll "When thousand over the world are pr the same time does it science and omnipre that she can hear a all? And is this no created being what only?" To this we way in which the Bi is entirely a matte We believe the fact, explain it any more plain how and why produced by us and membrane of a frien knowing our wishe latter fact is no a een made to the The great theologia warns us against ex iously into the ques some way God reve the needs and praye here below. Modern erally think that God, see in Him all to know of earthly t them as omniscient -Providence Visito

A NATIONAL T

The secular and t teem with falsehood countries and Cath ally against the in priests of Porto Ric Mexico, Italy, F Every village pape calumnies in the correspondence" fr where, embellished and interesting by and spicy style. even of our own p with these lies.

What is neede olic Union and T Catholic Truth Soc branches in ever the United States Yes, a national with a dozer

parish, would que lously affect public this republic. But while waiti ment of that po why not let us sup and enrich the Ca that we already h in San Francisco Let us scatter those anti Catholic have printed. I contributions to formation and to phlets like Fath swerable and co the Filipines ar

Who will subsc to their funds?-

annual subscript

offering will be a

DEATH OF Rev. J. T. Roche

One hundred a crowned, a Fren a dying state, Lake Michigan, arms of the cl whom he loved a return. And th die as he prayed ness and amon He called those around him on kissed them, and his mother in fa him, he placed of them, asking before him, and clasped and hi sacred symbol. grace He did b to die a missio soul hangs upo

missionary and to its Creator a love than this n quette, Voltaire the more gloric to the savage who strove wi from the tombs