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FANTASTICAL HISTORY.

Some of our Protestant religious contemporaries have been printing of late an item informing their readers of the dates at which according to them those doctrines and practices of the Catholic Church against which part of the Protestant world objects became doctrinal teachings. Among the journals in Ontario which have published this piece of nonsense we notice the *Christian Guardian* of Toronto and the *Canadian Evangelist* of Hamilton.

The following is the style in which this list of "Roman innovations" is introduced by the "Christian Irishman" quoted in the *Canadian Evangelist* of the 15th inst.

"The Roman Catholic Church . . . claims to have been always the same, but history is against it. Once the Christian Church was pure, but the Romish branch drifted further away with each succeeding century from that original simplicity. Its successive steps in error and assumption were taken in the following order and at the following times:

"Invocation of the saints, 375 A. D.; the service in Latin, 600; Papal Supremacy, 606; images and relics, 787; Baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1,000; transubstantiation, 1,000; sale of Indulgences, 1,095; use of beads in worship, 1,090; the sacrifice of the Mass, 1,100; the confession box, 1,215; restriction of the Bible, 1,546; purgatory, 1,439; worship of Mary, 1,563; seven sacraments, 1,547; creed of Pope Pius IV., 1564; Immaculate Conception, 1,854; Papal infallibility, 1,870."

This table of dates is not altogether a new affair. It has done service in the hands of Protestant polemicists during the whole of this century, and though it is made up of a lot of known falsehoods strung together, it will probably continue to be made use of for many years to come. It is worth while, once for all, to examine what its value is as a piece of history.

1. *Invocation of the Saints.* It is a doctrine of the Catholic Church that the prayers of saints are powerful before God to benefit us, and it follows that we may ask their prayers. Is this a new doctrine dating only from the year 375? The year 375 is after all very early in the history of Christianity. It is only half a century after the time of Constantine the Great, before which period there were ten general persecutions, to such an extent that only a very limited Christian literature has come down to us from the period of persecution. Nevertheless there is plenty of evidence to show that the compiler of the above table is a fraud of the first water, as the following extracts from inspired and other authentic history will show:

Jacob invokes his guardian angel to bless the sons of Joseph:

"The angel that delivereth me from all evil, bless these boys." (Gen. xlviii, 16; B. C. 1689.)

St. Michael the archangel prays for the people of Israel, and his prayer is heard:

"But at that time shall Michael rise up, the great prince who standeth for the children of thy people . . . and at that time shall thy people be saved, every one that shall be found written in the book." (Daniel xii, i B. C. 536.)

Jeremias, the prophet, when 468 years dead, and Onias, the high priest, also dead, prayed for Judas Maccabeus and his devoted army one hundred and fifty-seven years before Christ. (2 Mace. xv, 12, 16.)

St John the Evangelist invokes the seven spirits that are before the throne of God:

"Grace be to you from him that is, and that was, and that is to come, and from the seven spirits which are before His throne." (Apoc. (Rev.) i, 4. A. D. 97.)

St. Irenaeus, who flourished in A. D. 170, says:

"The patriarchs and prophets of the Old Testament return thanks to God for our salvation: and Mary was the advocate or intercessor for Eve."

Thence it follows that Mary and the saints pray for us and we may invoke them.

Origen, who wrote A. D. 270, says

the "souls of those who were put to death for Christ . . . obtain remission of sins for those who pray." He also tells us that after death martyrs may do more for friends on earth than they can do in this life: "You will know better how to love them, and you will pray for them more wisely when you shall know that they are not merely your children, but your imitators." (Exhortation to a martyr.)

It would make this article too long if we were to attempt to refute in the present issue each of the statements made above. We shall therefore confine our remarks here to one other subject, and we chose that of images, said to have been first used in A. D. 787. We select this subject, because it is akin to that with which we have already dealt.

Is it true that images and relics were not used or honored or venerated in the Church of God before the year named? The following extracts will answer this question:

Under the Old Law God Himself commanded sacred images to be placed upon the tabernacle, and to enable this to be done according to His will, He filled Beseleel the workman "with the spirit of God, with wisdom, and understanding, and knowledge in all manner of work." (Ex. xxxi, 3.)

Beseleel, thus prepared for his work, made "two cherubims also of beaten gold, which he set on two sides of the propitiatory." (xxxvii, 7.) This was before Christ 1491.

Solomon also, when building the temple of God, B. C. 1012, made two cherubim each of ten cubits high which were set in the inner temple, and they were overlaid with gold; "And all the walls of the temple round about he carved with divers figures and carvings, and he made in them cherubim, and palm trees, and divers representations;" and the same was done on other parts of the temple. (3 Kings (P. Bible I. Kings) vi.)

It is a well-known fact in ecclesiastical history that Leo the Isaurian, Emperor of the Eastern Empire, waged war against the use of sacred images in the churches. In the year 726, which was sixty-one years before the date given above, Leo issued an edict ordering their total abolition. They must therefore have been in general use long before this time. In fact Constantine Copronymus and Leo IV., the son and grandson of Leo the Isaurian, continued the war against images, and in 787, the date given by the papers we have mentioned for the first use of such images, a general council was held at Nice in which it was solemnly defined by the Bishops assembled from the whole world that sacred images are to be venerated. This was the answer of the Church to the iconoclastic innovators. Surely this would not have been decreed if it had not been the universal custom to venerate images long before this date.

Eusebius, the friend of Constantine the Great and the first Church historian, relates that in the churches erected by this emperor, one of which still exists in Rome, he placed silver images of Jesus, the Blessed Virgin, and other saints. This was about the year 325; and we know that in the Catacombs, which were used as cemeteries, and as places of refuge and worship by the Christians during the ages of persecution before Constantine, sacred images are found by thousands—images and pictures of Christ on the cross, or as an infant in the crib of Bethlehem, or in the arms of His blessed Mother, or as the good Shepherd; also the images of Mary, Sts. Peter and Paul and other saints without number. Symbolical images were also in common use, as the fish, in Greek *ichthus*, signifying Christ because the letters *i-ch-th-us* are the initials of the motto, *Jesus Christus Theou Uios Soter*; (Jesus Christ, the Son of God, Saviour.) Clement of Alexandria mentions this fact in his book of the lives of illustrious Christians of the second century, and strongly recommends the use of this symbolic image. To this we may add that to this day there exists in Rome, in ruins, the ancient palace of the Caesars, in which just over the principal stairway is to be seen a large and handsome fresco representing Christ crucified. This is a lasting testimony to the piety of the Emperor Constantine, who placed that image there in the early part of the fourth century.

We have said enough to show the usages of the primitive Church on the two points we have treated. It would require too much space to enter into details on this subject, but we reserve further remarks for a future issue of the CATHOLIC RECORD. It will be seen, however, from what we have

said, that the piece of history with which our religious contemporaries have thought proper to enlighten their readers and improve their historical knowledge, is a mere fancy sketch, without any foundation in fact.

WAWA!

This word, which will undoubtedly appear strange to our readers, is the title of a Polyglot newspaper which has reached us from Kamloops, British Columbia, through the publishing house of Messrs. D. & J. Sadlier; and quite an interesting curiosity we find this little journal to be. Wawa means speech in the Chinook tongue.

The number before us is printed in English, French and Chinook, the latter being the language spoken by the Indians of British Columbia. It reveals to us the interesting fact that the ingenious and zealous Fathers of the Oblate Order have actually introduced a system of shorthand as the written language of the Chinooks, so that this tribe is the first nation which has adopted a truly short method of writing, which is at the same time quite philosophical as the national means of representing spoken language.

By this system the Chinook tongue is spelled exactly as it is pronounced, and thus all the great difficulties of learning to read, which exist in most modern languages, and especially in English and French, are avoided; and the Chinooks, educated in this manner, are enabled to read and write their own language in an incredibly short time.

It is admitted by all scholars that the phonetic representation of any language removes the difficulties of learning to read and spell, and it is just this which the Oblates have taught the Chinooks to use; and not only are they able, when instructed by this method, to read and spell in a few days, but they are able in a short time to write as quickly as they think, and to keep pace with the fastest speakers!

The system of shorthand which has been thus introduced into the Indian schools, is the French system known as the Duployan. The editor of the *Wawa* asks:

"Why not adopt this system of shorthand for use in the English schools, as it is used extensively to great advantage throughout France and Lower Canada?"

As regards this we may venture an opinion that there are systems, or there is at least one system, of shorthand largely used by English reporters which may be better adapted for use in English; but this does not detract from the ingenuity and zeal which have induced the Oblate Fathers to introduce an excellent system of writing among a tribe adopting for the first time a written representation of their tongue.

The *Wawa* gives the full alphabet of the Chinooks, so that all who take an interest in the matter will be able to learn much on the subject of their tongue, by subscribing for the *Wawa*, which may be had from Messrs. D. & J. Sadlier & Co., Montreal.

THE CHRISTIAN SABBATH AND PRESBYTERIANISM.

The Presbytery of Muskingum, of the United Presbyterian Church, recently suspended a minister for teaching persistently that Saturday, not Sunday, is the true Sabbath. The case was appealed to the synod at Wheeling, West Virginia, and the suspension was sustained. The clergyman has now appealed to the General Assembly, and it is expected that this body will also sustain the suspension, as it is known to be sternly orthodox in its adherence to the Westminster Confession. The Presbyterian papers of the United States, with remarkable unanimity, approve of the suspension, the *Herald* and *Presbyter* of Cincinnati saying: "It is hard to find words sufficiently condemnatory of such a man. The position of the United Presbyterian Church as to the Sabbath is so well known that any one seeking to agitate it on this line is a mere disturber of the peace."

Amid the diversity of opinions among the various sects on this as well as every other subject, it might seem out of place for us to express any opinion, but in matters of religious faith the whole public is deeply interested, and we do not consider it an undue interference to remark that the erring clergyman is by far more consistent than those who have condemned him.

We are assured by Presbyterians that it is a fundamental principle that nothing is to be accepted as of Christian faith which is not clearly laid down in Scripture. Now, Scripture certainly does not lay down clearly that the Sabbath has been changed

under the Christian law from Saturday to Sunday. It is certain that the original Sabbath appointed by Almighty God was Saturday, beginning at sunset on Friday evening, and ending at sunset on Saturday.

On what authority was the change made from the Jewish to the Christian day of rest? There is evidence to show that it was made in the days of the Apostles; and the authority of the Catholic Church is sufficient to authorize the belief that the change was made on sufficient grounds, the chief reason being that the principal mystery of Christianity, which is the basis of Christian faith, the resurrection of Christ, took place on Sunday; and secondary reasons being that the institution of the Church of Christ, and probably that the birth of Christ, took place on Sunday; but it is certain that there is nothing in the Bible to prove that the change was made by any competent authority—any authority which had the right to change what Almighty God appointed nearly six thousand years ago. It is only on the Catholic ground of Church authority and tradition that the change can be justified.

The Muskingum minister has all the authority of Scripture on his side; but he is condemned by Presbyterianism simply because he does not place the dictum of the Westminster Confession of Faith above the Bible, though that same Confession tells him that: "The decrees and determinations" of the Church, "if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in His word."

The fact is, the Westminster Confession requires its clergy both to set the Confession above the Bible, and the Bible above the Confession, at the same time. It is an act of gymnastics which many of the clergy are not able to perform to the satisfaction of the Presbyteries and General Assemblies; and this is the reason there have been, of late, so many heresy trials.

SIGNOR CRISPI AND THE CHURCH.

The speech delivered by Signor Crispi in Naples on the occasion of the inauguration of the King Humbert Memorial is still causing much discussion in the Italian papers.

It will be remembered that the Italian Premier called the attention of the people to the critical condition to which Italy had been brought by the monster anarchy, and that he declared that to combat this dreadful evil the cordial co-operation of Church and State is needed. He said:

"Society is passing through critical moments! We find it more than ever necessary that the two authorities, spiritual and temporal, should unite if they would lead back the misguided masses into the path of justice and love. A pernicious sect has come out from the darkest corners of the earth, and their device is: 'No God; no authority.' Let us unite to-day against this monster! Let our banner bear the inscription, 'With God and the king for our country.' Let us lift this banner on high and show it to the people as the sign of salvation: 'In hoc signo vinces.' (In this sign thou shalt conquer.)"

The speech was loudly applauded, as there can be little doubt it was interpreted by the Neapolitan people as being an olive branch held out to the Church, which has been persecuted by the Government ever since, and indeed since long before the Italian occupation of Rome.

It is undeniable that in spite of all the efforts of the Government to destroy religion in the hearts of the people, the latter are as a whole strongly attached to their faith and desirous to see the Church restored to its former position. That this is the case, especially in Naples, has been several times made manifest, and notably so in the twice repeated practically unanimous vote of the city in favor of the restoration of religious teaching in the Public schools, from which the Government had driven it out.

Crispi's effort to bring about a reconciliation has not, however, met with that cordiality which he seemed to expect even from the Government press. The *Riforma* of Rome said concerning it:

"The head of the Government thoroughly understands the situation, and his aim is to bring the clergy to a proper appreciation of their duties—duties which have newly arisen with the new times. If the facts should prove that it will not be possible to carry out his aims on account of the obstinacy of others then history will be able to determine who are the guilty parties."

This is a ridiculous attempt to throw upon the Church the whole blame of the hostile attitude existing between the Church and the State, but it is just what we might expect from the Masonic organ. It is equivalent to saying that the Church should quietly and contentedly submit to all the arbitrary methods of the Government, and should throw its influence into the scale in support of the Government's policy, whatever persecution she may be made to endure. Of course, the Church will not under any circumstances bolster up the cause of Anarchy, which she has always consistently denounced, but as the guardian of morals, she must equally denounce the spoliation to which she has been subjected, and the unconstitutional policy which has excluded religion from the schools. It is this policy which has brought the Anarchists into existence, and the Government is reaping the consequences of its own suicidal course. The Catholic papers do not hesitate to remind Crispi of this, and the *Unita Cattolica*, the chief Catholic organ of Rome, recalls to mind the fact that in 1885 Signor Crispi said:

"There are only two courses open to us. We must break with the Vatican altogether, because we cannot make the people there our friends, or we must make concessions. For my part I am not inclined to make concessions."

Even now, while pretending to look for peace, where he has hitherto waged a relentless warfare, the Premier does not appear to be disposed to offer anything in return for the aid he asks for from religion. It is a one-sided peace which he demands, in which all the benefit is to be on the side of the Government; but if he is serious in wishing to repress anarchy, he must re-establish religious education which he has suppressed as far as he could, and, on the other hand, he must restore to the august head of the Church his independence, of which he has been deprived.

Even the very slight advance he made in his Neapolitan speech did not please his infidel followers, and in an interview with a newspaper reporter he shuffled very clumsily out of his Neapolitan declaration. He is said to have declared that he has no intention to enter into any negotiations with the Vatican, as he has always been of the opinion "that the State cannot make any concessions." He declared that he only wishes that the religious sentiment of the clergy and citizens will lead them, as having the interests of society at heart, to co-operate with the Government in putting down Anarchy.

The clergy will undoubtedly continue to do their duty by correct teaching in this respect; but neither the Pope nor the hierarchy nor the loyal Catholic population will agree to say that they are satisfied with the position of the Pope as a prisoner, or that he shall be a subject of the Italian Government. The only possible condition on which the Church can agree to condone the past persecutions she has endured is that the Pope's independence be fully restored, and his authority re-established in Rome itself, the historical centre of Catholic unity.

EDITORIAL NOTES.

SOME zealous Protestant ladies of Kansas city, Mo., succeeded recently by artifice in having a number of young girls discharged from the House of the Good Shepherd to which they had been committed for reformation. They were incited to this by the Kansas City A. P. A., and the girls have returned to the houses of ill-fame from which they had been rescued. The judge before whom some others of the same class had been brought rebuked the ladies (?) who had been so meddling, in this style: "You are not providing homes for these young females. Those whose release you have already secured have returned to dens of sin;" whereupon the ladies remarked: "We would prefer to have them in houses of prostitution than in charge of the Sisters of the Good Shepherd." This is the kind of morality which Apism fosters.

The New York *Independent*, a leading Protestant religious paper, relates that in a Burmah native Christian congregation, bottles of Bass's pale ale were used for the Sacrament of the Lord's supper when wine could not be had. The ale had been presented for the purpose by an English officer, and the *Independent* expresses its conviction that if the occurrence happened, as reported, "it neither affects the Christianity of the converts, nor the sacredness of the rite." It admits also that it is "possible" that a Protestant Bishop in China "used tea instead of wine in the Sacrament of the Lord's

supper, in order to please the natives." This is known to have actually occurred; and we have known instances where a syrup, made by boiling dried grapes, was habitually employed when wine could easily have been procured. In some cases, also, water has been used by extreme prohibitionist churches, on the plea that it is sinful to use intoxicating wine. It is thus that these professing Christians consider themselves free to change the ordinances of Christ according to their whims. Nothing else could be expected when every man considers himself the supreme judge in matters of Christian doctrine. We have ourselves known of a clergyman who stated that he would be glad to use currant wine, instead of grape wine, because it was more easy to procure it: we presumed the meaning was that it would be less expensive.

THE Italian Government appears to be aiming at the total destruction of the usefulness of the Propaganda, the grand international institution whose object is the spread of the gospel in heathen lands. The Holy Father in a recent conversation expressed his deep regret at the steps taken to injure this great institution. Not only did the Government sell at a great sacrifice, some years ago, the landed property held by the Propaganda throughout Italy, but it taxed the interest which it paid to the Propaganda. This tax, which was 13 per cent. originally, has recently been raised to 20 per cent. Thus the tax amounts to about 115,000 francs annually, though the property thus taxed is the gift of Bishops and other friends of missions, belonging to all nations.

It is stated in a despatch from Rome that the Holy Father is about to issue a special appeal to the Anglican Church clergy on the subject of re-union with the Catholic Church. When it is considered that a very large and rapidly-increasing section of the Anglicans has returned to nearly all the doctrines of the Catholic Church, there is room for hope that the present appeal may bear fruit. On the subject of the Real Presence of Christ in the holy Eucharist, the Sacrifice of the Mass, its efficacy in relieving the souls of the faithful departed, on Purgatory, and the utility of prayers for the dead, on the reverence due to the saints of God, and the benefit to be derived from their intercession with God for us, and even in regard to the universal jurisdiction of the Pope, and many other doctrines, a very numerous and zealous body of the Anglican clergy are in accord with Catholics. It is true that on the last mentioned question they do not concede the complete authority which the Catholic Church claims to have been divinely given to the Holy See; but it does not seem that there should be any insuperable difficulty in the way of their agreeing with Catholics on this point. The same reasons found in the testimony of antiquity, which they have studied much during recent years, and which have led them to adopt other Catholic doctrines, should lead them equally to adopt this one fully. We may, therefore, reasonably hope that the conciliatory attitude of the Holy Father may be the means of bringing about a movement for union which cannot but be productive of great results.

Mission to Protestants.

The experiences of Father Elliot in his missions to non-Catholics, which have been read with such deep interest by all who have watched the progress of this new apostolate, go to show that the vast majority of Protestants in this country are still unconvinced by agnosticism. They are at least Christians in desire. Until in God's time our non-Catholic fellow-citizens are brought to the fulness of Christian knowledge, and made free with the freedom which is of God, let us beware of lessening in them, by word or example, anything that makes for true religion. It will be a sorry day for our Republic when Sunday ceases to be a day of strict observance, and the meeting-houses disappear from the country hillside and the city streets. May they flourish until their attendant worship at altars whereon the great Sacrifice of Calvary is renewed! Few Catholics realize all that the little meeting-house is to Protestants, or how much acceptable service it may represent. The religious teaching of most Protestant preachers doubtless is harsh or cold or dry, and their words may seem like a winter's rain upon spring flowers; but there is one highly important lesson taught in the rudeness of sectarian temples—the lesson of self-denial. May the influence of the meeting-house, in spite of its harshness and severity, continue undiminished until it is changed into something higher and better!—Ave Maria.

We would fain see others perfect, and yet our own faults we amend not.—Thomas A. Kempis.