

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE B. NORTHGRAVER, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LEHR, KING, JOHN NICHOL, P. J. NEVINS and M. C. O'DONOVAN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy 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 can be stopped.

London, Saturday, January 23, 1892.

MESSIANIC PROPHECY.

The Rev. Dr. Workman, who recently resigned his position as a Professor of Victoria University, because the Board of Regents, while willing to permit him to teach in the Arts department of that institution, disapproved of his theological teachings and therefor deprived him of his theological Professorship, was interviewed by a Globe reporter on the subject of dispute between himself and the Regents.

The terms in which the Professor resigned are contained in the following letter addressed to the Regents:

"Inasmuch as your resolution implies a condemnation of my teaching without a due consideration or examination of its character, and inasmuch as I cannot conscientiously or consistently relinquish the exegetical work of my department, I must, under the circumstances, regretfully tender you my resignation as a Professor in Victoria University."

The resignation was accepted by a vote of ten to eight. The majority was composed of those Regents who had already passed a vote of censure on the professor's teaching.

In the course of the interview Dr. Workman explained to the reporter the nature of the teaching to which exception was taken by the governing Board. It was exactly as we already explained in the columns of the RECORD, that the prophecies of the Old Testament, which are universally interpreted by Christians as having reference to Christ, had in reality no such meaning when they were uttered by the prophets. The main business of the prophets was, according to the Doctor, "to declare what should be, rather than to announce what shall be." He explains that these prophecies were intended, indeed, by God, for the purpose of announcing His intention to restore or redeem mankind, but they had no special reference to Christ, and when the New Testament applies them to Christ personally, and states that they are fulfilled in Him, they were merely accommodated to Christ, though, actually, they had not Him in view.

The Doctor says he "has discovered, as he believes, the principle on which our Lord and His Apostles quoted and applied the ancient Hebrew writings" and that his "principle of interpreting prophetic Scripture" is "entirely in harmony with the principle of interpreting Old Testament prophecy employed by Christ Himself."

The Doctor's method of interpretation was certainly not that of the Jewish Rabbins who informed the wisemen from the East that Christ should be born "in Bethlehem of Juda: for so it is written by the prophet: And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." (St. Matt. ii., 5, 6.)

It was not the interpretation of the Evangelist St. Matthew, who declared that Christ's birth by a virgin and its attendant circumstances took place "that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child and bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is God with us." It was not the interpretation of St. Peter, who in his first sermon said to the people "David saith concerning Him: I foresaw the Lord before my face always . . . moreover my flesh also shall rest in hope, because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption . . . the patriarch David was a prophet, and knew that God had sworn to him with an oath that of the fruit of his loins one should sit upon his throne: foreseeing this he spoke of the resurrection of Christ, for neither was He left in hell, neither did His flesh see corruption." (Acts ii., 25-31.)

Workman's claim that he is the discoverer of his mode of interpreting prophecy. He carries out this idea by stating that "other scholars" hold that Christ shared the historic and scientific beliefs of His own times, whereas he holds the different view which he has enunciated.

We have seen in Dr. Davidson's Introduction, a work which Dr. Workman has undoubtedly studied, a view of prophecy very like this new discovery. We will give from Chamber's Encyclopedia a synopsis of this view. After stating the ordinary Christian belief on the subject of prophecy the Encyclopedia thus quotes Dr. Davidson: (Art. Prophecy:)

"Such is the common view of prophecy. It has, indeed, been maintained by certain writers that literal prediction has no place in prophecy; that Isaiah did not foretell the Babylonian captivity, or the fall of Tyre, nor Jeremiah the seventy years' captivity, nor Nahum the ruin of Nineveh; and that the Messianic prophecies were merely ardent hopes and poetical descriptions of a glorious future, into which the prophetic mind naturally projected itself. Such delineations were, in essence, nothing but forebodings—efforts of the spiritual eye to bring up before itself the distinct form of the future: to make such presentiments into historical declarations is to mistake their character."

The Globe reporter tells us that "Prof. Workman claims to have approached the investigation of the subject independently and untrammelled by previous conceptions of prophecy derived from New Testament study;" and that he "believes that his is a new theory of prophecy arising from original investigation by him." It is added that nearly all evangelical scholars who have examined the new theory have accepted or approved of it.

To say the least, it is a singular coincidence that Dr. Workman should say that the reference of our Lord to the prophet Jonah is "an illustration for his special purpose, without giving, or intending to give, any opinion whatsoever as to whether the narrative in question was allegory or history, poetry or prose."

Another curious feature of the transaction is that while on account of his erroneous theological views, the Regents consider him unfit to teach Christian doctrine to students in the university, he is deemed quite a suitable teacher of the public at large, since his ministerial position is to remain unaffected by the decision at which the Regents have arrived.

prison when she attempted to preach the Salvationist gospel in the Protestant cantons of Switzerland. She emphatically told her Protestant audience in Toronto that it was not the Catholics, but the Swiss Protestants who persecuted her.

Similarly in England, the Protestant authorities and the mob at Eastbourne are at the present moment engaged in carrying on a relentless war on the Salvation Army. The Salvationists, on the other hand, seem to be determined to assert their liberty to march in procession and to pray on the streets. On the 4th inst. many of the Salvationists who were thus engaged were struck, kicked, and otherwise maltreated, and their musical instruments were demolished and thrown into the river. The mounted police rode deliberately over them on horseback and inflicted serious injury on many, tearing off and destroying the skirts and jackets of the women and the coats and hats of the men.

In the face of such proceedings as these we are from time to time treated with cablegrams furnished to the Associated Press, telling of cases wherein Protestants are persecuted by "Romish priests"—always in distant lands from which it is difficult to get the true story.

An instance of this occurred recently when a despatch announced that the "Romish" ecclesiastics had closed a Methodist church in Vienna, and there was in consequence a considerable amount of indignant comment in the anti-Catholic press about the persecuting spirit of Romanism.

It has now become known that the closing of the church did not take place in consequence of any representations from Rome, or from the "Romish" clergy. It was simply the result of the persecuting spirit of the Vienna Lutherans, who, in hostility to the Methodists, took advantage of a law which exists in Austria, and which was transgressed by the Methodists. It is thus an example of the hatred which the rival Protestant sects entertain for each other.

The circumstances, as related in a cablegram to the New York Tribune, were the following: There is in Vienna a Methodist congregation which has been established for some years, and which is said to have grown in importance, until during the past year the Baroness Von Langenan, abandoning the Lutheran congregation of which she had hitherto been a member, joined the Methodist congregation in question. As she is the owner of great wealth, she made large donations for the purposes of the Methodists, and purchased a large building, which was transformed into a chapel for their use. She also instituted a children's home and a home for servant girls.

The Lutherans were very angry at this new success achieved by the Methodists, and they set to work to obstruct their missionary efforts. They tried in many ways to impede the progress of the new Church, but with little success. They then bethought themselves to make use of a protective law which exists in Austria to prevent insulting language from being uttered against any religion recognized by the State.

There is religious liberty in Austria, and this law is not intended specially to prevent insults to Catholics, inasmuch as its purpose is to protect Protestant sects equally with the Catholic Church. The Lutherans discovered that one of the Methodist articles of faith refers to the Masses which are celebrated in the Catholic Church as "blasphemous fables and dangerous deceits."

They immediately laid a complaint before the Public Prosecutor against the Methodist Church of the Baroness von Langenan on account of the use of such language, representing that in a Catholic country like Austria, the Catholic Church should, above all others, be protected by the law, and the Public Prosecutor issued a peremptory order closing the church, and forbidding its pastor to preach anywhere in Vienna.

This language of the Methodist articles of faith is borrowed from the Anglican thirty-nine articles, which are found in every Anglican Book of Common Prayer, which is publicly and freely circulated in Austria, and used in every Anglican Church. It is not considered likely that the Anglicans will be molested, though, if complaint were made, the Anglican churches would perhaps be liable to similar treatment with the Methodist Church which has been closed. Yet it is doubted that the Government would proceed against the Anglicans, even if complaint were made, as the Anglican is

the State Church of a power with which Austria has cordial relations. But, at all events, it is not probable that any complaint will be made, as no one entertains so much spite against Anglicanism as to demand its suppression. This fact puts in a stronger light the spite of the Lutherans against the Methodists.

The Tribune remarks that the case is "not one of Catholics persecuting Protestants, but it is one Protestant sect persecuting another." It is precisely similar to the persecution of the Salvationists at Eastbourne in England, and in Switzerland.

Cardinal Wiseman, on whose death, in 1865, he was appointed by Pope Pius IX. to the office of Archbishop of Westminster.

He applied himself at once to place Catholic schools within the reach of all the children of his diocese, declaring that until his efforts in this direction were crowned with success, he would not have a stone laid of the new cathedral which he determined to erect at the proper time.

On March 15, 1875, he was created Cardinal priest to the title of the Church of Sts. Andrew and Gregory of the Celian Hill, Rome. His zeal in the cause of temperance, his strong advocacy of the claims of the poor, and of the rights of workmen, endeared him to the people of all England, and especially to the workingmen of London, by whom, both Catholic and Protestant, he was regarded as their best friend, and the most earnest champion of their cause.

His Eminence has been the author of numerous devotional and polemical works, among which are "The Temporal Mission of the Holy Ghost," "The Temporal Power of the Pope" and "The True Story of the Vatican Council." These are and always will be regarded as standard works on the subjects of which they treat. May he rest in peace!

AN ANTI-LOTTERY LEAGUE.

It is very hard to satisfy some people. A story is told that during a year of short crops there was a general murmuring among the farmers at the serious loss they endured, through the small quantity of grain they had to sell, though prices were high. The next year there was an unusually prolific crop, and one veteran farmer was congratulated by a townsman on the improved prospect; but the farmer shook his head ominously as he replied: "Well, the crops are good enough, but I am afraid that the prices will be low just on that account, and we farmers will profit very little by the goodness of the crops."

The Toronto Mail is just as difficult to be pleased with any course which may be followed by the priests, or the Church, in the Province of Quebec. It is constantly grumbling at the clergy on the pretence that they interfere with the government of that Province. This interference is purely the product of the Mail's fertile imagination, though if a great moral question were at issue, the clergy would undoubtedly speak their mind with no uncertain sound.

There is a certain lottery held monthly in Quebec under the auspices of the Government, for the purpose of encouraging the work of colonization. There is another lottery carried out by the St. Jean Baptiste Society for the charitable purpose of assisting the poor. The Mail points out the high code of morality on which the Protestant of Quebec operate, inasmuch as they condemn all lotteries as sinful and immoral, and it unhesitatingly approves of the stand which they have taken, quoting, among others, as decisive on the subject the opinion of "the representative of the Bank of Toronto in Montreal, who is, of course, infallible on matters of Christian morality. This gentleman says:

"Lotteries are bad in every conceivable way. They ought to be put down without the slightest hesitation."

It then continues: "These are the deliberately expressed opinions of experts. Yet the Church (Catholic) is represented by her exponents as countenancing the schemes. Let us hope she is libelled." We must here remark that there is not the least reason either in Scripture or natural morality for the universal condemnation of lotteries which the Mail and the Protestant clergy of Quebec have pronounced.

We are not advocates of lotteries, and we have on several occasions condemned in the strongest terms the fraudulent Louisiana lottery, and others of the same kind which are preying upon the public for the aggrandizement of its directors. We again advise our readers to have nothing to do with such concerns. Yet we do not hesitate to say that lotteries are not necessarily an evil. In themselves they are neither a good nor an iniquity, neither an act of virtue nor necessarily an evil. They must be judged by the circumstances under which they are conducted.

As far as we are aware the St. Jean Baptiste lottery is on a comparatively small scale, not calculated to induce people to make large and ruinous investments with the purpose of gain. The contributions given by ticket purchasers with the latent hope that while aiding the poor, they may possibly

gain a prize more or less valuable, are given with the primary object of helping a work of charity, and the expectation or hope that a prize may fall to their share does not make their offering an iniquity. It is still a work of charity; and though there may be other more expedient methods of raising money for charitable purposes than by means of lotteries, this does not make the means adopted either unlawful or sinful. There is in fact more Scriptural testimony in favor of lotteries than against them. By command of God, it was decided by lot how the promised land was to be divided among the Israelites when they took possession thereof. By lot, the cities and towns were selected where the Levites should dwell. It was arranged by lot from year to year, who should bring the wood to be used in offering up sacrifices in the temple of Jerusalem, and even when an Apostle was appointed to take the place of the traitor Judas, it was by lot that Matthias was selected in preference to Barsabas Justus. It may be very suitable for the Protestant clergy, who have no fixed principles of faith or morality, except their own whims, to condemn all lotteries as grossly immoral, but the Catholic priesthood do not manufacture sins at fancy. Hence, though it is quite within the province of the hierarchy to forbid, in their respective dioceses, the lottery method of raising money for church purposes, if they see evil results flowing therefrom, it is not always their duty to do so. Still less is it their duty to condemn the Government of Quebec for encouraging colonization by lottery methods, if the lotteries be fairly conducted. The Mail has constantly abused the Catholic hierarchy on the false plea that they have busied themselves in interfering with the different Governments of the Dominion. Why should they be under obligation to interfere actively on the present occasion? It is clear that while the Mail desires to have them join in the crusade which the Protestant clergy have inaugurated, it would be in the van attacking them, for undue interference, if they were to act upon its suggestion.

An evidence of this is to be found in the unfairness of the very article of the Mail of the 11th inst., which treats of this subject. It is there stated that Rev. Father Drummond, S. J., on being asked his opinion on the matter, said:

"My opinion is that though lotteries in themselves are not intrinsically wrong if properly conducted, and though there is nothing contrary to justice if a man is willing to run the risk, still they are liable to very great abuse, and should be utterly condemned, unless all the transactions in their smallest details be open to public inspection. Practically, therefore, as they are in use now, they ought to be done away with, or at least only tolerated on a small scale—for charitable purposes, for instance."

This is the rational and common sense view of the matter; and another priest, Father Callaghan, expressed himself very similarly when interviewed on the subject. But Father Callaghan states that he does not know precisely how the "outside lotteries" are conducted. We presume he means, by this, the Government lottery, amongst others. Yet he adds: "From what I have heard the end does not justify the means."

It is a curious example of strained interpretation, that after Father Callaghan's statement that in these instances the end does not justify the means, the Mail says that Father Callaghan expresses the opinion that "they might be countenanced, provided the end justified the means;" and it suggests the further inference that the Church "countenances" the lottery schemes. All this is a fair sample of the Mail's usual methods.

The Montreal parsons have started a "Citizens' League" against lotteries, on the plea that they are essentially immoral; but it is a curious fact revealed by a correspondent of the Witness, that all the real efforts of the League are directed against the St. Jean Baptiste Lottery, while they are leaving the Government lottery alone, which is on a much larger scale. There is something suspicious about such conduct, that under the false pretence that they are zealous for morality, their actual desire is to cripple any movement which may even indirectly benefit the material interests of the French-Canadians.

Past experience shows that these gentlemen are quite capable of such duplicity, and French-Canadians are quite justified in regarding with suspicion their Pecksiffian zeal.

We may here remark that though the Montreal Protestant clergy denounce the lotteries so decisively, Ger-



DEATH OF CARDINAL MANNING, ARCHBISHOP OF WESTMINSTER.

man and Scotch Protestants employ them as a means for money. These sects ought some agreement among them to what Christian morality before undertaking to teach Catholic community.

Most profound regret has been expressed by the sad death of Highness, Prince Albert Victor of Clarence and Avondale, son of the Prince and Princess of Wales, and who was heir to the British throne.

Great sympathy is felt for his parents in their bereavement, the more trying on account of the more trying preparations were made for the Duke's marriage, second cousin, the Princess Teek, the daughter of Franz Duke of Teck and the Princess Adelaide. The proposed was looked for with the grief by the public, as well as by the Royal family, and the nation.

The deceased Prince was remarkable for ability, and considered to be rather effeminate, his presumptive to the throne saved from many of the woes to which another would have been subjected reason. But to his parents Queen his natural debility him the more, making him a favorite son and the Queen's grandchild. The Queen said to be completely prostrated by the shock resulting from his death.

Much gossip is indulged in the succession to the matters now stand. Of course apparent is now Prince Wales, the only brother of the Duke, but should Prince without issue, the right to would pass to their sister, the Duke of Fife, a possibility not viewed with favor by those who consider that all throne should be of full blood whereas the children of the Fife would be descended from the father's side. It is believed that in the Duke would have such a over his wife that he practically the king, affairs which the aristocracy endure with equanimity.

It is thought that, to avoid complications which such a world produce, haste will bring about the marriage of George to one of the daughters of Christian of Schleswig-Holstein, Duke of Sleswigburg, Christian is the third daughter, and it is hoped that the Duke may remove the possibility of the Fife succession.

EDITORIAL NOTE. WE OFFER our most sympathy to Mr. and Mrs. L. of Toronto, in the loss of their only and most interesting daughter.

The following severe reference to no-Popery was recently made by Dr. Cambridge, Mass., replies reasons Dr. Spalding embracing the Catholic faith, no sympathy with the popular tirades against the Church which are made cheap, so-called reformers. Their language their spirit is too un-Christian understanding too superficial to touch these questions.

WONDERS will never were, indeed, not a little on reading these lines in columns of the Montreal paper which is neck and heels with the Toronto Mail in its known as anti-Popish gladiators.

Ex-priests, until they are known, are people to be avoided as it stands to reason that he is a good many more priests because they have that standard of virtue of a priest."

Is our contemporary inconsistent in this particular person in question in regard to whom appear column from a minister. Why such severity while honied phrases away for Chintiquy? Montreal friend venture that the Catholic Church more cleanly when their wanderer to Illinois who skirts from out her com-