

The Catholic Record.

Published Weekly at 451 and 486 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, must be directed to the proprietor, and must reach London not later than Tuesday morning.

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

London, Saturday, February 26, 1906

DIocese of London.

Lenten Regulations for 1906.

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

THE ELECTIONS.

Last week our Toronto contemporary, the Catholic Register, published an article in reply to some statements bearing on the Ontario elections made by the Globe. In the course of the article, when making reference to the anti Catholic crusade of the Conservative party during the past twelve years, our contemporary said: "For ourselves, we think, with the London Record that we have heard the last of it." This the CATHOLIC RECORD did not say. What we did say was:

"We are happy to be able to say that, up to date, religious issues have been kept out of the campaign, such as those that were introduced during the last three general elections by the Conservative party, without benefiting those who introduced such issues."

ARCHBISHOP CLEARY ILL.

Our readers will regret to hear that his Grace, Mgr. Cleary, the venerated Archbishop of Kingston, is so seriously ill that fears are expressed that he may not recover. The Archbishop is seventy years of age, and he has been feeble in health for some time. At present he suffers from loss of appetite and general weakness. His Grace the Archbishop of Toronto, has been in Kingston for some days to assist in giving spiritual and bodily consolation and relief to his friend and colleague in the sacred hierarchy. We hope the Archbishop may be long spared to the Archdiocese which is committed to his charge, and which he governs with so much ability.

IRRELIGION IN FRANCE.

Orders have been issued by the French Government to the effect that the words "May God protect France," which have been on French coins since the overthrow of the Atheistic regime of one hundred years ago, shall in future be omitted from all coins. The motto has been on the coins during two empires, the reigns of three kings and two Republics and even under the Commune, if we may consider that short-lived regime as one of France's forms of government. The order for its omission now under the third Republic is an evidence of the irreligious influences which predominate in France under the present Government, though it is called the rule of the Moderate party, which refuses to terminate the concordat with the Pope or to sever all connection between the Church and the State.

What saint was there ever in the world without his cross and affliction? —The Imitation.

CATHOLIC SCHOOL BOOKS.

It is reported on their recent visit to Ottawa last week, the Rev. Dr. Bryce, President of the Advisory Board of Education, and Col. McMillan, Provincial Treasurer of Manitoba, had an interview with Sir Wilfrid Laurier in reference to the books to be used in the French sections of the Public Schools of that province. It is understood that Mr. Rochon, Inspector of Public Schools in the French sections of Manitoba, who has been here for some days, submitted to the Government a set of French books for use in the Manitoba Public Schools, in the French sections, which have been approved of by Archbishop Langevin and the Catholic clergy of Ontario and Quebec. It is said that the Colonel and Dr. Bryce have full authority to make an arrangement that will be satisfactory to the Catholics of Manitoba, and the report was that they have agreed to the use of the books approved of by Archbishop Langevin. The despatch in which this announcement is made adds that "if this be correct, the Manitoba school question may be considered as settled." If correct it may show some new disposition on the part of the Manitoba Government to deal more justly than hitherto with the Catholic minority, but it is as yet far from being a satisfactory settlement, and the Catholics of the Dominion will still demand that justice be done. An arrangement to be satisfactory cannot be arrived at by one party to the dispute, without consulting the wishes of the other party as to what will be satisfactory.

CATHOLICS AND THE Y. M. C. A.

His Grace Archbishop Bruchesi of Montreal has announced officially that owing to essential differences between the Catholic and Protestant creeds, no member of the Catholic Church can consistently become a member of the Young Men's or Young Women's Christian Associations, or any other distinctively Protestant Association. The immediate occasion which brought forth this official declaration was the statement publicly made that a large number of the Catholic young men and young women had become members of these Associations of that city. It appears that the number of those who had done so was considerably exaggerated, as on examination of the membership lists, it has been found that there are no Catholic names on the list of the Young Women's Christian Association, though there are between forty and fifty on the list of the Young Men's Society.

It is to be noted that by the constitution of these societies they are essentially Protestant, as the following extract from the rules of the Y. M. C. A. show:

"Sec. 2. All male members in good standing in Evangelical churches may become active members of this association, upon the payment, in advance, of their annual fee and the acceptance of their applications by the Board of Directors. Only active members shall have the right to vote and hold office.

The definition of evangelical churches as given in the same constitution is that of the Evangelical Convention which met at Portland in 1863, namely "all churches maintaining the Holy Scriptures to be the only rule of faith." This confines the active membership to Protestants.

THE CATHOLICITY OF THE TRUE CHURCH.

It requires no small degree of courage for a preacher of a sect or denomination which is notoriously local in its origin and extent, and which has a history dating back for no more than three centuries, to claim that this sect is the true Catholic Church which was instituted by Christ nearly nineteen centuries ago, and that such a sect is the Catholic Church referred to in the ancient creeds which have come down to us from the days of the Apostles, and of the Council of Nice. This, however, was maintained in regard to Presbyterianism by the Rev. Dr. Campbell in St. Gabriel Presbyterian church of Montreal on Sunday, the 13th inst., and the sermon is published in the Montreal Witness of the 14th inst. Dr. Campbell says:

"Although the Presbyterian Church holds most liberal views, yet it is not indifferent or latitudinarian. It holds that the Church which is Apostolic, that is biblical, and which best focuses the activities of the people of God and promotes their spiritual life is to be considered the true Catholic Church."

The name Catholic is not applied explicitly to the Church in Holy Scripture, either by Christ or His Apostles, but that quality of universality which has always been understood by the word Catholic is plainly implied in many parts of the New Testament as belonging to the Church. Thus,

Christ in commissioning His Apostles said: "Go ye, therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and behold I am with all days, even to the consummation of the world." (St. Matt. xxviii, 19-20.)

In this passage Christ implies three distinct Catholicities or universalities which His Church should possess. It should teach all His doctrines, it will continue to exist under His assistance to the end of time, and it will in due time extend itself throughout the whole world, teaching everywhere the same truths; and it is not to a variety of sects that this commission is given, but to one Church which is to be forever subject to the Apostles and their legitimate successors to whom their authority is transmitted.

Thus it becomes clear what is meant by the Catholicity of the Church of Christ. It is not a humanly invented Church which is made up of a variety of sects, every one of which has doctrines which are the product of individual fancies, as Rev. Mr. Campbell would have it to be, for he says:

"Which is the more Catholic in terms and spirit, the Church which monopolizes the term Catholic, and excludes all outside of its own pale from the true Church, or the Paritan Church which embraces in that true Church all professing Christians and their children?"

It is evident that Mr. Campbell is obliged to give a new meaning of his own to the word Catholic in order to make it appear that his or the Paritan Church should be so called, and he continues in similar strain to say that he counts Father Pardo, the Jesuit Father whom he undertakes to refute, as a Christian, and therefore he "claims to be more Catholic than the Roman Catholics."

We must here remark that Mr. Campbell to give point to his argument is more liberal in his statement than is his Church, which says, in the 25th chapter of the Confession of Faith, that "the purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ but synagogues of Satan."

It is easy to see what Church is more especially here pointed out as the synagogue of Satan. It is the Catholic Church, which is elsewhere designated in the Catechism and in the National Covenant, issued in 1580, and several times reaffirmed and confirmed down to 1651, as the anti Christ, and as synonymous with superstition, so that "Papists and priests are to be punished with manifold civil and ecclesiastical pains as adversaries to God's true religion, preached and by law established within this realm," for they are "common enemies to all Christian government, rebellors and gainstanders of our Sovereign Lord's authority, and idolaters." Hence it is decreed "that Papistry and superstition may be utterly suppressed."

We see, therefore, that if Mr. Campbell has the right to call himself a Catholic from the fact that in his charity he professes to believe all religions equally good, not excepting the Catholic Church, his Church must for the same reason be neither Catholic nor Christian, as it will not even tolerate the Catholic faith.

But it is clear that Rev. Mr. Campbell has an entirely erroneous conception of the meaning of the term Catholic. He applies it to an undecipherable agglomeration of all religions, but especially of those which have at any time rejected the authority of the Pope and the universal Church. Thus he declares there was a Church of Christ before the Protestant Reformation "consisting of true believers inside the pale of the Roman Catholic Church who were numerous in spite of that Church's errors. Outside the Roman Church were others—the Albigenses, the Waldenses, and the Cudees."

Without entering here upon the question of the monstrousness of a Church which would be made up of such incongruous elements, we may point out that Mr. Campbell's imaginary Church is an invisible one which could not exercise authority, whereas Christ in commanding His apostles to teach, and elsewhere in directing us to hear the Church implies that it is a visible body which will always exist. This is also implied by St. Paul, St. James, and the other Apostles who speak of the Church as "the pillar and ground of truth," and as having visible pastors whose office it is to teach and lead the flock in the way of salvation.

The Catholic Church alone has the characteristics of Catholicity which are implied in Christ's words to His Apostle, which we have above cited. She teaches still the same doctrines

which He revealed, she has continued to exist throughout the ages, in spite of all the trials and persecutions she has endured, and she will continue to exist to the end of time, and as the Apostles at once began their work after they had received their commission, St. Paul was already able to say to the Romans, not many years afterwards, when he wrote to them his epistle, that "their faith was spoken of throughout the world." At the present day with two hundred and fifty million believers the Catholic Church is truly universal, being spread throughout the world, and being engaged in teaching the truths of salvation to all heathen nations. She surpasses by far in the number of her children all the sects together, and is continuing her work, as she has always carried it on, with vigor and success under God's blessing. Therefore she is alone entitled to be called Catholic.

Mr. Campbell makes it an argument against the Catholic Church, that she claims that title exclusively. Catholic has always been an exclusive title. It was used by St. Ignatius in the beginning of the second century as the exclusive title of the one Church of Christ. It is so used in the Apostles' and the Nicene creeds, and in the creed of St. Athanasius, which are the three creeds declared by the Church of England to be founded on the sure foundation of Scripture; and even the Arians used it in the same exclusive sense in the third and fourth centuries, while they claimed to be entitled to apply it to their own erroneous teaching. St. Cyril also advised Christians when going into a strange town, to enquire, not for the Church, as all heretics claimed this appellation, but for the Catholic Church, a title which no heretical community had ever been able to appropriate.

St. Cyril's words are as descriptive of the state of affairs to-day as they were fifteen centuries ago.

IS CALVINISM DEAD?

A very striking evidence of the great change which has taken place in the teachings of Presbyterianism or Calvinism, is found in a discussion which has lately arisen between the Rev. Dr. Joseph Burrell of Brooklyn and a Boston minister as to whether or not Calvinism as a special form of religion is dead. The Boston clergyman asserts that the chief doctrines taught by Calvin are not now held by any body of Christians, though there are still some sects, as they Presbyterians, who keep them in their standards as a formal profession of faith.

It has been long known that the Presbyterians have practically abandoned Calvin's doctrines, and it is this fact which gave strength to the advocates of the revision of the Westminster Confession of Faith. Notwithstanding the strength of the revision movement, it has so far come to naught, not because it is deemed unnecessary, but because those who promoted it were not agreed on how far the revision should be carried. It is, therefore, for prudential reasons that there has been no revision of the Westminster Confession in America, though the English Presbyterians have adopted a shorter standard of faith; and when we say a shorter one, this signifies that the very objectionable doctrines of Calvin, such as the inevitable reprobation of the greater part of mankind, have been eliminated.

The Presbyterians on this continent, having not succeeded in revising the theoretical standard, have dealt with the question in a manner which appears to be quite as satisfactory to them, for they do not hesitate to proclaim that though ostensibly the Westminster Confession is still the formal standard of the Church, neither the laity nor the clergy will be expected to believe in it implicitly in future. How far it is to be believed in remains, however, an indefinite problem, and no doubt as is always the case when a matter like this is left indefinite, one doctrine after another will be quietly dropped until scarcely a semblance of the old stalwart Presbyterianism will remain. In this condition of affairs it would appear that the Boston minister is right in saying that Calvinism is dead.

Dr. Burrell, however, in a letter to the New York Observer, denies the correctness of this statement. He says:

"No, Calvinism is not dead. Its constructive principle is worked into all our thought. It is only the form in which the truth has been stated in the past that needs readjustment. President Patton said in his Pittsburg address, we want an interpretation of Calvinism in terms of the thought of to-day. That is a giant task which may well challenge and inspire some

of our younger theologians. This broad-minded age welcomes everything new in thought which justifies itself; but its breadth surely will be found to cover also the old truths when they are set in new lights."

In fact, the doctor, while desiring it to be believed that Calvinism still lives, admits that it lives in a totally changed form from what it was formerly. This he renders still more clear when he makes the assertion that "the cosmology of Huxley, Spencer and John Fiske is nothing else than a Calvinistic interpretation of the world and its life in terms of science."

The teachings of Huxley and Spencer, and of their school, are certainly very far from those of the Westminster Confession, which lays claim to be the only truth of God, and the supposed Calvinism of these teachers is such that Calvin would not recognize the identity, but would condemn the teachers to the same flames in which he ordered Michael Servetus to be burned for heresy.

We need no further evidence that Calvinism is really dead, than the Rev. Dr. Burrell's proofs that it still lives, the more especially as he says of two of Calvin's most characteristic doctrines: "It is true that ministers no longer preach the doctrine of the damnation of infants, if they ever did, which is doubtful. Nor does reprobation appear in modern sermons."

THE REV. DR. SILLIMAN

BLAGDEN ON PURE CHRISTIAN TEACHING.

The Rev. Dr. Silliman Blagden of Boston is one of a class of Protestant clergymen of which the number of members is comparatively small. He is a believer in the desirability of the union of all Christians, whatever may be their distinctive doctrines. We cannot express agreement with all the sentiments or doctrines which Dr. Blagden maintains in his numerous letters which have been published, but we notice one quality in them, that they are totally free from bigotry and hostility against Catholics; yet he glories in belonging to what may be called the old school of orthodox Protestantism. He is, however, a man of broad and liberal views, and in a recent letter to which a correspondent has called our attention, he asserts unhesitatingly that "the Catholic priesthood are all sound and orthodox in biblical doctrine."

There is no doubt that this is true, though it is somewhat surprising to find such a statement coming from a Protestant clergyman of one of the so-called Evangelical denominations. In another letter from the same gentleman, addressed to the "old-fashioned orthodox clergy of both the Protestant and Catholic Churches," he makes a strong appeal to the clergy whom he addresses to refute and rebuke from their pulpits those false teachers of the present day, who by teaching false and very dangerous doctrines, insidiously attack the truth and inspiration of the Holy Scriptures. Among these false teachers he indicates a prominent one, though not by name, who has had the presumption "to speak of the gospel of Christ Almighty as immoral," and who has declared in a recent sermon that "the fear of hell has not kept one soul from sin."

The evident tendency of such teachings is, of course, to destroy what still remains of Christian faith among Protestants, and it is to be regretted that such teachings are frequent in Protestant pulpits to-day. Christ Himself appeals to the fear of hell as one of the motives which will prevent the commission of sin, when he says: "And fear not those that kill the body, and cannot kill the soul; but rather fear Him that can destroy both body and soul into hell." (St. Matt. x. 28.) In fact, as Rev. Dr. Blagden asserts: "Every truly Christian-born soul knows that he or she has been deterred again and again from sin by the fear of hell. And all full-fledged, faithful Christians also know that it is this same blessed fear of the Lord and of His awful warnings which has brought us, who have obeyed and followed Him, into that perfect love which casteth out all fear." (St. John v. 18.)

While it is true that the fear of the dire consequences of sin is not the highest motive for serving God, it is true also that it prepares the Christian soul to be influenced by the higher motives, and frequently leads it to a true love for Almighty God. Thus we have in holy Scripture the testimony that "the fear of the Lord is the beginning of wisdom," but "love (of God and man) is the fulfilling of the law." (Ps. cx. 10. Rom. xiii. 10.)

Dr. Blagden proclaims the fidelity of the Catholic clergy to these necessary doctrines of the Christian religion,

and of many Protestant clergymen, though he deprecates that many others of the latter have strayed from the truth that saves. He says:

"We have yet to learn that the Catholic Church is wanting in such faithful, brave, and Christ-like preachers. And we believe that such faithful men are also to be found in the Protestant pulpits as well."

We feel bound to remark in conclusion that if Protestantism were really the religion which comes from Christ, it would have some efficacious means of keeping out of its pulpits the wolves in sheep's clothing who teach doctrines subversive of Christianity.

THE MONTREAL HEBREW SCHOOLS AND THE PROTESTANT BOARD.

The Protestant School Commissioners of Montreal have before them a serious problem in the matter of their relations to the Jewish children attending their Schools, or having schools of their own which are under the control of the Protestant Board. The school laws of the province give the Jews—who though numerous in the city, form but a small fraction of the total population—the right to choose whether they shall place their children under control of the Public or Protestant School Board, with the consent of the Board under which the schools are operated.

This provision of the law was made in order to deal fairly with all classes, and down to the present time it has appeared to work in a manner satisfactorily to all. But it has recently been discovered that the Jews generally are not householders, and consequently it is asserted that their taxes fall far short of supplying their children with the education they require, and as the Jews selected the Protestant School Board to which to pay their taxes, the burden of maintaining Jewish schools, or of keeping up a Jewish department in the Protestant schools, has fallen upon the Protestant School Board.

The burden is all the greater, as the Jews wish their children to be instructed in Hebrew. Until recently the Protestant Board does not appear to have felt the burden seriously, but at the last meeting of the Board the matter was gravely discussed, and the general opinion seemed to be that some new arrangement must be made which will be fair to all parties concerned.

It is certainly true that the direct school taxes levied on the Jews fall considerably short of what would provide the special education they require, but the discrepancy is probably not so great as it appears to be at first glance. Even though the Jews do not pay their taxes directly, when the landlord pays the tax on an entire house, indirectly, at least, the tax falls upon the tenant, who may therefore be considered as really paying the tax. This is the view of the matter taken under the Ontario School law, which provides that the taxes generally shall be considered primarily to be paid by the tenant, and so the tenant may determine to what school the tax shall be paid, except that in case of default, or when the tenant is not assessed, the landlord determines the matter. With this fact in view, it is probably correct to say that Jewish tenants in Montreal may be regarded as paying actually more than is reckoned to them on the assessment roll.

However the case may stand there is little doubt that if the Protestant Board has really a serious grievance, the Quebec Government will find a means to rectify it. Undoubtedly the Government should make proper provision for the education of the Jewish children, even if it be true that the Jewish population be poorer than the general population of the city. But this is probably not the case. Whatever burden there may be, however, in making fair provision, should be properly distributed, and if it be found that under the present arrangement the Protestants are excessively taxed for the purpose, we have no doubt that the Quebec Government will find a way to adjust the burden, as it has always dealt fairly with the Protestant minority. It must be remarked, however, that in the matter of teaching Hebrew, the Jews having their own Baron de Hirsch School, established from private means given specially to themselves for the purpose, the whole burden of teaching Hebrew did not fall on the Protestants, but as the latter voluntarily undertook to supply Hebrew teachers, the school law cannot be blamed for having imposed this burden on them.

The teaching of Hebrew is certainly

a matter which does not come under the duty of the Government or the general public to supply, and in undertaking this obligation, the Protestant Board seems to have undertaken more than it was bound to do, and if we are to judge from the present attitude of the Board we may infer that in its anxiety to embrace the Hebrew population within its control it undertook a duty which it now finds to be too onerous. We presume, however, that the difficulty will be satisfactorily and amicably settled.

"NOTHING TOO HARD FOR GOD."

Among the sermons recently delivered by Rev. D. L. Moody, the well-known revivalist, one entitled "Nothing Too Hard for God" is worthy of particular notice on account of some strong points made therein, and some principles which are very correctly laid down.

The immediate purpose of the preacher was to show the power of prayer. Taking for his text the passage from Jeremias xxxiii 17, "Ah Lord God! behold thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too hard for thee," he gave instances from the history of the people of God, where the power of God had brought about events which were beyond all human possibility. Thus, when the condition of the Israelites in Egypt seemed hopeless, and when it appeared that they should be bond slaves for ever, Moses appeared as God's messenger and through Moses' instrumentality God brought them forth from their bondage by means of numerous miracles and "with a strong hand."

So also at all times when the Israelites were faithful to God, no hostile army could stand before them. When they forgot God they were brought to weakness and bondage, but on their return to Him a deliverer was sure to arise who led them to scatter the enemies, as was the case with David, who, though a mere boy, was able to overthrow the gigantic Philistine army to secure victory for the penitent children of Israel.

So God has promised to hear our prayers when offered up with due dispositions of humility and contrition with fervor and perseverance, confidence in His goodness, and resignation to His will, if they be offered in the name of and by virtue of the promises of Christ.

There is another lesson to be derived from the words of the prophet "O Lord God, nothing is too hard for thee." On this point Mr. Moody did not speak. It is the necessity of belief without hesitation in what God has revealed.

We frequently find that God's teachings are rejected because there is something contained in them beyond the reach of the human understanding. It is becoming the fashion nowadays especially among Protestants, to reject all revelation which they cannot understand under all its aspects, this practical infidelity is even carried into the pulpit, from which God's truth ought to be uttered without fear or hesitancy. Thus there are to be found many who deny all mysteries of religion, such as the Trinity, Incarnation whereby God became man, and as a natural consequence also our redemption by the blood of Christ shed upon the cross. They who deny these truths do not reflect that God is by nature infinite, and therefore there must be human understanding, which is limited. Whatever God reveals should be believed, because He is Truth Himself who can neither deceive nor be deceived.

For the same reason the mystery of Christ's real presence in the Eucharist should be accepted without question or doubt. There is no more strongly inculcated than this Holy Scripture. It is recorded in the sixth chapter of St. John's Gospel Christ promised to give His flesh and blood to give life to all who eat thereof and thereby obtain everlasting life, for "if any man eat of this bread he shall live forever, and the bread which I will give is my flesh for the life of the world." Twelve times in the course of the chapter is this promise repeated, and most strongly when Jews declared it to be impossible a promise should be kept: "saith he, how can this man give us his flesh to eat?" and "this saying is hard who can hear it." In fact this is the reason which Protestants to this day advance against the doctrine of Real Presence. They say it is impossible that Christ should give us