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London, Saturday, July 4, 1891.

SS PETER AND PAUL.

The festival of SS. Peter and Paul, which falls on the 29th of June, and is solemnized on Sunday next, being the Sunday within its octave, is of the highest antiquity.

That SS. Peter and Paul were associated together in the founding of the Church in the Eternal City would be beyond doubt if there were no other evidence of the fact than the testimony of St. Irenaeus, who wrote A. D. 160:

"But as it would take too much space to enumerate in this book the succession of all the churches, by pointing out that tradition which is generally known, and most ancient, and universally known, Church of Rome, founded and constituted by the two most glorious Apostles Peter and Paul, holds from the apostles, and the faith announced to all men, which through the successions of Bishops has come down to us, we commend all those who in any way, whether through self-complacency or vain-glory, or blindness and perverse opinion, assemble otherwise than as behavers them. For to this Church, on account of a more powerful pre-eminence, it is necessary that every Church, that is those who are on every side faithful, resort, in which has always been preserved, by those who are on every side, the tradition which is from the Apostles."

St. Irenaeus was of all the early Fathers whose writings have been handed down to the present day one of the best qualified to speak of the lives and doings of the Apostles.

He was born in the year 120 and was the disciple of St. Polycarp and Papias, both of whom were instructed by the Apostle St. John, and knew from St. John himself the doctrine and acts of the Apostles, and both of whom wrote copiously concerning these matters. It is to be regretted that only fragments of their writings are extant at this day, but St. Irenaeus is an excellent witness as to what he learned from his intercourse with them. When, therefore, he tells us that SS. Peter and Paul founded the Church at Rome his testimony is of the greatest weight. But its value is enhanced by the fact that he makes this statement as of something which is well known to all, as he thus makes it the testimony of the age to which he belongs.

We can judge from this the absurdity of the assertions of those who, for the sake of proving that the Pope is not St. Peter's successor, pretend that St. Peter was never in Rome at all. But the tradition was as constant as any event of which we know to-day, and which occurred during the last century, as, for example, the indubitable fact that George Washington was the first President of the United States.

St. Irenaeus, moreover, gives a list of the Bishops, twelve in number, who succeeded Peter and Paul down to his own day. It might here occur to some as a serious objection to the claims of the Catholic Church to the Pope's successorship to St. Peter that St. Irenaeus mentions St. Paul as associated with the latter in handing over the administration of the Church to Linus: They delivered to Linus the episcopacy of the Church's administration."

It is not our purpose here to enter upon any dissertation on St. Peter's primacy over the whole Church. This subject would require special treatment. We shall, therefore, only remark in regard to this, that St. Irenaeus does assert that the Roman Pontiffs derived their authority from or succeeded the apostles named. But this is to be understood as meaning that they were the actual successors of that Apostle who was the recognized head, but this Father does not state which of the two was the chief. It was not his purpose in this place to vindicate St. Peter's primacy over the whole Church, for this was a fact undisputed and well-known to all for whom he wrote. The two apostles undoubtedly labored together harmoniously in their respec-

tive spheres, and as it was the purpose of St. Irenaeus to show the dignity and pre-eminence of the Roman Church, he could not better effect his purpose than by showing that it was instituted by the two apostles who were most prominent in propagating Christ's gospel, and that from these two they received the Christian faith, in which they were also confirmed by their direct successors. With this object in view it was not needful that he should make a subtle distinction as to which of them held the supreme office. But this we know from other sources of knowledge.

Eusebius, the Father of Church history, who wrote during the reign of Constantine the Great, had access to the manuscripts of Fathers earlier than St. Irenaeus, which have since perished, but he furnishes us with some extracts from them. Amongst others he quotes Dionysius of Corinth, who, in a letter to the Roman Church, states that Peter and Paul "bore witness to the truth in Italy at the same time," and the Roman Presbyter Cains mentions the same fact, which signifies that their martyrdom occurred on the same day, the latter adding that the triumph of one (St. Peter) was on the Vatican Hill, and of the other on the Ostian Way. The places where these events took place are still pointed out near the Basilicas which bear their names respectively.

It is in consequence of their martyrdom on the same day, the 29th of June, and of their having labored together, that their memory is conjointly celebrated on their festival day. In the catacombs also there are constantly found representations of these Apostles, and they are nearly always represented together, though occasionally they are found separate. The antiquity of these representations is evident, as the catacombs were used as places of refuge and of worship during the first three centuries, the period of the greatest persecutions of the Church. Eusebius tells us that he had seen many such representations, which were believed to have been testimonies of the gratitude of those whom these two Apostles had converted to the faith. Frequently Christ is represented on them as bestowing upon them the crown of life.

The festival itself was certainly kept as a feast well established in the fourth century. St. Prudentius speaks of it in one of his hymns as "the day when the Apostles Peter and Paul nobly triumphed by the shedding of their blood." In the same century there are two sermons by St. Augustine on the feast, and Pope Leo the first, before the middle of the fifth century, has three sermons for the same occasion, two of which are in memory of both Apostles, whereas the third refers to St. Peter especially.

We cannot close this article more appropriately than by making a short extract from one of these masterpieces of oratory. This great successor of St. Peter said:

"The whole world participates in all our sacred solemnities, because piety demands that what is done for the salvation of all should be a celebration of joy to all. But the festival we celebrate to-day is a source of special gladness for our city, because here the chief apostles were made glorious in their death. Here, therefore, on the day of their martyrdom, our joy should be supreme: for these are the heroes through whom the light of the gospel shone brilliantly on thee, O Rome, and through whom, from being the teacher of error, thou hast become the disciple of truth."

"These are thy true fathers and shepherds who have brought thee to the heavenly kingdom, who have laid a better foundation than did they (Romulus and Remus) who first built the city, especially as he from whom thou art named imbrued his hands in his brother's blood."

"But the Apostles who have brought thee to true glory have made thee a holy nation, a chosen people, a priestly and royal city, that by the chair of Peter being made the chief city of the world, thy dominion shall extend further by the religion of God than it did by earthly domination. It is true that by many victories thou didst extend thy empire by land and sea, but the dominion gained by warfare exploits is less glorious than that which thou hast acquired by Christian peacefulness."

These words of the illustrious Pontiff are peculiarly applicable to the position of the Holy Father at the present time. Pope Pius IX. was not more glorious or more beloved when he was an independent sovereign than have been he and his successor, Leo XIII., prisoners in the Vatican, unjustly stripped of the patrimony of the Church, but still enthroned in the hearts and affections of devoted spiritual subjects.

It is most appropriate that while on the coming festival of the two Apostles we commemorate their martyrdom we should also offer our fervent prayers

for the preservation of the Pope from his cruel enemies and for the triumph of the Church in this her time of trial.

IS IT CHRISTIAN OR ANTI-CHRISTIAN?

At the regular Monday meeting of Baptist ministers held in Boston on the 22nd ult., Rev. J. B. Stoddard acceded to the wish of the conference by delivering an address against the influence of secret societies, and in the course of his remarks strongly denounced Freemasonry, declaring that when a man swears allegiance to it he swears allegiance to a law antagonistic to God.

The Rev. Mr. Cleveland, of Montrose, then arose to protest, saying with great emotion which he endeavored to suppress: "I am a Mason and have listened with patience to this scathing stigmatism on the order, but I cannot listen longer to such unjust and uncalculated abuse." He moved as a point of order that Mr. Stoddard be restrained, but the motion was lost by 50 to 7. Mr. Cleveland then said to the Secretary: "I request that you drop my name from the roll of membership of this conference. I do not care to be a member of any body that refuses to sustain any decent point of order."

Then taking his hat he left the hall and Mr. Stoddard finished his address.

It has frequently been remarked by Protestant clergymen that the results of Freemasonry are hurtful to religion, and that in fact it is a substitution of mere empty ceremonies and forms for religious faith; yet the society is encouraged by other Protestant clergymen, and many of all their denominations are members of it, and the lodges are frequently invited to lay the cornerstones of churches. This has occurred in our own city. It is evident that Protestantism has neither sufficient unity nor authority to grapple with any question which affects or may be supposed to affect the stability of the Christian religion. Rev. Mr. Cleveland will, of course, affiliate himself to some other denomination, or perhaps to some other Baptist Conference whose views will not be so decided as those of the conference to which he has hitherto belonged.

If Freemasonry be really antagonistic to Christianity, there ought to be some uniformity in the manner in which the various sects deal with it. If, however, it be a praiseworthy association, it ought to be encouraged. But it cannot be expected that a society or so-called Church which is devoid of divine authority can deal with it consistently, for all will depend upon the whims of individuals.

GLAD TIDINGS.

Under this heading the following condition of affairs is pictured in Brazil. It is taken from a missionary paper:

The following remarks, overheard by a Brazilian missionary, and published in *Brazilian Missions*, indicate better even than statistics the nature of the work that is being done and the results that are being achieved in the new Republic:

A hotel-keeper—I only know one Protestant, and he is the only honest man in Sao Goncalves.

A Conrado—He will be sure to return the horse. He is a Protestant.

A ticket-seller—I cannot make the change; you can pay me when you come back. Then to the station-master—It's all safe. He is a Protestant.

Man at hotel-table—They are Protestant, and Protestants are all trusty people.

The neighbor of a new resident—He cannot be a Protestant. He swears at his wife.

Guest at hotel table—I wish we had some Protestants in Christiana. They are such a help to the slave.

How consoling to note that the efforts of these good people have been rewarded so abundantly. When their work is done in that far-off country we hope they will turn their attention to Ontario and labor amongst the Equal Righters, Doctor Poits, Doctor Austin, Doctor Sutherland, Doctor Hunter, Doctor Ryekman, and specially with the champion preacher of Toronto, Doctor Wild, the rev. gentleman who won the *Mail's* ticket to Europe, in the late contest which turned into its coffers a bag full of gate money. When they have converted all these a raid could be made on the editorial sanctuaries of the *Orange Sentinel*, *Huntingdon Gleaner*, *Lindsay Warder*, *Montreal Witness* and *Toronto Mail*; and while they are engaged in the glorious warfare we hope they will direct their battering rams on Doctor Chiniquy and Doctor MacVicar. Apostles of truth, in far-away Brazil, we await your coming with anxiety and deep concern! Meantime we have no fear,

for the late Mr. Artemus Ward has assured us that "Truth smashes to earth will rise again; you can't stop her."

COLLAPSE OF THE REIGN OF FANATICISM.

The triumph of the bigots of Boston has been short-lived, in spite of the peans which were chanted by Justin D. Fulton and the anti-Catholic press generally, when the parsons succeeded by a catch vote in excluding Catholics from the management of the city schools. At the last regular meeting of the school committee a lively discussion arose on the question of admitting McCarthy's "History of the World" as a book of reference. The objection raised by the bigots was that it is approved by Archbishop Corrigan, and there is, besides, a cross on the reverse of the title page. It was not pretended that the book distorts history, or that it misrepresents the tenets of Protestantism; but the real objection was that any book compiled by a Catholic should be used as a work of reference in schools which Catholics maintain equally with Protestants.

Dr. William Dunn asked whether Catholics are the only Christian body which uses the cross for an emblem; and in reply to the objection against Archbishop Corrigan's approval of the book he said:

"It is superfluous for me to say that Archbishop Corrigan of New York has been accepted and honored by the literary world as a literary authority whose endorsement is eagerly sought by lay and clerical writers. Dr. Meenen, if I understand him correctly, objects to Mr. McCarthy's history because he has seen the words Christian, Cross, Protestant, Catholic, in Mr. McCarthy's work. Dr. Meenen will find these words, with detailed comments, in the other histories which we have admitted; but it will be extremely difficult to convince any fair and honest mind that Mr. McCarthy's work distorts facts or teaches the tenets of any religion, Protestant or Catholic."

Other members of the committee, Protestant and Catholic, spoke powerfully in favor of the history, and it was finally adopted by a vote of 19 to 2.

It is gratifying to observe that the reaction has set in against the rule of the Committee of One Hundred who set themselves up as the protectors of Protestantism; but who were in reality pronounced persecutors of Catholic.

A CORRECT VIEW.

When we have listened to such an amount of bigotry as has been uttered by persons who are bent upon taking the education of Catholic children out of the hands of their parents, and forcing the latter to adopt their views, under penalty of paying a double tax, it is refreshing to find that there are a few Protestant clergymen who are not afraid to declare that they are not in sympathy with such tyranny. The Rev. Mr. Dunedo, pastor of the eighth Presbyterian Church of Pittsburg, is one of these honorable clergymen; and in a recent sermon on education he admitted that a grave injustice is being inflicted upon Catholics, in taxing them for the education of Protestant children, while they endure such sacrifices in order to educate their own in accordance with their conscientious convictions. He, for one, is willing and anxious to repair the injury done, and he asks:

"Could not some satisfactory way out of the difficulty be devised whereby this large and increasing body of our fellow-citizens would be enabled to avail themselves of the privileges of free education without doing violence to their highest convictions of duty, and without impairing in the least degree the integrity of our Public school system? I believe there could be such a plan, for example, like that which is at work in Ireland and Canada, and in some parts of our own country, provided that those who manage the school interests would counsel with reason and that broad spirit of charity which the Founder of our religion has laid down for our direction."

If there were a broader spirit of charity exhibited in Canada we would not have the violent appeals from pulpit and platform to Protestant hatred that the rights which Catholics now enjoy should be taken from us. Christian schools are assuredly a bulwark against infidelity, and why should not Protestants aid us in strengthening that bulwark, instead of opening the door to infidelity to make more strenuous efforts to drive religion from the schools and thus weaken the cause of common Christianity?

According to the annuals of the Propagation of the Faith, the amount received during 1890 for missions was 7,072,811 francs, equal to \$1,414,562. This sum, though apparently large, does not come to near one half the amount required for the purpose.

PERSECUTIONS OF THE JEWS

In a recent issue of the *Advertiser* of this city we were treated to a disquisition on the "Persecutions of the Jews," from which it might be inferred that in all countries, whether Heathen, Mahometan, or Christian, except in England, under the light of Protestantism, it has been customary to persecute the Jews, as they are persecuted to-day in schismatical Russia.

It is perfectly true that there have been popular outbreaks against the Hebrews in many Catholic countries from time to time, and it must be acknowledged that these outbreaks were often most unjustifiable. Yet it is not to be supposed that on every occasion the Jews were the objects of unprovoked assaults. They were frequently accused of having been guilty of frightful crimes, which brought upon them popular indignation, and it seems that the accusations brought against them were in many instances truthful. We by no means approve of exercising mob law even against the guilty, but we must remember that notwithstanding that the precepts of the Catholic religion should have restrained the mob from unjust violence, they were men, subject to human passions, and when fearfully provoked the restraint of religion was not always sufficient to prevent them from having recourse to unlawful violence; though frequently the clergy were able to prevent these excesses.

The recent lynchings which occurred at New Orleans should be enough to show the violence of human passions when aroused, and we do not pretend to deny that Catholics have frequently lost their self-control under circumstances similar to those which animated the New Orleans Protestant mob.

But in many points the *Advertiser* is astray. It makes the statement that "in 1603 Pope Sixtus launched edicts against" the Jews. As there was no Pope Sixtus in 1603, this statement cannot be true. Clement VIII. was the reigning Pope from 1592 to 1605, and the succeeding Popes were Leo XI., Paul V., Gregory XV.

The Jews were regularly well treated under the Pope's rule, though sometimes, on account of plots against the Pope's regime, they fell under suspicion; and in Spain, if the Jews were harshly treated by Ferdinand and Isabella toward the close of the fifteenth century, it was mainly because they were known to be favorable to the Moorish occupation of the country, which the Spanish sovereigns found it necessary to end by severe measures at a critical period of the history of the Spanish nation. The Jews were then, for the most part, actually in league with the enemies of the country.

But it is an error to suppose that Protestant England has always treated the Jews with great respect. No Jew could open a shop in London till 1822, and even Jews who renounced Judaism were not allowed the freedom of the city from 1785 to 1828. (See Brit. Encyc. vol. XIII., p. 684.) Baron Rothschild also, within our own memory, was elected to the House of Commons five times before he was allowed to take his seat, and in 1851 Alderman Solomon was fined £500 when elected for Greenwich, because he would not take an oath by which he would deny his religion.

THE QUESTION OF NATIONAL BISHOPS.

Considerable indignation has been aroused among the Catholics of the United States against the Hon. Mr. Mercier, because that gentleman is said to have asked the Holy Father to appoint a French-Canadian as coadjutor to Bishop Wadhams of Ogdensburg. The Catholic press of the country regard Mr. Mercier's action as an undue interference with the internal affairs of the United States. The diocese of Ogdensburg has within it a large French-Canadian population, but they are well provided with priests of their own nationality, as half the priests of Ogdensburg are French-Canadians, and many of these are in those parishes where the French-Canadians chiefly reside.

The action of Mr. Mercier is said to have been taken at the instigation of Mr. Cahensly, who presented to the Pope a memorial adopted at the Luzerne Conference on emigration, asking the Holy Father to appoint national Bishops for the United States, who would have under their jurisdiction the immigrants of the various nationalities which are constantly pouring into that country. This whole movement has excited the greatest indignation on the part of the press and the episcopacy, and it is looked upon as a conspiracy, based upon the false pretence that the religious interests of the immigrants are

neglected by the American episcopate, Archbishops Ireland and Katzer have pronounced against the proposal with special emphasis, stigmatizing it as an outrage and an insult to the Catholics of America, and it is not believed that the Holy Father will agree to the proposition.

It is stated that the Austrian and Prussian Ambassadors in Rome were instructed by their Governments to use their influence with the Pope in furthering Mr. Cahensly's plan. In referring to this, as well as to Mr. Mercier's interference, Archbishop Ireland says:

"If things are allowed to go much further we may soon expect a cablegram announcing that Herr von Schloezer has claimed in the name of the Kaiser a right to veto our appointments to a dozen episcopal Sees in the United States."

"The audacity of the Prussian is to be noted as indicative of foreign thought and action in our regard. The contagion spreads, and to an extent that compels a smile of amusement in the midst of our indignation and anger. So long as the Church of America is fit only to be partitioned off to the care of foreign countries, why would not any foreigner, however small he be, ask for a piece? Hence we find M. Mercier, Premier of the Province of Quebec, a mere colony of England, running to the Vatican and praying in the name of his little constituency that a Canadian Bishop be named for the See of Ogdensburg in the State of New York. M. Mercier, we must say, is modest. He should, when once started, have aimed at higher game and asked that the See of Boston or New York be handed over to his patronage. But appetite comes in eating, and who knows what Monsieur might attempt another time?"

"DR" SAM SMALL.

"Dr." Sam Small, who received his title because it was supposed that his uncounted oratory and levity in speaking of sacred things would be a means of drawing money from the public in his tour around this continent, while collecting for the Methodist Episcopal university in Utah, of which he has been President, has fallen into disrepute on account of an alleged shortage in his accounts, amounting to about \$10,000. The Conference of the Church met last week in Denver, Col., and dropped him from its membership.

"Dr." Sam, has recently been vilifying the medical profession, declaring that most of its members are unworthy of the name "Doctor" to which they lay claim, but the doctors who have earned their titles by passing severe examinations turned the tables on him by enquiring to what test he was subjected when the title was given him. To this no reply was vouchsafed, and the new development of Sam's alleged defalcations has given the doctors a chance to point out that Sam's present position is much more unbecoming in a Doctor of Divinity than it would be in a doctor of any secular department.

DISORDERLY STUDENTS.

The Colleges of Yale, Beloit and Harvard have recently distinguished themselves by acts of rowdiness of a most disgraceful character. On the 1st inst. the Yale students attacked Barnum and Bayley's circus parade at New Haven, throwing hundreds of large torpedoes at the circus people, horses and wild animals. The students at the same time raised a horrible din with tin horns, and the horses and elephants were stampeded, and the beasts were so enraged that they made desperate efforts to escape from their cages. The lady riders were especially made targets for the torpedoes, and many of them would have been seriously injured if they had not been rescued from their perilous position by their attendants.

The Harvard students have made themselves equally conspicuous by riotous conduct at the Parker House, Boston, where they held a banquet, at which their conduct was so disgraceful that the guests of the house were obliged to seek other quarters. The proprietors have given notice that they will not allow the students to hold there any more dinners on a large scale, though they will still allow small parties of not more than ten or twelve at a time. The proprietors say that "as they do not conduct themselves like gentlemen, they will not be allowed to come where gentlemen are."

Twenty-five of the students, members of the Alpha Delta Phi Club, were also fined \$55 each for maintaining a liquor nuisance. Their rooms were raided by the police and a choice assortment of liquors was seized.

Another act of rowdiness was the daubing of the granite statue of John Harvard, the founder of the institution, with red paint. It is known that this act of vandalism was perpetrated by some of the students, and the college authorities are indignant, but they

have not as yet parties.

At Beloit Acad. were also riotous occasion of the senior class upon the banquet the juniors, at hotel were banqueters we students being wound, how dangerous.

We can scarcely conduct as we possibly have Catholic college.

PARNELL'S

When Julius orders from crossed the I claimed "Alce is east." Sur exclamation Thursday mor Registrar of S and Mrs. OSB

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