

## The Catholic Record.

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London, Saturday, June 20, 1896.

## THE BISHOPS' PASTORAL.

We deem it right to publish once more the Pastoral Letter of the Archbishops and Bishops of Quebec, having reference to the election which takes place next Tuesday. We need scarcely say that it is in every regard a most admirable pronouncement. The advice given the Catholic electorate is most salutary, and deserves the respectful consideration and obedience of all good Catholics. Although addressed to the faithful of the Province of Quebec its advice should be heeded by Catholics in every other Province of the Dominion.

We are admonished to "vote as honest, wise, enlightened and intelligent Christians," and we are told to avoid "the deplorable excesses against which we frequently warned you—perjury, intemperance, lying, calumny, violence and party spirit—which warf the judgment and produce a kind of voluntary obstinate blindness."

The Pastoral goes on to say that "We should not sell our vote. To vote is a duty, and duty is not sold. Give not your vote to the first comer, but to him whom in conscience you judge the best qualified by his mental powers, firmness of character and his moral principles to fill the noble office of legislator."

Regarding the restoration of Catholic schools in Manitoba, their Lordships speak as follows:

"The means to secure this end is to elect, as representatives of the people, only men sincerely resolved to favor with all their influence and to sustain in Parliament a measure to remedy the evils from which the Manitoban minority suffers. In speaking to you thus, dearly beloved brethren, our intention is not to bind ourselves to any of the parties that are combating in the political arena; on the contrary, we desire to preserve our liberty."

In determining how to vote on election day the Pastoral will be, and should be, a guide to all Catholics worthy the name.

## THE CHURCH—A LIVING ORGANISM.

The Church Evangelist, of Toronto, in its issue of the 28th ult., has a remarkable editorial on "The Church—a Living Organism."

The editor combats the confused notion now entertained by most of the Protestant sects, and by many even in the Church of England, that "Christ did not found or organize any Church at all; that He just taught His doctrines and accomplished His work, and left men to organize themselves or not into any sort of society they please," and that "what He called His Church was an invisible, intangible, unorganized company, made up of all the good people in the various societies into which His professed followers might organize themselves."

The Evangelist reasons correctly that though the upholders of this view call it the "scriptural view of the Church," there is not a shred of scripture to give it the slightest countenance. It can be entertained only by assuming that our Lord has broken His promise. It can be accepted only by the rejection of the plain narrative as to the way in which He did organize His Church. It completely ignores every instance (ninety-four in all) in which the term Church is used in the New Testament. It is the manifest contradiction of every illustration which is given us of what the Church is—a building, a temple with its columns, arches, and walls; a body with its head and members; its inner life and outward form; a vine with its branches; a living organism.

The theory of a Church in which each individual believes what he pleases and adopts as Christian ethics whatever code of morals suits his notions of how things ought to be is quite alien to the character of the Church which Christ instituted.

In regard to both faith and morals the Church of Christ is essentially one. Faith and morals are truths revealed by God, and individuals are not free to reject them on grounds of private

opinion, and so the Church is presented in Holy Scripture as the supreme judge to whom Christ committed the authority to decide all such matters.

Christ certainly instituted but one Church, which is therefore a divine institution. He compares His Church to a kingdom, and declares (St. Matt. xii, 28,) that a kingdom, or a city, or a house, divided against itself shall be made desolate and shall not stand.

In the fourth chapter of his epistle to the Ephesians St. Paul describes the Church as having been instituted by Christ with a pastorate of apostles, prophets, Evangelists, pastors and doctors "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet in the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ, that henceforth we be no more children, tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive."

There can be no more clear description than this of an ecclesiastical organization having authority to direct us in what we are to believe and what we are to do, that is in matters of faith and morality.

Elsewhere St. Paul styles the Church "the pillar and ground of truth," that is the basis on which the truth of salvation rests, as far as our knowledge thereof is concerned. We are told also that whosoever "will not hear the Church, let him be to thee as the heathen and the publican."

Nothing can be more plainly laid down in holy Scripture than the nature of the Church as a judicial and authoritative tribunal to point out the way of salvation to mankind, and to bind the consciences of the people to believe what she teaches and obey what she commands.

The editor of the Evangelist answers well a very common objection to this view of the case:

"But then some one is saying: 'That may be true, but it is narrow-minded and uncharitable.' See the fruits of the Spirit in all these Churches: they are instrumental in converting, instructing, sanctifying, and saving thousands of perishing souls. How can we deny that they are true Churches of Christ? He has manifestly owned and blessed their work; therefore they have just as much right to be called His body and His bride, and to claim as their own His presence and protection as the one historic Church, which He founded nineteen hundred years ago and to which you claim to belong."

To this objection the Evangelist answers:

"To many minds this seems a perfectly just and conclusive mode of reasoning. And yet there must be a fatal flaw somewhere. The reasoning is manifestly illogical and deceptive. It is not possible that our Lord should have set up one Church, which He calls His Church—to which He gave such wondrous promises, and for whose continued success He prayed, and yet that He should have set up a multitude of other Churches, endowed with the same powers and privileges, to oppose, weaken, pull down, and destroy the house which He Himself with such pains and prayers built upon the rock."

Apply this same process of reasoning in the natural sphere and see where it will lead you. Fraud and dishonesty of every kind are hateful and deadly sins, yet men who practice fraud and dishonesties of every kind prosper and have riches in possession. Should we be justified in inferring that God has changed His mind or that He made a mistake in imposing the eighth (seventh) commandment as a necessary law of conduct in His people?

And again:

"The breach of the seventh (sixth) commandment is a deadly sin—yet we all know that illegitimate children have just as well developed bodies and minds and moral perceptions as those born in lawful wedlock. Should we, therefore, be justified in walking by the light of our own eyes, and inferring either that God had made a mistake in imposing that law in the first place, or that He since changed His mind and had abrogated it? Surely not, and yet would not this be exactly on the lines of the reasoning by which men set aside God's revealed Will about His Church? We may depend upon it that it will be found to be just as deadly a sin to disregard that Will in the one case as in the other."

The Evangelist's reasoning is beyond cavil or refutation, but we are surprised that our esteemed contemporary has not perceived that his reasoning is just as fatal to the claims of High Church Anglicanism as to Non-Conformity, or Low Churchism which takes the Non-Conformist view of the question. If Christ has established one Church—which is indeed the case—was not the authority of that one Church as great against the usurpations of Luther, Henry VIII., King Edward VI., Queen Elizabeth and Archbishop's Cranmer

and Parker, as against George Fox, John Wesley, and Johanna Southcote? Had the former any more right to set up Churches according to their own fancies than the latter?

Christ told His Apostles, when He sent them to preach His Gospel: "Whoever heareth you heareth Me, and whosoever despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me." To Titus, whom St. Paul consecrated Bishop of Crete, the great Apostle of the Gentiles, wrote: "Let no man despise thee." These words were, therefore, as applicable to the successors of the Apostles as to the Apostles themselves, and the first Reformers, whether in Germany or England, were as much bound by them as were the Christian converts of the first age of the Church's existence.

It is needless to add that the Evangelist's claim that Anglicanism is "the historic Church which He (Christ) founded nineteen centuries ago" is too preposterous for serious refutation—and the Non-Conformists, to whom it specially addresses itself, are fully aware of this. There is but one historic Church which can claim the authority and infallibility with which Christ endowed the Church—but one Church built upon the rock, that is the Church in communion with and submissive to the successor of St. Peter. The Catholic Church alone is the one with which Christ promised to remain to the end of time, and against which the gates of hell, the powers of darkness, shall not prevail.

## THE ELECTIONS.

Before the next issue of the CATHOLIC RECORD will appear, the general elections will have been concluded and the fate of the Government decided. Our readers are aware of the importance of the issues which are before the electorate, and of them all there is none more vital than the school question of Manitoba. It is a question of the right of Catholics to educate their children in accordance with their conscientious convictions. It is the right of which Lord Salisbury spoke when declaring it to be the intention of the British Government to introduce a measure to ensure religious education in the schools of England. He said:

"There is only one sound principle in religious education to which you should cling, which you should religiously enforce against all the conveniences and experiences of official men, and that is that a parent, unless he has forfeited that right by criminal acts, has the inalienable right to determine the teaching which the child shall receive upon the holiest and most momentous of subjects."

There is not the slightest doubt that if Catholic Quebec were to legislate the abolition of the Protestant Separate school system of that province, there would be a loud demand for remedial legislation. The Protestants of Quebec would call for it, and there would be no opposition thereto on the part of Catholics, who are all desirous to secure fair-play and equal rights for all citizens, whatsoever may be their creed.

We have been told over and over again that Manitoba should be left to manage its own affairs, and as a rule this contention is correct, but it is another matter when the Manitoba majority violate the Constitution by taking away the rights which have been guaranteed to Catholics and Protestants alike, and as down to the present time the majority has treated the Catholic minority with contumely, the only course the latter could reasonably pursue was to appeal, as they have done, to the supreme authority of the Dominion Government and Parliament for protection.

Mr. Dalton McCarthy, who is now at the head of the "anti Remedial Party" said in the House of Commons when a similar case arose in Quebec, though by no means so glaring an injustice as has been perpetrated in Manitoba: "The duty and power—because where there is a power there is a corresponding duty—are cast upon the Governor in Council to revise and review the acts of the Legislative bodies;" and Principal Caven, who also now raises his voice against Federal intervention in Manitoba, said: "The right of appeal to the Governor-General which minorities at present have must remain. Nay, the entire Dominion is the proper guarantee for equality of dealing on the part of provinces with the adherents of the various Churches."

But when the Catholics of Manitoba have a grievance, these gentlemen, and the Presbyteries and Conferences are almost unanimous against granting redress.

Indeed, the conduct of the Protestant ministers of Ontario, when dealing

with this question, is very discreditable. Whenever Catholic rights form a subject of controversy they are completely blinded by prejudice. The pronouncements they have made at their different assemblies during the past few weeks show them to be—almost without exception—narrow-minded bigots. For them the Golden Rule has no meaning when they take upon themselves the discussion of such subjects as the Manitoba school question. They have one code of laws for Catholics, and another for Protestants, while all the time they hypocritically proclaim that they are in favor of Equal Rights for all.

The Catholic body of the Dominion is not to be thus ignored. If we were but an insignificant minority, we would have the right to generous treatment at the hands of the Protestant majority, but our proportion to the whole population, which is 42 per cent., justifies us in taking a firm stand against Mr. Greenway's iniquitous school laws.

At the coming elections the Catholic voters in every constituency should support only those candidates who are pledged to re-establish Separate schools in Manitoba, no matter what course Mr. Greenway may see fit to take in the matter. The talk of coercion is the merest nonsense. Mr. Greenway has done a wrong to the Catholics of Manitoba. If he will not repair this wrong of his own motion, the power of the Central Government must speedily be brought to bear to compel him. We have confidence that the fair-minded Protestants of Canada will be found ready and willing to aid us in the present crisis.

## A CHURCH WITHOUT A FAITH.

The Presbyterian General Assembly of the United States which had its meeting in Saratoga during the last two weeks had under consideration several matters of very great importance in regard to the permanence of Christian faith, but we do not exaggerate when we say that it ended in a complete fiasco.

For several years past the Assembly has had under consideration the teaching of its theological seminaries, especially those of New York and Cincinnati, known as Union and Lane Seminaries. In both of these institutions the Biblical professors Dr. Briggs and Dr. Smith taught unhesitatingly that the Bible cannot be relied on as a historical record, and that it is no more inspired than any work of fiction such as the Pickwick Papers or the Book of Mormon.

Presbyterian orthodoxy was greatly shocked by such teaching, and for several years past the General Assembly asserted the truth of the Bible against these erroneous teachers, the two professors having been suspended from the ministry by so large a vote that it might be considered as almost unanimous. It was ordered by the Assembly that Dr. Briggs, of New York Union Seminary, should be deposed from his position as Professor of Biblical exegesis, but the faculty sustained him and the General Assembly was not obeyed. For several successive years the Assembly maintained its position, and even went so far as to prohibit the ordination to the ministry of young men educated under the teaching of Dr. Briggs, but the New York Presbytery taking side with the Seminary faculty defied the authority of the Assembly, and ordinations proceeded just as before the Assembly decree was passed, and as a matter of course the Presbyterian clerical body was becoming every year more and more tainted with scepticism, and the inevitable result has been that each year the stand taken by the Assembly has been less firm than before.

The matter was not allowed to rest, as it effected the very existence of the Union Theological Seminary, and recently the New York Presbytery passed a resolution to the effect that "in thus attempting to control the Presbytery in this matter, it seems to us that the General Assembly exceeds its constitutional powers and infringes upon the inherent rights of the Presbytery which are specifically reserved to it by our constitution as to the reception and licensure of candidates for the Gospel ministry."

This resolution was sent to the General Assembly, and it was necessary that some action should be taken upon it if the eternal of Christian faith was to be defended at all from the attacks of infidelity. Here is what the General Assembly has surrendered by its recent action, or rather inaction. The Saratoga meeting has actually decided to let the Presbytery have its own way, and now Presbyterian ministers will be freely ordained, even though they

openly proclaim that they have no belief in the truth, much less in the inspiration of the bible.

Great credit was claimed for the General Assembly in past years because it asserted so positively the truth of the bible, and its inspiration as being really the word of God, but since then very few years have passed, and all is changed. Presbyterians are now permitted to believe, and Presbyterian ministers to teach, that there is no more reliance to be placed upon the historical statements of the Bible than on the wonderful adventures of Baron Munchausen. This is certainly a great departure from the old time Presbyterianism, which regarded the bible with so much respect, and made it the only rule of Christian faith. It is, after all, the Catholic Church which alone maintains the proper respect due to the bible; and surely after the Saratoga decision Protestants will scarcely have the temerity to assert again that the Catholic Church disregards the bible, and that Protestantism upholds its authority.

In another column we publish the comments of the New York Sun on the Assembly's decision. It will be seen therefrom that even Protestants are shocked at the woful laxity in Christian faith exhibited by the General Assembly. The Sun sees clearly that the recent decision is equivalent to a declaration that it is no longer necessary that a Presbyterian shall have any belief at all in Christian doctrine. For several years the Presbyterians have been agitating for a revision of the Westminster Confession of Faith, which has been hitherto the standard of Presbyterian Faith; but it is now not necessary to revise this standard, since it has been practically abolished. Infidelity has won the fight, and as the article in the Sun says as it has no foundation other than the bible whereon to build a system of theology, and as it has now rejected the bible, "it (Presbyterianism) will become a secular organization purely, devoted to practical philanthropy, and to the palliation of human ills for which it will have no remedy it can offer as of Divine prescription." It is now truly "a Church without a Faith."

## FANTASTIC MODES OF GOSPEL PROPAGANDISM.

The military plan of organization to bring religious fervor to the people has become quite fashionable among the Protestant denominations since the Salvation Army has had such a success in gaining followers.

In one sense the Salvation Army has been undeniably a success, inasmuch as it has grown up from a small beginning to be a huge organization with branches extending throughout that portion of the world where English power predominates, or where the English language is spoken, but no further. The Salvationists, without a creed and without sacraments, can never be or become the Universal Church to give the true gospel to the world. It can only be a sensationalist organization to catch here and there a few adherents who may be marching through the streets with life and drum and tambourine attract a limited number of followers from among those who are easily affected by emotional appeals.

Salvationism, if we may so call the system of the Salvation Army, can never be the world's religion, however great may have been its progress since it was first started. We think this will not be denied by any one who has studied the whole system carefully. Its sensational methods appeal only to a small proportion of the people of any locality; and even though it has been in existence only a few years, it is already divided into two hostile camps in the United States, each of which claims to be the only original and veritable Salvation Army which will bring its adherents to the happy goal—the celestial city.

It is somewhat strange that, with the evidence of all this before their minds, the Episcopal Church of the United States should start a Church Army, but this is now being done. Colonel Hadley, of New York, who has had some military experience, has undertaken, with the approbation of Bishop Potter and other Bishops of the Episcopal Church, to organize an Episcopal Church Salvation Army with all the high-sounding military titles which are found in General Booth's organization, from Field-Marshal down to full private. The new Episcopal Salvation Army is to have a brilliant uniform to make it more attractive than General Booth's, or his son Ballington's organization, and this is depended upon to make the new organization a success.

We have an idea that a revival of religion is not to be brought about by the adoption of such measures as our Episcopalians are taking. We think a more successful course would be to return to the preaching of the gospel itself. It was by this means that the gospel was promulgated in the beginning, and not by playing the tambourine to a gaping crowd at street corners.

The Protestant denominations from the Episcopalians down seem to have abandoned the preaching of the gospel entirely, and fantastic sermons on fantastic subjects are now the order of the day in all their pulpits. We believe it would be a much better plan to return to the method of preaching the gospel pure and simple than to take up the Salvation Army methods.

EDITORIAL NOTES.

The daily press informs us that the resolution finally adopted by the Methodist conference in Manitoba reaffirmed its former expression of opinion in regard to the schools. The document reads as follows:

"That this conference desires to record its unqualified endorsement of the act of the Manitoba Legislature in establishing a National school system that recognizes no creed, denomination or nationality, thereby promoting the unification and cementing of all classes, and at the same time creating a sure and certain safeguard for the education and liberties of her citizens."

This resolution put into plain, everyday practice, really means:

"That this conference is desirous of having only one set of schools in Manitoba, said schools to be taught by Protestant teachers, and as much Protestantism as possible, in a quiet way, inculcated into the minds of the pupils. Thereby we would gradually wean from 'the errors of Popery' the Catholic children of the province and plant in their young minds the seeds of 'pure Christianity,' as established by the late John Knox, the late John Wesley, the late Martin Luther, the late Henry VIII., and several others too numerous to mention."

We are glad to notice that the London Free Press has at last been courageous enough to give us an article favoring the Separate schools of Manitoba. Our contemporary has been for a very long while studiously silent on this matter, and its present bravery—if even at the eleventh hour—is praiseworthy. Conversions to righteousness are always pleasant to behold. A short time ago our contemporary considered the existence of Separate schools in Ontario a great misfortune, and called down the vengeance of the electorate on Sir Oliver Mowat because he enacted amendments by which these schools were rendered more efficient. It was also that journal's custom to look with beaming countenance on 12th July processions, Young Briton escapades and the triumphal progress of Margaret Shepherd. We again congratulate our contemporary on its change of heart. It would be uncharitable to hint that it is only temporary, and that political exigency has anything to do with it.

At the Methodist Conference held at Stratford the committee on Sabbath observance brought in a report condemning social visiting, delivering milk, running trains, conducting funerals and bicycle-riding on Sunday for pleasure. A week ago last Sunday a terrible thunder-storm broke over this city just as the young people were proceeding to Sabbath school. It was very indecorous, and steps should be taken to put a stop to such a noisy demonstration of the elements on the Sabbath day. Most befitting also would it be were a committee of the ministerial association appointed to interview the sun and have it hide behind the clouds on the day of rest.

Governor MORTON, of New York, has answered unequivocally the enquiries of the Marquette Club of St. Louis as regards the position he will take toward the principles of the A. P. A. if he be nominated as a candidate for the presidency. He states that he favors the fullest freedom in the worship of Almighty God, and that if chosen to administer the duties of president of the United States he will endeavor to treat all classes of citizens without discrimination as to their religious belief. It is expected that Mr. Morton will be proposed as the Republican candidate by Mr. Chauncey M. Depew, and that he will be supported by the New York delegation, but it is confidently asserted that ex-Governor McKinley, of Ohio, is sure to be selected, as a majority of the delegates are pledged to support him.

The Reverend Mr. Fuller, of Morden, Mass., a minister of the Episcopal Church of the United States, recently procured a divorce from his wife, on the ground of desertion, and married

another woman. He pended from the ministerial account, and has given charge, as the laws of Church do not permit of divorced persons exercising adultery, but already have informed Mr. Fuller will be no difficulty about another pulpit in some of those whose laws are those of the Episcopal Church. New York Sun remarks that evidently neither Fuller nor the members generally believe that any commission from late their inclinations marriage and divorce respect only for the laity and this remark of the able as well to other Episcopalians.

QUITE A storm was Church of England Synod Toronto to the proposal Sheraton to send the of the synod to the Peral Assembly which in that city. The resolution by the principal bade work of the assembly the hope that "its de be guided by the fuller manifestation Christ and to the up kingdom in our midst Langtry, amid loud applause, protested any such resolution, sonally he entertained for the Presbyterians objected to the view various sections of In his belief there Church, from which had succeeded, and he tiously sent them God-speed. Though Principal s tion was received view section of the synod that the synod was Dr. Langtry's opinion cial deemed it advi his resolution; so th ings were not sent.

## CATHOLIC

There is in this well worth noting. too much sentiment little sound judgment generally exercised too indiscriminate. enters the head of and lo! they seem that, while charity some, it is just as others. This, which it may be called a h of course, quickly tr at every opportunity the shiftless and the of every kind to the than a curse, howe as a blessing the World.

We are pleased t temporary, the W the right side of the It says:

"We have every country that the wan kind can call for. Bu our hands. Why gold dollars for the modern financiers of swine. We have too much mad money, a trading level by pull its throne and lifting dungheap. We want our precious metals. the plain man and lar of Wall street gamble."

Judging by the gone out in Kentu South and West, have taken matt hands, and left pr to their own device man's Journal.

A reader of the a Protestant paper tell him what is ii, 17: "A house house fallelth, and tion:

"In the second family. The teachi sension will ruin any enterprise. This do when applied to the heart of each in Church. The man Christian—that is, the second choice, as he he cannot be an effe Church must be of an effective Church, the Churches of the do not understand of their Lord. Th got a number of riel into the church to p the true disciples of be able to look after work. But it is not virtually a house d it cannot be what e and might be."

"And the Ch mind or it cau Church." It is s who writes this s olic. What is e house divided a Catholic Church in every partic ing of Christ—C

From Montogr ported the great