

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

I am glad to see that you are both good and true, and that you are not afraid to speak the whole truth, with pleasure, I can recommend it to the faithful.

Believe me, to remain, Yours faithfully, J. D. FALGOUT, Arch. of Laval, Anost. Beloeil.

London, Saturday Dec 21, 1901

BISHOP McCABE AND CROMWELL.

In our issue of Nov. 16 we stated that "Bishop Charles C. McCabe of the Methodist Church, Omaha, Nebraska," showed "treachery and ignorance" in stating that "he would rather have been Oliver Cromwell for an hour than a Catholic saint for a thousand years."

We have received from that reverend person the following letter:

Dec. 2, 1901.

Dear Sir—Your paper with reference to my remark on Cromwell—at hand.

Please read the enclosed articles from Missionary Review for August of this year. From wide travels in South America and Europe I can confirm the statements herein made.

Your editors of the Romish Church will not see it—but the great movement is going on all the same.

Yours very truly, C. C. McCABE

This reverend gentleman, who is at the same time a nominal Bishop, does not attempt to give any vindication of his strange words, or any justification of his implied panegyric on Cromwell and defamation of the Catholic Saints, which we maintain to be evidences of "treachery and ignorance."

How is it that a person claiming to be a preacher of the Gospel of peace and good-will to men should presume to draw a comparison between the regicide who pitilessly massacred the Irish and Scotch who had the misfortune to become his prisoners, they having taken up arms in defence of the established government of the three kingdoms. This cruelty was especially perpetrated on the Irish, whose land was wanted that it might be given over to Cromwell's troopers as their reward for serving him and maintaining his act of regicide. Cromwell! who is rightly painted by one of Sir Walter Scott's characters as "that disgrace of mankind, that landscape of iniquity, that sink of sin, that conpendium of baseness."

As well might we compare Jezabel to Deborah, or Achab to the prophet Daniel, as Oliver Cromwell to St. Ignatius Loyola, whose devotional writings have been the means of teaching more souls the way of salvation than they contain letters, or to St. Francis Xavier, who planted the seed of the Word of God in more heathen lands than any other missionary of whom history gives a record.

Bishop McCabe and his Methodist friends ought to be able to produce at least one or more of their own sect who might be fairly compared for sanctity and zeal with such great Catholic saints as these, or a St. Patrick, an Anselm, an Ambrose, an Augustine, a Charles Borromeo, an Alphonsus Liguori, etc., before uttering such drivel as that we quoted in our issue already referred to.

As the case stands, the Bishop is obliged to leave his own sect and look among the Puritans of Praise-God-Barebones stamp for his saints, and then he has to make the apotheosis of a rebel, a wholesale murderer, and persecutor, and paricide, in order to find model of all Christian virtues.

By making such a comparison, the Rev. Bishop McCabe shows himself an apt disciple of John Wesley who declared in his Methodist Magazine that "no government, whether Protestant, Mahometan, or Pagan, ought to tolerate Popery," and who was the apologist of the bloodthirsty no-Popery riots caused by Lord George Gordon in London, Eng., June, 1780, wherein Catholic churches were pillaged, and the houses of Catholics burned, so that on June 7 thirty-seven fires were visible at the same time. (See Hayden's Dictionary of dates.)

Bishop McCabe sends us a newspaper clipping "from the Missionary Review for August" in which it is broadly asserted that "all Europe has been moved by uprisings against the Roman Catholic Church," and that from Spanish America the Papal Dominion is about to make its exit, and "there will enter a reign of righteousness," by which we presume it is meant that Methodism is about to become the dominant religion of Europe and America. The pseudo-Bishop adds: "From wide travels in South America, I can confirm the statements herein made. You editors of the Romish Church will not see it, but the great movement is going on all the same."

Bishop McCabe allows his ill temper to get the better of his discretion in making himself sponsor for the random assertions of the Missionary Review. It is true that there have been uprisings against religion both in Europe and South America; for the spirit of the world and of the worldly man will always be at war with God's religion, which curbs worldliness; but it is not true, as says the extract for which the Bishop stands sponsor that "in France the priests who have left the Romish Church and become Protestants have been especially numerous."

We have no doubt that the pseudo-Bishop is himself the writer of the article in the Review. It is written just in his style of wild assertion, and there is another of his ear-marks in it in the use of the vulgar nickname "Romish" applied to the Church of Christ in nineteen centuries. But let us consider some of his statements.

In France there are 71,000 priests, and they are a body faithful to their holy calling; but there must be some unfaithful ones among so large an army. The assertion of a large falling away of priests has been made recently several times, but it has been examined into, and it has been found to be false. It was said that large numbers had entered into certain Protestant missions, but on investigation the number dwindled down to half a dozen or less than a dozen at most, who had been suspended from the priesthood on account of ill conduct, but who were easily admitted to become Protestant ministers.

When we consider that there was one Judas among the twelve apostles, it will be understood that half a dozen or a dozen faithless priests among 71,000 is a very small number indeed. Bishop McCabe should not forget that it is a very common thing that Methodist and other Ministers stray from the paths of rectitude, as scarcely a day passes on which we do not find some instances of the kind recorded in the daily papers. But it is a most uncommon thing for the like to occur in regard to Catholic priests. We do not wish to enter into a reexamination of cases of this kind here, but if we are obliged to do so we may make out an attested category which will somewhat astonish Bishop McCabe.

The Catholic Church is in a most flourishing condition at the present moment, and has increased to a wonderful degree during the past century. Nevertheless, we admit that Protestantism has also increased greatly the numbers of its nominal adherents. But it must be borne in mind that the character of Protestantism has also greatly changed during that period, as at the present day faith in the doctrines of revelation has greatly declined among Protestants, and it is very doubtful whether there is as much real Christianity among them to-day as there was a hundred years ago.

Japan furnishes us with an illustration of the truth of this view of the matter. For many years past we have heard of the wonderful increase of the number of Protestants in Japan, and it was believed that great progress had been made in that country in the way of introducing Protestantism there, and especially Presbyterianism.

But it is not long since an independent Presbyterian Church was established in Japan, and when this took place it was very soon made clear that this new institution is no more Christian than is Unitarianism which denies Christ's divinity, and the efficacy of His death as an atonement for the sins of mankind.

If Protestantism is to gain proselytes in this way, it will do but little toward the evangelization of the world. Here it may be asked, why do we call Bishop McCabe "a pseudo-Bishop?" We answer that St. Paul tells us, (Heb. v, 4) that "no man taketh the honor of the Christian priesthood" to himself but he that is called by God as Aaron was.

And again: "Some indeed He (Christ) gave to be Apostles, and some prophets, and others evangelists, and others pastors and teachers." (Eph. iv.) It is evident, therefore, that the Christian priesthood or ministry must be traceable to Christ by regular succession, as the priesthood of Aaron's successors was traceable through Aaron to Almighty God. The priesthood or episcopacy of Bishop McCabe is not so traceable, and his assumption of the sacred office is as unauthorized as was the assumption of the priestly functions of the old law by Core, (or Korah,) Dathan and Abiron. (Num. xvi.)

We have also to remark here that Bishop McCabe with characteristic astuteness endeavors to turn from the original question of the character of Cromwell, to a matter altogether apart therefrom. This fact alone is sufficient to show that we were perfectly justified in our remarks.

and ecclesiastical life, have formed an association for the purpose of suppressing duelling in all grades of society. This is a most laudable object, and all true patriots in the Empire will undoubtedly sympathize with the efforts of the newly organized association. There is, however, one point in the principles laid down by the Kaiser with which we must still express our dissent. He asserts the unlawfulness of duelling simply for such time as the practice falls under his ban. It is thus implied that the Emperor's will makes this practice lawful or unlawful. The law of God is thus completely ignored in the manner in which he deals with the question.

ONCE MORE DREYFUS!

It is a curious outcome of the Dreyfus case that Mons. Labri, who was counsel for the accused during the trial of the ex-Captain, and who was mysteriously shot and seriously wounded at a critical stage in the proceedings, evidently by some anti-Dreyfusard, to prevent him from defending the accused, has recently declared himself an opponent of Dreyfus. There appears to be good reason to believe that on his becoming fully acquainted with all the details of the case, he has found evidence of Dreyfus' guilt of the treasonable acts charged against him.

NATIONALISM vs. CATHOLICITY.

The Mail and Empire publishes an interview had in Montreal with the Duke of Newcastle, who is on his way to British Columbia and the Northwest. His Grace is a son of the Duke of Newcastle who accompanied King Edward VII. on his trip to Canada in 1860. The Duke, being a very High-Churchman, his visit is said to have for object the arrangement of a working plan of union between the English Church and the American Confraternity of the Blessed Sacrament. He states that there is just now a truce between the Church factions in England, but that the great questions between them must still be settled.

"The High Church party," he says, "are looking to disestablishment as a solution of the existing difficulties, but they do not wish for disestablishment. Disestablishment would free the Church from State control, and this freedom is what High-Churchmen desire; but the Low-Church party would oppose this movement."

FOR THE SUPPRESSION OF DUELLING.

The tragic death of Lieut. Blaskowitz in a duel which occurred a few weeks ago, has brought strongly before the Kaiser William the evils of duelling, and it has been ordered that the most energetic measures shall be taken by the military authorities to prevent the recurrence of such incidents. This announcement was made in the Reichstag on Nov. 27th by General von Gossler, and the interest taken in the matter by ladies of the highest rank and officers in the army was made manifest by the large crowd of high-born persons which assembled in the galleries of the Reichstag to hear the announcement of the future policy of the government in regard to the matter.

Since the date of the Emperor's prohibition of duelling, it was learned that two young lieutenants had declared that they would fight in spite of the Emperor's orders if the circumstances should arise in which they might deem it necessary to do so in vindication of their honor.

The Emperor went personally to the officers' quarters a few days ago for the purpose of reprimanding the officers guilty of this serious breach of discipline, and spoke strongly of the importance of implicit obedience to his orders. He declared that officers who thus disobey shall be ignominiously dismissed from the army after being degraded from their rank. He then personally addressed the offending lieutenants, telling them that in consideration of their youth the present offence of which they had been guilty would be passed over, but that it would not be so easily pardoned a second time, as the imperial commands must be obeyed without question. The two young officers expressed sorrow for their thoughtless vapourings, and the incident closed, forgiveness having been accorded to them.

With the strong and unalterable convictions we hold concerning the unlawfulness of duelling, a question on which the Catholic Church speaks unequivocally, we cannot do otherwise than express our entire approval of the firm stand now taken by the Kaiser in regard to the matter.

It required the distressing situation which arose out of the killing of Lieut. Blaskowitz to open the eyes of the Kaiser and the German government on the question; for only a few years ago, the Kaiser was as strongly in favor of duelling in the army as a means of keeping up the military spirit, as he is now of the opposite conviction.

We are pleased to notice that in Austria also there is a growing conviction of the injury inflicted on society by the practice of duelling; and persons of the highest rank in that Empire, including princes of the Imperial family, generals, and other dignitaries in civil

of Turkey, Servia, Bulgaria, Greece, and part of Hungary. The third great division of the Oriental Church is made up of a number of Churches which retain with greater or less pertinacity the heretical teachings of Nestorius, Eutychius, and other ancient heretics. These Churches are numerous, comprising the Gregorian or Armenian, the Nestorian or Chaldean, found chiefly in Persia, and to some extent in Turkey, the Syrian, the Alexandrian or Coptic, and the Abyssian or Ethiopic. There is a strong antagonism between these sects, so that it is quite a mistake to suppose that they form but one body; and thus a union with any one of them would not lead, directly at least, to a union with all these Oriental sects or Churches.

When it is borne in mind that so recently as two years ago the Anglican Bishops formulated a solemn decree consisting of twelve articles directed against extreme ritualistic practices, which were stigmatized as "papal," and as leading back the Church Rome-ward, it becomes amusing to see them now paying their addresses to the patriarchs of Constantinople and the Holy Synod which regulates the ecclesiastical affairs of Russia subject to the Czar's approval.

In these Oriental Churches Ritualism reveals unchecked. Here it is what the Christian Commonwealth says in regard to this matter: "A Russian Church is the home of endless ceremonies. There is much that is instructive, but the ritual and the symbolism have become extravagant and overwhelming."

For the administration of the Eucharist, two round flattened cakes are baked, being united in the baking. These represent the union of two natures in Christ. Five of these double cakes are used at each celebration, and each is marked with the inscription IC. XC. NIKA., which means, Jesus Christ conquers. One cake is cut into halves, one piece being named "the Lamb." This is pierced with a small spear to symbolize the Crucifixion. Pieces are also cut off these cakes in honor of the Blessed Virgin Mary, the Apostles, and other saints, and all are marked with the cross. There are many other ceremonies constituting a most elaborate and complex ritual, so that the Commonwealth declares that the reformation of this Church to primitive simplicity is a hopeless case. That journal continues:

"The Sacramentalism and Sacerdotalism which threaten to cut up Anglicanism have long ago swallowed up the Eastern Church, until now reformation is hopeless."

The Commonwealth is very decided in expressing this view, and adds: "That reformation can only come from without, and at present a cruel civil despotism is allied with this corrupt and superstitious communion to crush all nonconformity, directly it attempts to propagate the truth. We repeat that only those ignorant of the real state of Oriental Christianity can excusably imagine that reunion with it would be anything but a curse."

This is very strong language, yet it indicates what is likely to be the general sentiment at least in the Low or Kessitite section of the Church of England itself.

The trouble lies even deeper than in a mere matter of ritual. The Greek Church holds, in common with the Catholic Church, the seven sacraments, the sacrifice of the Mass, the veneration and invocation of the Blessed Virgin and the Saints, the reverence due to sacred images and relics, the usefulness of fasting and other works of penance, and the divine institution and the Apostolicity of the degrees of order in the ecclesiastical hierarchy. On all these points the Church of England is at variance with the Catholic and Greek teaching, and there is thus a gulf between Anglicanism and Greek orthodoxy which it seems impossible to bridge over, without an absolute change in the fundamentals of faith.

The patriarch Joachim is certainly quite conscious of the existence of this gulf, and though he held out a kind of hope that some sort of intercommunion may be possible, he intimated that nothing can be done without a general understanding with the various branches of the Orthodox Church.

It is certain that no real union can be effected without most radical changes in the faith of both Churches, and it does not appear credible that the adherents of either Church can be induced to make such changes in their faith.

SANTOS-DUMONT'S AIR-SHIP.

Mr. Maxim, the celebrated machinist, and the inventor of the Maxim gun, has given expression to the opinion that the results obtained by M. Santos-Dumont are most satisfactory, and that the principle on which his air-ships are constructed cannot be improved upon. In the face of many statements to the effect that the success of M. Santos-Dumont is of no practical utility, this opinion of Mr. Maxim is specially valuable. Santos-Dumont has certainly constructed a dirigible air-ship which is completely under control of its master,

though he has not been able as yet to conquer all the powers of nature. There will probably be improvements on his work; hereafter, though there will always be a limit to the power of man to contend with the forces of nature. The vessels which traverse the ocean are wonders of human ingenuity and skill, but the best of them cannot withstand the violence of every storm without meeting with some damage, and so it will be with the discoveries of M. Santos-Dumont. His dirigible air-ship will, therefore, always remain a testimony to his skill, even though it may hereafter be greatly improved upon in its details, and he will always be held to be the discoverer of this species of vessel, notwithstanding the jealousy of those who are unwilling to give honor to whom honor is due.

Mr. Maxim points out that M. Santos-Dumont's air-ship is of the class which is in itself lighter than the air, and will therefore ascend of its own nature, leaving it to the machinery to direct it once it has ascended. Of the other kind of air-ship which some imagine to be of a preferable principle to ships of this kind, namely, of that which is built on the model of a bird, and is therefore totally dependent on machinery to raise it into the air, and to be afterwards directed in its motions still by machinery, Mr. Maxim remarks that the discoveries have not yet begun to produce the article which exists in their imaginations. Surely the air-balloon is not to be entirely cast aside until the rival principle of a ship rising in the air by the power of machinery alone shall have been proved to be a possibility at least.

CHRISTMAS.

The festival of Christmas which will be celebrated on Wednesday, 25th inst., is one of the two festivals of the year which are regarded by the Church as of the highest rank, the other being Easter Sunday.

Christmas day is the anniversary of the birth of our Lord Jesus Christ in Bethlehem. The event of the coming of the Messiah was expected by the Jewish nation from the time of the establishment of the law of Moses, and even before the Mosaic dispensation the coming of a Redeemer Who should deliver the world from the predominance of sin and Satan was foretold. A Saviour was promised mankind even immediately after the commission by our first parents of that sin which brought death and sorrow upon the whole human race.

It was impossible for finite man to make any adequate atonement for sin committed against an infinite God, and it was for this reason that God the Son offered Himself to His Heavenly Father as an atonement sufficient to blot out the most grievous offences.

It was for this purpose that He was born in Bethlehem under human form, that He might thus take upon Himself the punishment due to sin, though He was Himself sinless and incapable of sin.

During the forty centuries which preceded the birth of Christ a Redeemer was expected, not only by the Jews, but even by heathen nations, and heathen writers tell us that the Redeemer was expected just about the time when Christ appeared on earth. The Jewish prophets were still more definite, and in the prophecies of Jacob, Daniel, Aggeus and other inspired holy men, the date of His coming was implied in very clear terms. Bethlehem was also fixed as the place of His birth, and the district was named in which He should labor chiefly for the salvation of souls.

The actual coming of our Lord was announced to the Jewish people through a vision which appeared to the shepherds on the mountains of Judea, and to the wise men of the East who came from distant lands to seek Him and adore Him.

Christians have received more full and definite knowledge of our divine Lord and Saviour, and for this reason our fault would be more grievous than that of the Jews who rejected Him, if we were to neglect the means of salvation which He has placed within our reach, especially in the sacraments which He has instituted as the ordinary channels of grace.

During these few days which immediately precede the birth of our Redeemer every Catholic should take care to prepare himself or herself for the reception of these sacraments with proper disposition. We hope none of our readers will neglect this important duty.

A pure soul is like a beautiful pearl; as long as it remains hidden in its shell at the bottom of the sea no one thinks of admiring it; but if you place it in the light of the sun it attracts all eyes. Thus the pure soul which is hidden from the eyes of the world shall one day shine before the angels in the sunlight of eternity.

Vanity in friendship is egotism; and egotism is the poison of friendship.—Balzac.

NON-CATHOLIC MISSIONS IN HAMPSHIRE. Sacred Heart Review. Father Sutton's lectures to non-Catholics at the Church of the Immaculate Conception, Portsmouth, N. H., attracted wide attention and created very good feeling. An Advent preacher has come out with an announcement of a course of sermons "reply," but if those who hear are led to inquire further, the result will be better even than were expected. This was the first mission of the ever known to New Hampshire since an attendance of 300 inquired on a second night these earnest non-Catholics numbered not less than 600, some of the subsequent evenings were as many as 800 of them. The daily newspapers of the city gave much space to the lectures, and those who were not able to read these accounts were not able to read these accounts with much interest. In fact, an observant reporter who attended during the week of the lectures and the Question Box, answers of Father Sutton to the questions about "Predestination," a "Thinker," and the Pope, were really spoken of with great favor and commendation. The questions were generally of a serious turn, and those who give a few to show the ground in which the non-Catholic is groping.

QUESTIONS AND ANSWERS. Q. Why do Catholics think that we have more power than Christ? A. We do not think so. We believe we have more power than Christ. We reverence her just because she is the Mother of Christ. And she is her, therefore, is all on His account. Q. Why are the Irish people so ignorant? A. The last United States gives natives-born illiterates two millions, and foreign-born ones at a little over half a million. This does not show that the Irish are ignorant ones. Are not your Irish neighbors as bright and intelligent as other people? Q. How can I become a Catholic? A. Call upon the priest and give you the necessary instruction telling you how to know the truth how to live up to it.

Q. What was the name of the Pope, and in what year did he seat? A. The word Pope is the word, "Papa," taken from the first man to receive the papacy, probably Adam, the first man. There are many popes, or "papas," to-night. However, taking the designation of the visible head of the first was Peter, who was so called by Christ; and when Christ world Peter became the visible head of His Church. He went to Rome A. D. 43.

Q. What is a Free-thinker? A. One who pretends to be a philosopher, and is in a misnomer, intellect is not free. The object of intellect is truth; and when presented to it, the intellect, or box of man, recognizes it. We are given to the mind it must surely if it act at all. Thus "All men are white"—"A man"—my mind must say "white." The very nature of it is such; hence it becomes an inescapable truth. So are not such things as free thought, free thinkers. What becomes of liberty (you say) if there is no thought? Those who admit of liberty; those who admit of liberty place it in the hands of Liberty consists in the capacity to WILL or NOT TO WILL. Political liberty consists in the capacity of each one to follow the WILL, so long as he does not upon the rights of others.

Q. Would a person who has received in the Catholic Church here one who has departed the life of goodness as pleasing such a sinful soul returns sorrow for its wickedness, would receive her with? How did Christ act? Did he cease poor sinners with low opinion? Such is OUR opinion the fallen, to console the fallen work is that of Christ, Who have come to call all sinners to repentance.

Q. Why does God, Who things past, present and future to exist persons who, He lead such a life as must cost to hell? A. To God all things are there is nothing past or future to exist a difficulty, than to understand its so limited mind can not fathom mysteries in God. Father answers this difficulty words: "The first thought here is that He Who has create can not be catched thing that He creates. You that to be, to exist, is a itself. Therefore to cause persons to come into existence. Then the Supreme right to call into being by act whomsoever and when wills. No one can deny that existence is a gift better thing than non-existence. I speak of the right of Being I simply come to plane of thought, for, stri the Supreme Being has never, because He is THE source, origin and measure. When we talk of rights variations between existence. But the Supreme Being existence nor a creature, the Being, necessary, etc. the source of thought a Having no equal and no unique, He bears no thing except that of cause and thought bear no relation except that of dependence about His rights is to