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DEATH OF ARCHBISHOP

CLEARY.

The Catholic Church of this province has lost a prelate of great ability and a vigorous defender by the death of his Grace the Most Reverend James Vincent Cleary, the sixth Bishop and first Archbishop of Kingston, who passed his reward on Thursday, the 24th of February, at the Archbishop-palace in that city.

Mgr. Cleary was known to the Canadian public as one of the ablest theologians of this continent, and as a vigorous writer and controversialist, whose pen was always ready to be wielded when the interests of religion and the Catholic Church required this duty to be performed.

One of the most notable occasions on which he entered the lists as a controversialist was when Mr. W. R. Meredith, then leader of the Opposition in the Ontario Legislature, announced his policy of hostility to the amendments made to the Ontario Separate School Act under the administration of the Hon. Mr. Mowat. These amendments had been made with the purpose of facilitating the working of the Separate school system in the Province. Mr. Meredith announced the intention of his party to repeal them, and as a reason for his course stated in a public speech delivered in this city that the Catholic hierarchy, and especially Mgr. Cleary, had endeavored to set Catholicism against Protestantism, and on this ground he appealed to Protestants for their support of his policy to repeal the Separate school amendments.

Mgr. Cleary challenged this statement, and several letters were interchanged between him and Mr. Meredith on the point at issue between them.

On several other occasions, Mgr. Cleary was bitterly attacked by the press for using expressions which were assumed to be insulting and injurious to Protestants, but it was satisfactorily shown that it was not his intention to say anything injurious or harsh. In fact the Archbishop was in character most charitable and benevolent. He had many fast friends among Protestants, and he always asserted on these occasions that it explaining and defending Catholic doctrine, and in maintaining Catholic interests he had no desire to say anything offensive, however vigorous his language may have seemed.

His Grace was a sincere friend to Catholic education, and it is due to his energy and earnestness that Regiopolis College has been revived and put into its present flourishing condition.

During the late Archbishop's administration religion progressed in the Archdiocese of Kingston to a remarkable degree. Churches, presbyteries and schools were erected in many parishes, many of them being exceedingly beautiful edifices.

His heart was in his work at all times and in all seasons. From the day when he left Ireland at the bidding of the Holy Father and crossed the Atlantic to take upon himself the responsibilities of the episcopate, until the day of his death, his whole being was aflame with a holy ardor to forward in every possible manner the interests of the holy Catholic Church. His priests and people were loyal to him—it was their duty to be so. But they had another reason: he was loyal to them. His great love embraced all mankind. He had a noble Irish heart, and it was as loving and as true as the close of his career as on the day when he left his native Danganarvan. Many and many a one, on both sides of the Atlantic, will shed a tear when they hear that the great Archbishop Cleary is no more. He was a loving friend—a loving and a true friend. May we not trust that his great work on behalf of our Blessed Redeemer, having been earnest and constant, his reward in the world to come will be glorious and everlasting.

The funeral took place on Tuesday,

March 1st. Pontifical High Mass of Requiem was sung by the Most Rev. Archbishop Walsh of Toronto, and an eloquent and touching sermon was preached by the Right Rev. Bishop McQuade, of Rochester, N. Y. Details of the funeral rites will be given in our next issue, as we could not obtain them before going to press this week.

We give from the Globe further interesting details of the life and work of the deceased Archbishop.

BISHOP SHANLEY ON DIVORCE.

Bishop Shanley of Fargo, Dakota, thus speaks of the evil of the divorce laws prevailing in that and other States of the Union:

"The divorce business of our State has killed us morally. It is killing us—it has killed us financially. Why? Because the moral security is lacking. The people who so easily violate the commandment, 'Thou shalt not commit adultery,' will not be slow to break the next commandment, 'Thou shalt not steal.' The Bishop is certainly right in his estimation of the consequences of divorce. The whole evil of divorce and divorce laws is attributable to the Church of England, which was established by Henry VIII. for the express purpose of approving of his divorce from Queen Catharine, and the Church as a matter of course did what was expected of it.

CHRISTIAN SCIENTISTS.

It is stated that the Massachusetts Legislature will pass a law prohibiting so-called Christian Scientists from practicing their pretended methods of healing in that State. The evils resulting from these methods have been so great that it is deemed necessary to put an end to them by legislation. We should be glad if our own Parliament, or at least the Ontario Assembly, were to pass a law for the same purpose. Many deaths have occurred in this province through neglect of calling in medical men in serious cases which pretended Christian Scientists have undertaken to cure in their own way.

THE MORMONS.

The Presbyterian Banner makes the announcement that Mormonism had during the year 1897 more converts than in any preceding year during the whole time that it has existed. This is to be deplored, as it indicates a great lack of knowledge of Christian faith and morals in the localities from which the Mormons have drawn their converts. It is satisfactory to know, however, that these are not drawn from Catholic localities. The Banner gives details of the places from which these converts come, and it is remarkable that they are chiefly those sections of country in which anti-Catholic bigotry is most rampant, and especially where Baptists and Congregationalists are most numerous, in the South and West of the United States.

THE BIBLE AND THE CHURCH.

Dr. Lyman Abbot in a recent sermon delivered in his church at Brooklyn declared that "without the Bible and the Church, the great fundamental principles of right and wrong would go, too." He added that the "rules of moral conduct would be only skillfully gessed at: the pulpit would become a platform, the sermon a lecture, music a concert, and prayer a mere aspiration." The doctor is a Presbyterian, but he seems to overlook the fact that in a large proportion of the Protestant churches the degenerate condition which he forecasts has already become a fact. He might, therefore, have truly said that this state of affairs would be reached unless the Catholic religion became once more the religion of the people.

LENT.

The English name of the season of Lent is derived from an Anglo-Saxon word Lencten, signifying spring. It is so called because it occurs at the part of the year which in England is near to the spring time. In French, Italian, and other languages derived from the Latin, this season takes its name, Carême, Quaresima, etc., from the Latin word Quadragesima, the fortieth, because it consists of forty days of fasting instituted by the Church in special remembrance of the forty days during which our Blessed Lord fasted as a preparation for the preaching of His Gospel during the last three and a half years of His life on earth. In some other languages, as in Greek, German, etc., the period is called the Fast, as it is the principal time appointed for fasting during the year.

The great antiquity of the fast of Lent is indubitable, as it is mentioned by the earliest Christian writers as being universally observed in their

time, though there was some variety of practice in regard to the number of days on which the fast was kept. St. Irenaeus, however, states that the observance was of much earlier date than his own time—a statement which shows that it comes down to us from the days of the apostles. Whatever differences there were in regard to the number of fasting days, the substance of the obligation on all Christians to do penance, especially at that period during which Christ suffered before His death and while He was in the tomb before His resurrection, was kept in view.

The duty of doing penitential works has existed from the day of creation, for it was the command of God to our first parents to perform such a work by abstaining from the eating of a certain fruit in the garden of pleasure which He gave them wherein to abide, and their disobedience to this law was the origin of death and all the woes which it is the lot of man to endure on earth.

The essence of penance is to perform a work laborious and difficult for God's sake, that we may make atonement for our sins, and as the whole worship of God under the Old Law consisted in doing such works as this, we see how important it is that as creatures of God, as sinners who have offended God, and as Christians bound to imitate the example of Christ given to us while He dwelt among men, we must do works of penance; for He tells us that unless we take up our cross, that is to say, unless we do for His sake things difficult of performance, we cannot be His disciples.

From these considerations it will be seen that there is a great variety in works of penance, but those which are most within the reach of all are chiefly three, and these three are mainly those which are prescribed by the Church and by divine law to be performed at stated times or under ordinary circumstances is especially pressing. These works are prayer, fasting, and alms giving.

The duty of fasting is frequently insisted upon in Holy Scripture, and we find examples of it in the holy persons of both the Old and the New Testament. David and Josaphat proclaimed fasts for all the people to observe as an act of humiliation or penance before God. (2 Ki. iii. 31; Par. xx. 3.) The prophet Joel proclaimed fasts whenever God was to be propitiated, and this was done by command of God Himself:

"Now, therefore, saith the Lord: Be converted to me with all your heart in fasting, and in weeping, and in mourning. Blow the trumpet in Zion. Sanctify a fast, call a solemn assembly. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people, and give not thy inheritance to reproach."

In the New Testament, beside the example of Our Lord's fast to which we have already referred, we have the rules for fasting laid down by Christ Himself in the sermon on the Mount (Matt. vi. 16): "And when you fast, be not as the hypocrites, sad; for they disfigure their faces that they may appear unto men to fast. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast but to thy Father who is in secret, and thy Father seeth in secret will repay thee." In many other passages of Holy Writ it is imposed upon us as a duty to fast, and the Church keeps us to this duty by defining the time when it is to be performed.

Fasting being one of the modes prescribed whereby we may do penance for our sins, should be done at the times indicated by the Church, especially during Lent, but the other penitential works, such as prayer and almsdeeds, should not be neglected either, especially during this penitential season.

THE "OLD CATHOLICS" AND THE INDEPENDENT POLISH CHURCH.

From the fact that a number of discontented Poles in the United States have thrown off their allegiance to the Catholic Church and have formed what they call the Independent Polish Catholic Church of America, several Protestant religious papers have derived great comfort, representing that the Poles are almost ready to desert the Church in a body and to set up a new Church for themselves. This is far from being the case. The Poles generally are devout Catholics, loyal to the Holy See, but it is unfortunately the case that there are in every community a number of turbulent spirits who foment disturbance and give endless

trouble. Thereby there have been several Polish churches or congregations organized under the name of the Independent Church.

Either because they could not always obtain priests of their own nationality, or because, coming from a country in which they have been oppressed, they have grown naturally rebellious and discontented, and have been induced to form this Independent Church; but it is not nearly so large or important a movement as has been represented.

In Chicago it has been reported that there are three of these congregations which have sprung up in three years, and number now sixteen or seventeen thousand souls. This is a gross exaggeration, as it has been observed that in every Church of this new sect the number of adherents has been represented to be five or six times greater than it really is, the total attendance having been found to be rather under than over three thousand. There are, however, a few such congregations in several other cities, and the leader of the movement, Father Kozlowski, it appears, has succeeded in being made a Bishop by a so-called Swiss Bishop who has charge of the "Old Catholics" of Switzerland. But the affiliation of these American and Swiss Churches is expected by some to form a nucleus for a powerful and prosperous new Church having numerous branches in Europe and America, and the Protestant papers already referred to are satisfied with this state of affairs, because, at all events, the authority of the Pope is repudiated by them, and there is hope that the Independents will soon become annexed to some one among the many Protestant Churches.

But the "Old Catholic" Church of Europe may now be regarded as a myth. Immediately after the Vatican Council, and the proclamation of the dogma of the Pope's infallibility as teacher and pastor of all Christians, there was, indeed, a spasmodic effort made to establish a permanent schismatical Church, and the effort was encouraged by Bismarck in Germany and by the Swiss Government, but it ignominiously failed, and though there are a few who pretend to hold out in their schism, there is now not a single fairly numerous congregation of the "Old Catholics" in either of these countries, as most of the members have penitently returned to the faith and a few have joined the Protestant sect.

The amalgamation—if it can be called amalgamation when two bodies remain as distinct organizations—has not added either strength or respectability to either. Both are schismatical, and they are just as distinct from one another as are the Churches of Armenia and Abyssinia. We have no doubt that when these unfortunate Poles who have separated themselves from the universal Church, seriously reflect upon their position they will return to their allegiance to the one Vicar of Christ on earth, as the "Old Catholics" have already, for the most part, done.

CHRISTIAN CREEDS.

In an address delivered by the Rev. Dr. R. S. MacArthur of New York, before the Baptist Young People's Convention held last week in Montreal, some views were put forth which illustrate strikingly the tendency of the Protestantism of to-day towards unbelief. Some years ago the Rev. Mr. Spurgeon, of the Tabernacle, London, England, formally severed his connection with the Baptist Union, because as an association it had lapsed into unbelief, and on the occasion when he announced the severance of the bond which united him with his brother Baptist ministers, he declared that the denomination was rapidly moving on the downward grade into the abyss of rank infidelity, and that many of its clergy had already reached the bottom.

The Rev. Mr. MacArthur cannot, perhaps, be ranked as actually an infidel, for he proclaims his belief in the bible as his only guide in religion. Nevertheless the specific principles he uttered cannot be otherwise characterized than as logically and inevitably leading to this conclusion; and from the fact that a number of Baptist clergymen were present, who by their silence at least showed their approval of the speakers' sentiments, we cannot avoid drawing the inference that latitudinarian opinions have made great headway even among the Baptist clergy in this country.

Dr. MacArthur made a direct attack upon all the positive creeds of Christendom, Protestant and Catholic alike, including those which have been accepted by nearly all Christians, as certainly containing Apostolic and Scriptural doctrine. Thus of the three

best known creeds, the Apostles', the Nicene, and the Athanasian, [the doctor will accept none, though the 8th Article of the Church of England says they "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

We are, of course, aware that the doctor will maintain that he is in no way bound by the Church of England's Articles of Faith, for he belongs to a different denomination. But we must observe that the Church of England as well as himself professes that it has the same standard of belief, of the infallibility and sufficiency of which he boasts, "the bible as its only guide," and the Church of England announces as its reason for accepting the creeds that it does so because their doctrine is provable from the bible, whereas the doctor gives the same authority, the bible, as his justification for rejecting them.

It is self evident that one or other of these conclusions is wrong, and what then becomes of all the sufficient guide upon which both rest equally? It is evidently a delusion. We do not mean by this that the bible is delusive, or that it authorizes these contradictory conclusions—for all Catholics admit it to be the inspired and infallible word of God—but we mean that as the sole guide to religious belief, to be interpreted for himself by each private individual, it is a delusion. It was not written to be our sole guide to faith; it nowhere claims that it should be so accepted; and those who accept it as such are entangled in a labyrinth of contradictory opinions from which no earthly hand can deliver them.

The rejection of the three creeds is not an evidence of a truthful religion. On the contrary, it merely shows that the system of which that rejection is a feature is disposed to cast doubt upon every Christian doctrine. This is further evident from the flippant manner in which all Christian creeds are treated. Thus the learned gentleman says, for we do not dispute his learning though we differ from him in his conclusions:

"Of what practical gain are these creeds to-day? The Baptist denomination has no creed, in the technical sense of the term, and yet with its nearly four million members in America to-day it is more nearly a unit in faith and practice than were the churches which had their 'long and strong creeds.' This is a fact which no intelligent student of current Church history will deny."

This statement of the case is so ludicrously incorrect that we are surprised that a man having the learning of Dr. MacArthur should venture to make it. How can he assert that the Baptists are a unit in faith and practice in America, when it is known to all that there are eight or ten different sects of Baptists between Canada and the United States, to say nothing of England? The Canadian census gives the names of four different Baptist sects, beside those who are enumerated under the general name of Baptists, namely Adventists, Free Will Baptists, Tunkers, and Mennonites, and we know that the Mennonites have recently had a schism on the important question of button-holes and suspenders, so that they are now divided into Buttonholes and Hook and Eyeists. Beside all these we know that there are Close and Open Communions, General and Particular Baptists, the New-Connexionists of England, who separated from the older denomination because the latter was merging into Unitarianism. When the four million Baptists of America are divided among these jarring sub-divisions the main body will be so diminished in numbers that we cannot but be surprised at the reverend doctor's claim that the Baptists are the pure and only consistently scriptural, "Catholic," and Apostolic denomination, antedating existing denominational divisions."

In reply to Dr. MacArthur's query, "of what practical gain are these creeds to-day?" we answer, therefore, that they serve to express in a concise manner the principal truths of religion, as Christ revealed them, and thus they contribute towards making Christian people know their religion better. Without these creeds, the impossible task would be imposed on every one to gather as best he could from the various parts of Holy Scripture a knowledge of the fundamental truths which Christ revealed and His Apostles taught. The result of this would be precisely what has happened with the Baptists—the most contradictory dogmas, and in many instances frivolities would be believed to be the actual teachings of the Bible on matters necessary to our salvation.

The three creeds we have already

mentioned, and the dogmatic decrees of the Councils and Supreme Pontiffs of the Catholic Church have had the effect of preserving Catholic unity for nearly nineteen centuries, and at the present moment they are accepted undoubtedly by the two hundred and fifty millions of Catholics who are dispersed throughout the world in every nation, whatever may be their language and social customs. Here is a practical benefit derived from authoritative creeds. There is no room here for being "carried about by every wind" of false doctrine. Surely this is a practical benefit.

Dr. MacArthur admits without hesitation that the Catholic Church is self-consistent, whereas all Protestant Churches, except his own, are inconsistent. He says: "I must be a Baptist. If I discard this, and take the traditions of men, I could not consistently stop until I had reached Rome." The Catholics are perfectly consistent but unscriptural. Grant their premises, and logically you must adopt their conclusions."

We presume that the premise to which the doctor here refers is that Christ established a visible Church which will never fail to teach the truth. This premise is undoubtedly contained in Holy Scripture, and the doctor admits that from it the truth of the Catholic Church follows. We say, therefore, that the Catholic Church is scriptural as well as consistent. She is consistent to the truth. Truth does not change, but errors are varied to suit the times or the whims of men. It is for this reason that the doctrines of the Catholic Church remain the same throughout the ages, while the sects change theirs from day to day.

Here it is necessary to correct a misrepresentation or mistake of Dr. MacArthur in regard to the acceptance of the Apostles' and the other two creeds we have already named, by the Catholic Church. He says of the Apostles' Creed:

"(Object)ion was had to its title; which while now used with the understanding that it was simply a truthful compend of Apostolic doctrine—that it set forth apostolic principles of faith in God and in His revelation, was intended to convey the idea which the Roman Church now clearly taught, that its clauses were actually contributed by the Apostles."

The Apostles' Creed has its authority in the fact that it has been accepted and used by the Church as a summary of her faith, but nowhere does the Church define that it was written by the Apostles. It is certain that in the course of time some verbal alterations have been made in it, though it still continued to embody the doctrine of the Church, and such is its antiquity that it is certain it was substantially taught by the apostles. Even the Nicene creed was slightly changed by the addition of a word from the original as issued by the Council of Nice, but the change was accepted by the Church, which had in every age the same authority to proclaim the faith as it had when that creed was first written. The faith was not changed by this addition, but it was more clearly proclaimed.

The three creeds express in a compendious form the leading doctrines of the Christian faith, and express the doctrines of the apostles simply but accurately, and they form a bond of union for the Catholic world, as the Church in the East and West alike employs them to express the one faith which is believed and taught by her throughout all countries.

The modern practice of belittling creeds, as followed by Dr. MacArthur, is subversive of Christian faith.

St. Clement of Rome, who is mentioned by St. Paul (Philipp iv. 3.) as having his name written in the book of life, and St. Ignatius, also give a detailed account of how the Apostles provided for the continuance of the priestly and episcopal succession that the faith might be preserved. These holy writers who either were the companions and disciples of the Apostles, or who, as in the case of Irenaeus, received their knowledge of the ancient usage from disciples of the Apostles, surely knew the ancient discipline of the Church as well as the Rev. Dr. MacArthur, who lives and teaches his views from seventeen to eighteen centuries later.

THE ELECTIONS.

Returns for the Ontario elections were not in as we went to press. We will in next week's issue give the names of the members returned for each constituency.

To impart the truth to others is not to impoverish one's self; but, like giving another a light, it but returns to illuminate the path of the giver.—The Missionary

A FALLACIOUS ARGUMENT.

It is a matter for astonishment that even the most prominent among the Protestant clergy in their addresses to their congregations, and even in the presence of their ministerial colleagues, in order to sustain the schismatical position, make use of arguments the fallacy of which is so evident that we should suppose that even school-children would not be entrapped or persuaded by them.

But even Homer sometimes sleeps, it is said, and it might occur from time to time that even a learned man may use a frivolous argument. We would then expect that it would be passed over without applause when the audience should be supposed to be at least appreciative enough to estimate it at its true value. But it seems that this is not to be the case when such arguments are used in the interest of Protestantism. We are forced to the conclusion that in this cause valid arguments are scarce, and pitiful ones are therefore applauded in the absence of others.

Thus we read in the report of a ministerial meeting held recently in Boston, at which the Rev. Dr. Berry, who is described as being one of the most popular Baptist preachers in England, delivered an address wherein he at the same time paid a compliment to Boston and put forward an argument to vindicate the position of Protestants generally. He remarked that "they are accused of being guilty of schism, but the schism which helped to make such a city as Boston is a pretty good kind of schism."

This is equivalent to saying that the wealth, architectural beauty, and commercial prosperity, together with a generally diffused education of the people, are sufficient to prove the excellence of the religion with which these are conjoined.

The world's history makes known us that there have been many cities which could boast of these characteristics to quite as full an extent as Boston, if we take into consideration the difference of circumstances, particularly of the time when they flourished.

In the matter of the general diffusion of education, the world had not progressed as it has done during the last three, or even the last century. This is due as much to the fact that the progress of any one age is based upon the knowledge gained during the preceding ages, as to any other cause, and this knowledge has been necessarily increasing during the succession of ages which extends back to the beginning of history. To much of the world's knowledge to-day is due to the invention of printing and the subsequent progress made by this and other arts.

Taking this fact into consideration of the wealth, beauty, and material prosperity of Rome, Athens, and Alexandria, nineteen hundred years were facts as remarkable as the present condition of Boston, and for a period so far back, these cities fairly boasted that, for the age, education was also fairly advanced.

If the Rev. Mr. Berry's argument is a good one to-day, the philosopher those ancient cities would have justified in telling the Apostles preached to them the Gospel of Christ; that their paganism which had doomed such cities was a good kind of religion; yet it was the religion of the Apostles were commissioned Christ to overthrow.

A Christian minister ought to be that merely secular knowledge, financial prosperity are not the true whereby the true religion is known, but the fruits of the spirit, especially the love of God, and a neighbor for God's sake. It is the subject of the Christian religion to care these duties, though they are incompatible with material progress and advancement. But the latter not to be made the sole or even chief end of man on earth, as the Rev. Mr. Berry and those ministers who applauded his utterances would believe.

Christ has told us that not by alone doth man live; and the important source of life which He indicates is not material comfort, wealth or even secular education—"every word which cometh from the mouth of God."

We have thought it advisable to dwell thus upon Mr. Berry's argument, because it is one which is appealed to by Protestant controversialists. On the other hand we extend our answer by showing many Catholic countries are behind even in material progress. We may instance Belgium, Austria and the Catholic Church