

Selected Articles.

OLD CATHOLICISM.

THE SCISM IN THE CHURCH IN FRANCE—A NEW SCHEME OF ASSISTANCE TO THE PAPACY.

Paris (Feb. 10) Correspondence of the London Times.

Among other remarkable signs of the times, the letter of the Abbe Michaud to the Archbishop of Paris is one which should not be allowed to pass unnoticed—the more especially as it seems destined to produce a greater sensation than was at first supposed, and is even now almost dividing the public interest with "Rabagas." The Abbe Michaud, who is also a doctor in theology and a canon of Chalons, has filled, until now, the important office of Vicar of the Madeleine, and is a man of some eminence, both as a preacher and writer. Unfortunately, he shares the defect of most of his clerical brethren, and expresses his feelings in regard to his religious convictions in controversial language of a somewhat bitter tone. At the same time this may be merely the effect of training; for whether it be the Bishop of Orleans attacking with violent invective M. Gambetta or M. Freppel, the Bishop of Angers, fighting the municipal council of his diocese, or the Abbe Michaud rebelling against his Archbishop, there seems generally to be room for a greater infusion of the Christian virtues of humility and charity. The Abbe Michaud, it seems, has asked the successor of the late Monseigneur Darboy whether he authorized the priests of his diocese to give sacramental absolution to persons who did not believe in the dogmas of the last Council of the Vatican, and whether he will allow priests to officiate who do not internally believe in those dogmas. To this demand the Archbishop replied in the negative. The Abbe then declares that the late Archbishop was quite of another way of thinking, and quotes a conversation which he had with him four days before his arrest by the Commune, and which he wrote down from memory immediately afterward, in which, in answer to the same questions, the late Archbishop said:—

"Inasmuch as an army ought not to rise against its officers: externally, in your official acts, you should submit to the infallibility of the Council; as for your conscience, you have enough intelligence, knowledge, and honesty to know what to do. They may say, and do what they like; their dogma will never be anything but a dogme inepte, and their Council a concile de sacriliges. Live in peace; work hard, taking care of your strength at the same time, and do your duty without troubling yourself about them."

The objection which the world makes to this quotation is that Monseigneur Darboy cannot authenticate it, and that, although it is known that he found a difficulty in accepting the dogma of the Pope's infallibility, he at last wrote a letter in which he gave in his adhesion to it. Whether this adhesion was external or internal—and, if the latter, by what moral process a man can change at will his deep internal belief—we shall now never know, at all events from the poor murdered Archbishop. It seems that the Abbe Michaud has not discovered the secret. If he is not to be allowed to officiate unless he can conscientiously affirm that he internally believes in the Pope's infallibility, as well as externally professes it, he has no alternative but to resign his position as Vicar of the Madeleine, and this act of rebellion on the part of the intuitive principle of his nature, over which he says he has no control, has brought down upon him the curses of all good Catholics, who, of course, attribute the lowest motives to him, and say that he does not believe in the Pope's infallibility because he wanted to succeed the Abbe Deguerry as curé, and is so disappointed at not being named that he has gone into flat revolt, and discovers conveniently that he had a conscience which refuses to be satisfied. I should be sorry to believe anything of him half so uncharitable. I merely give it as the opinion of many devout Catholics, who may be permitted to feel a "righteous" indignation toward a priest who writes to his Archbishop thus:—

"According to you and your adepts, Catholicism is Papacy. The universality of the Church of Christ is the universality of one alone. For you, it is no longer a question of Jesus Christ, but of His Vicar, and His Vicar becomes master; for, according to you, the Gospel now depends upon the definition it receives from the Pope. What dishonor will not cover the soldier of Christ, who after having sworn fidelity in life and death to the Catholic flag, consents to see it profaned, torn to rags, made to represent no longer Catholicism, but Ultramontanism; no longer the society of the faithful, but the absolute, omnipotent, infallible will of one man; no longer the Gospel of Jesus Christ, but the Bull of a Borgia, past or future!"

And hereupon the Abbe Michaud, who seems to have refused openly and externally to profess for the last four years, a dogma in regard to which he was internally entertaining the above uncompromising disbelief, can stand it no longer, and indignantly resigns his canonry, his vicariat, and what he considers the sham part of the theology of which he is a doctor. Not content with this, he announces his intention of starting, on his own account. "You may excommunicate me from the Ultramontane Church," he exclaims triumphantly, "but never can you separate me

from Catholicism; and the insults of Ultramontanes however spiteful, violent, and insolent they may be, will never overcome in my own heart the approbation of honest men and true Catholics." Again, he says:—

"Far from rebelling against the laws of the constitution of the Church, we attack only the chiefs who rebel against those laws, the chiefs who make cause of war to the detriment of the entire Church; chiefs who violate the constitution. As for me, I know perfectly well the clergy of the actual Roman Catholic Church to know that a great number of priests and the like of them completely reject in their deep interiors the decrees of the Council; that is why I hope and wait."

And so, announcing his intention of continuing to exercise his functions as an independent Catholic priest, in spite of the persecution of the Church, for which his enemies declare that he seems rather to make a bid, he has determined to start in No. 74 Boulevard de Neuilly "a committee of action." There is a smack of Internationalism about the sound of this, from which the Abbe is too bold a man to shrink, but which will, I am afraid, terrify a good many of the external professors and internal disbelievers in the dogma. However, we shall see. Here are to meet delegates from the other committees of Russia, Germany, England, Italy, and Spain; so soon as money enough has been collected to build a church, one is to be erected; in the meantime, the Abbe is going to celebrate mass in his own room. He is also prepared to marry, baptize, bury, and administer the sacraments to all who have got tired of professing externally what they don't believe internally. He says:—

"We will do what the early Christians did in the times of persecution. Hence, I don't innovate. I imitate, as soon as I can speak and preach, and I will speak and preach. Meaning I will unveil what you would keep concealed, and show where the real Church is; and not only will we write, but I and my friends will act, in spite of all the difficulties inherent to the beginning of anything. People will see at last who will conquer, those who fight for Christ governing the Pope by His Gospel, or those who fight for the Pope governing Christ by his syllabus."

The important feature of this schism is that it proposes to organize resistance. It is not a passive separation like that of Pero Hyacinthe; it is an active warfare, the leader of which is evidently a bold and desperate man, who, however, is, I think, somewhat sanguine as to the amount of support he is likely to receive, even from laymen, much less the priests of his religion.

THE DARWINIAN CONTROVERSY.

It is not easy to state the present condition of the confused "free fight" which goes by this name. But the following points, at least, should not be lost sight of:—

1. Mr. Darwin himself has propounded three distinct theories, each of which may be (and has been) separately accepted or rejected by naturalists. The first is the well-known theory of natural selection, or the origin of species by the two unexplained principles of variation and heredity, acted upon by the competition of individuals in the "struggle for life," and resulting in the survival of the fittest. The second is the hypothesis of pangenesis, a startling and almost fanciful attempt to explain the phenomena of heredity, by the supposition of the transmission of resemblances from parent to offspring in inconceivably minute and numerous material germs, which may remain for one or more generations inert, and then suddenly develop, later in the series. The third Darwinian hypothesis is that of the origin of man, which involves the agency of "sexual selection," the powers of "natural selection" alone being confessedly inadequate to account for many things in man, even considered as an animal.

2. Of these three Darwinian propositions, the second is scarcely accepted by any naturalists; the third is regarded as by no means established in scientific probability (certainty, of course, being out of the question); but the first may be said to have made important conquests in the scientific world. Indeed, in one sense, it is victorious,—just as an army may be victorious, though badly battered and obliged to change its own position. For the existence of the "struggle for life," and its potent influence upon the numbers and peculiarities of species, is very generally admitted. It is denied, however, by many naturalists, that this agency is the dominant one, or that it is adequate to explain the origin and relative permanence of species; and on these points Mr. Darwin, with his usual candor, has modified his earlier statements.

3. The popular mind confuses the theory of natural selection with another more general proposition, of which it forms but a single sub-head—the origin of species by descent. For this proposition, namely, that the plan of creation has been the gradual development of new vegetable and animal forms from others that preceded, the argument is stronger than it is for any one of the different attempted explanations of the mode of this descent. Under the general names of Evolution, Development, etc., the view of a continuous creation is undoubtedly prevalent throughout the scientific world. Darwin's "natural

selection" is only one of many developments of this theory. Darwin and his followers, the author of the *Origin of Species*, another; Professor Cope another; St. George Mivart another; and so on. The most successful critics and opponents of Darwinism are the men who have developed theories of their own; and whatever may be the relative position finally assigned to Mr. Darwin's views, the doctrine of the origin of species by descent, as opposed to that of the special and arbitrary creation of an ancestral pair for each, does not stand or fall with Darwinism.

4. M. Mivart, a distinguished naturalist and a Roman Catholic, claims in his book on the *Genesis of Species* (written against pure Darwinism), that the doctrine of evolution is not inconsistent with the teachings of the Fathers and theologians of his Church, and quotes in support of it passages from Augustine, Aquinas, Suarez, and others. The last is perhaps the leading Jesuit theologian since the Reformation; and M. Mivart finds him, like the others, endorsing the notion of a derivative creation. The most recent contribution to the discussion is that of Professor Huxley, who has undertaken to show that the Fathers, and Suarez in particular, didn't mean what their words may now seem to mean; that the doctrine of a derivative creation is heresy; and that Mr. Mivart is trying to put new wine into old bottles. Huxley's article is acute and forcible. As far as Suarez is concerned, he seems to make out his case; but it is evident he does not share in Mr. Mivart's laudable desire to show the true harmony between Science and Christianity. On the contrary, Professor Huxley is very anxious to prove that science is truth, that the church condemns it, and indeed, to be consistent, ought to condemn it. The Catholic theology suits him exactly—as an antagonist. Protestantism, with its fearless acceptance of all truth, does not suit him so well. He wants the lines drawn, with nothing but Authority, Faith, the Unknowable, and some unscientific absurdities on one side, and Reason, Knowledge, and Huxley on the other. Unfortunately, he cannot be accommodated.—*Christian Union*.

PHYSIOLOGY A STUDY FOR WOMAN.

(From the opening lecture in the Ladies' Course on Physiology, at the University of Edinburgh, by Professor Bennett.)

I have long formed the opinion that physiology, besides being essential to the medical student, should be introduced as an elementary subject of education in all our schools—should be taught to all classes of society. It is an ascertained fact that 100,000 individuals perish annually in this country from causes which are easily preventable, and that a large amount of misery is caused by an ignorance of the laws of health. Women, in all classes and degrees of society, have more to do with the preservation and duration of human life, even than men. It has been argued that, inasmuch as even the brutes know instinctively how to take care of their young, so must women be able to do the same. But the human infant is the most helpless of creatures, and nothing is more lamentable than to witness the anxieties and agony of the young mother as to how she should manage her first-born. In no system of education are women taught the structure and requirements of the offspring which will be committed to their charge; and certainly no error can be greater than to suppose that the senses and instincts are sufficient for teaching man as to his physical, vital, and intellectual wants. The enormous loss of life among infants has struck all who have paid attention to the subject, and there can be no question that this is mainly owing to neglect, want of proper food and clothing, or cleanliness, of fresh air, and other preventable causes. Dr. Lankester tells us, when ably writing on this topic, that, as coroner for Central Middlesex, he holds one hundred inquests annually on children found suffocated in bed by the side of their mothers, and he calculates that in this way 3,000 infants are destroyed annually in Great Britain alone, attributable in nine cases out of ten to the gross ignorance of those mothers of the laws which govern the life of the child. But women are the wivies and regulators of the domestic households. They also constitute the great mass of our domestic servants. On them depends the proper ventilation of the rooms, in which all mankind, on an average, spend one third of their lives. Children are too often shut up all day in crowded nurseries, and when ill are subjected to numerous absurd remedies before medical assistance is sent for. Their clothing is often useless or neglected, the dictation of fashion, rather than of comfort and warmth, being too frequently attended to. The cleanliness of the house also depends on women, and the removal of organic matter from furniture and linen, the decomposition of which is so productive of disease. Further, the proper choice and preparation of food are entrusted to them. All these are physiological

subjects, the ignorance of which is occasionally leading to the greatest unappreciated, ill health, and death. Among the working classes, it is too frequently the improvidence and ignorance of the women which lead to the intemperance and brutality of the men, from which originate half the vices and crimes known to our police offices and courts of justice. Additional arguments for the study of physiology by women may be derived from the consideration of (1) the effects of fashionable clothing, the tight lacing, naked shoulders, thin shoes, high-heeled boots, often subversive of health; (2) the objects of marriage—the production of healthy offspring, and all the foresight, care, and provision required, but too often neglected through ignorance, to the danger of both mother and child; (3) the proper employment of women, which would be much more intelligently done if they possessed physiological knowledge. Hence women in all ranks of society should have physiology taught them. It should be an essential subject in their primary, secondary, and higher schools. So strong are my convictions on this subject that I esteem it a special duty to lecture on physiology to women, and whenever I have done so, have found them most attentive and interested in the subject, possessing, indeed, a peculiar aptitude for the study, and an instinctive feeling, whether as servants or mistresses, wives or mothers, that that science contains for them, more than any other, the elements of real and useful knowledge.

MINISTERIAL SABBATH BREAKING.

A general statement that the ten commandments are as obligatory on the clergy as on the laity would probably provoke dissent from no man. The statement that the fourth commandment is of as binding force on them as on other people would also probably not be denied. But since the literal observance of the Sabbath as a day of rest is to them impossible, the great majority of them take no day of rest whatever.

The spirit of that law requires that every man should do his work in six days, and that a seventh should be reserved for rest. Rest is made a religious duty, not merely a privilege, and the proportion of rest is fixed—one day in seven. The day recognized by the great body of Christians as the sacred rest-day is necessarily the minister's busiest work day. The prophets of old took this occasion for their addresses to the people. The modern minister imitates their example. But this fact does not exempt him from the obligation of rest on some other day of the week. As men who work by night must sleep by day, so ministers work on the Sabbath or under obligation to rest on some week-day. This not merely their privilege; it is their duty.

The law of the Sabbath is not written merely on perishable tables of stone; it is written imperishably in the constitution of the human body and the human soul. No man can violate it with safety. A seventh day of rest is as much a duty as a night of sleep. We do not say that the duty is no more sacred; we do assert that it is not less so. And it is as universal. No class of men can disregard it and not suffer.

It is true that in order to observe the spirit of the law ministers must vary from the common method of its observance. Mental rest is only obtained by a change of mental employment. The layman's week-day work is secular; therefore his Sabbath rest is employed in religious activity. The minister's week-day work is religious; therefore his rest-day must be spent in other employments—employment as remote as possible from the common work of his life.

We claim, then, for the clergy from their parishes one holiday in every week. On that day no calls should be made on them, and none expected of them. So far as parish work is concerned, it should be struck from the calendar. In the year the clergyman will accomplish more work if it contains but 818 working days than if it contains the full complement of 865. And we not only demand this for the clergy as their privilege, but we demand it of them as their duty. No man can work seven days in the week without violating the laws of God; and no man can violate the law of God with impunity, even if he is a clergyman. Settle upon the day—most ministers will take Monday; the wise ones will take Saturday. Lay aside all parochial cares; turn the key on the study; shut the books of theology. If you read, take useful books for your companions. But better yet—take none at all. Go into the garden; go into the carpenter shop; go into the woods; sleep; think as little as possible, meditate rather than think; let the mind lie fallow; dismiss sermons, studies, parish work or parish duties, and account every attempt on their part to obtrude on your chosen rest-day a temptation of Satan to be resisted. And you will be astonished to find, after a year's experience, with what freshness and vigor and mental vitality you will resume the duties that you had laid aside, and how the work that had grown wearisome will become an inspiration and a delight. —*Illustrated Christian Weekly*.

EMIGRATION TO MANITOBA.

We abridge the following hints to intending emigrants from the *Manitoba Liberal*, of January 19th:—

We would advise those who have good farms and comfortable homes in Ontario to let "go all enough" alone; but to those who have not farms of their own, we would say that there is not to be found on the American continent a place where a man can, in such a short time, make for himself and family, a comfortable home. The soil is good; and you can burn off the grass at once, and plough, and in the second year have a crop of wheat, of from 30 to 40 bushels to the acre. As there are no stamps to eradicate, and the land does not require manure for from 20 to 40 years, Manitoba is preferable to Ontario or the Western States. It offers especial inducements to good farmers, as it is destined to become one of the greatest grain-growing countries in the world. All the English portions of the farming community are well off, having grain, horses, cattle, and money in the bank. We have previously advised those coming in, to bring cattle and horses with them, as farmers, being unwilling to sell, ask very high prices; but we are convinced that, owing to prairie-fires burning quantities of hay, cattle may be had at more reasonable rates next season. Although there are 6,000,000 acres of unoccupied land, considerable difficulty is sometimes experienced in getting suitably located, owing to the scarcity of wood and water, as most of the land on the Red and Assiniboine rivers is taken up; but there is yet plenty of land within ten miles of wood, and no cross fences are needed in Manitoba. A man requires to bring a team, plough, and wagon, which he can procure almost as cheap in St. Paul as in Canada, if he comes that way, and should also have sufficient money to buy some cattle and to support him for one year. The best time to come is in May, so as to get some ploughing and fencing done, and a house erected, ready to put in a crop next spring.

The following is a careful estimate of the quantity and cost of provisions and other things necessary for a year, which a man and his wife, and, say, three children, would require to give them a fair start on a new homestead in Manitoba:—

Six barrels of flour, at \$8—\$48; two barrels of beef, at \$18—\$36; thirty pounds of tea, at 75c—\$22 50; half-barrel of salt—\$2; one yoke of cattle, if he has no team, \$100; one cow, \$60; one plough, \$20; one harrow, \$10; one Red River cart, \$12; building a house, \$100. Total, \$400 50.

Patatoes, carrots, turnips, beets, cabbage, barley, oats, hay, etc., can be procured the first season. It is unnecessary to build a barn for several years.

To those who would be inclined to purchase agricultural implements, here we subjoin the prices, which we have obtained from manufacturers in this vicinity:—

Implements—Ploughs (wood), \$25; harrows, \$12 50; single harness, \$25; waggon (farm), \$100; Red River cart, \$12; buggies, \$125; bob sleighs, \$40; cutters, \$50. Live stock—Oxen, per pair, \$200; milk cows, \$50; sheep, \$7; working horses or ponies, \$100; young pig, say, \$2 50. Prices of lumber—Pine, \$50, shingles (cedar), \$7 50.

A great deal has been said about the costliness of building in this country, but from the way the people have of economising labour and materials, we believe that houses can be erected at about 25 per cent in advance of Canada. Of course, the building will be by no means as substantial work; but still, filling up with the peculiar mud with which the country abounds, is a great help and saving in the cost.

The best places to settle are at the Boyne river, 20 miles from Pembina and 40 from Winnipeg; White Mud river, 20 miles west of Portage la Prairie; Stony Mountain, 15 miles north-west of Winnipeg, on the road to the Lake of the woods.

AMERICAN THEOLOGY.

American theology, in its first phase, belongs to the Reformed type, and is connected with Calvinism through the medium of English Puritanism. It was born in a powerful revival of religion, toward the middle of the last century. It may be dated from the profound and devout speculations of the pure and venerable Jonathan Edwards, and his successors, who manfully grappled with problems of Christian metaphysics. Since then, the immense growth of our country, and the recent importation of the vast treasures of European learning, have vastly expanded our horizon, opened new avenues of thought and research, and stimulated the native zeal to original contributions in Biblical literature. We may say that all the intellectual and moral forces necessary for a new chapter in the history of sacred letters are already at work, or fast maturing among us.—*Dr. Schaff*.

If a mother will stop and decide within herself what a "well-governed" child should be, she will save herself many a headache, and perhaps a headache.