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**ANOTHER REPLY TO THE
POPE'S APPEAL FOR
UNITY.**

The Rev. Dr. Joseph Parker, the well-known Congregational minister, of London, England, and whose eccentricities have given him so much notoriety during many years past, has addressed to the Pope a reply to the encyclical letter of His Holiness addressed to the people of England, calling on them to return to the unity of faith.

The doctor is respectful in tone, and expresses great personal regard and veneration for the Holy Father, and admiration for the dignity, spiritual fervor and pastoral solicitude manifested in the encyclical, and he thanks the Holy Father for his "pastoral so strong in large-minded desire, and so tender in simple and affecting pathos." He does not, however, accept the invitation to return to the one fold, and for his refusal he gives the following curious reason:

"I turn to the living Lord of the Church who permits me by the un-speakable condescension of His Grace, to commune with Him in penitence and lowliness of heart. I know no Head of the Church but the crucified and ascended Christ. I know no real and lasting union but the indwelling of the Holy Ghost, equal in power and glory with the Father and the Son. I obey no authority but the word and rule of Him *qui est imago Dei invisibilis, primogenitus omnis creaturae—ipse est ante omnia, et omnia in ipso constant.* (Who is the image of the invisible God, the first-born of every creature. He is before all, and all things exist in Him.)"

While it is perfectly true that we must regard the adorable Trinity in all things, it is equally true that the invisible God has made His Church a visible organization, with a visible government and a visible head, subject in all things to the invisible head who is Christ. It is the apotheosis of pride to set up individual opinion in opposition to the visible authority which Christ established when He established a Church, and Dr. Parker proclaims in words which cannot be misunderstood that this pride is the basis of his Protestantism and that of the people of England. Surely he is an authority on this point at least.

It is the merest quibbling, and it should be transparent to every reader, to assert the headship of Christ to be alone admissible in the Church. No successful organization of men is possible, humanly speaking, or independently of constant miraculous interposition, without a visible headship. Dr. Parker asserts that it is the will of God that the Church should be such as he has described it, without any visible head. He says, further on in his letter:

"I have emboldened myself to bear witness to the headship of the Blessed Christ, and to decline communion with any man or any Church that would officially or prescriptively come between me and my Saviour: nor can I charge myself with presumption in assuring Your Holiness that this is substantially the position of all Protestant English Christians."
"It has been my most solicitous desire to express myself in terms of reverential courtesy towards the personal dignity of Your Holiness, and if possible, my still intenser desire to make it clear that Protestantism is neither a prejudice nor a whim, but a deep and unchangeable expression of loyalty to what it solemnly and gratefully regards as the will of the Triune God."

Certainly, if it were proved that it is the will of God that His Church should be the Babel which the principles enunciated by Dr. Parker have made Protestantism, with its four or five hundred sects, we should accept the results with confidence and submission, difficult as it would be to reconcile God's wisdom with the establishment of such a Babel. But we have no such assurance. Revelation is in accord with reason on this point. God could have established His Church without a visible head, and, if He had so willed, He could also preserve its unity solely by the interposition of His infinite power guiding it aright in all things. It is against all the analogies

of the manner in which He governs the world that He should rule His Church in this way, yet if He had revealed that it was His will to do so, we should accept the revelation without a murmur, confident that He knows what is best for the attainment of His purpose, the salvation of mankind.

But God has not made any such revelation as this. His Church is an organization visible to all mankind. He has appointed pastors and a hierarchy to preserve us from being tossed to and fro, and carried about by every wind of doctrine.

(Eph. iv., 13) He "has placed Bishops to rule the Church of God which He hath purchased with His own blood." (Acts. xx., 28.) These Bishops "watch as being to render an account of your souls." (Heb. xiii., 17.) And He has appointed one, St. Peter, for whom he prayed "that thy faith fail not: and thou being once converted confirm thy brethren." (St. Luke xxii., 32.) The Church thus constituted holds authority to judge all controversies of faith and discipline. (St. Matt. xviii., 17.)

We say, then, that Dr. Parker's theory of the sole subjection of individual members of the Church to its invisible head, is a fiction alien to the nature of the Church as constituted by Christ: and once it is established that the Church has a visible head, the doctor himself virtually admits that there is no one whose claim is so valid as that of the Pope, for he says:

"If I could be satisfied to pay personal homage to illustrious learning and still more illustrious piety, and to prostrate myself before incomparable historical splendor, I know not to whom I could more unreservedly offer my humble tribute than to Your Holiness."

There is no doubt that Dr. Parker has expressed as forcibly as possible the theory on which Protestantism is founded. With this theory the world was already acquainted, but it was needed that it should be stated thus plainly by a representative Protestant minister, and we rejoice that Dr. Parker has done this so that its fallacy may stand out prominently.

The doctor concludes his reply by emphasizing the magnitude of the gulf which separates the Protestant sects from each other, and thus unintentionally shows the absurdity of the theory he maintains, of individual supremacy in the decision of all controversies of faith. He tells the Holy Father that "The Archbishop of Canterbury would disallow the validity of my orders, as distinctly as your Holiness would skeptically regard the Archbishop's pretensions."

Who is to judge between the doctor and the Archbishop? Surely on so important a matter as the comparative value of their ecclesiastical orders and jurisdiction there is some authority appointed by God to settle the dispute, and that authority should be outside of the disputants themselves. Yet Dr. Parker settles it dogmatically in his own favor, in the following style:

"Nevertheless it is my supremest joy to believe that by the spirit of God *factus sum minister secundum domum gratiae Dei quae data est mihi secundum operationem virtutis ejus.* (I am made a minister, according to the gift of the grace of God which is given to me according to the operation of His power.)"

If boldness of claim constitutes ecclesiastical ordination and jurisdiction, Dr. Parker's orders will be indisputable. But scripture gives us quite a different test of this matter:

"Neither doth any man take the honor to himself, but he that is called by God, as Aaron was."

It is true that the call to Aaron was direct from God, but it was made known by God that he made Aaron His choice, and Aaron's claim did not rest on his own assertion that he was called by God. God selected him and made the selection known to the people of Israel, so that there should be no mistake about it, and appointed a form for this public ordination to his office, and He punished manifestly those who presumed to take the honor to themselves, notwithstanding that they had in their favor the fact that they belonged to the tribe of Israel which God selected to have the duty of exercising the priestly office. After Aaron, no one dared to assume the priestly office but those who were appointed according to the regular order.

The attention which has been paid to the Holy Father's appeal is an evidence that it has attracted much consideration among Protestants, and this is a guarantee that it will bear fruit. It may be that it will not result in the return of any specific denomination to the one fold, but this could scarcely be expected all at once. It will, however, undoubtedly give an impulse of individuals toward the faith, and thus the

result will be beneficial, and it is further neither impossible nor unlikely that among those Anglicans who have already made a movement toward the Catholic Church, there will soon be a return to her on a large scale. By their particular attention has been paid to the Holy Father's paternal message, and some of the ministers, even those who do not belong to the High Church section of Anglicanism, have even read the kindly appeal from their pulpits. The heaven is certainly at work, and we know that a little heaven leaveneth the whole mass. It is God who will give the increase.

A. P. A. DOINGS.

The Apapists of the neighboring Republic continue to make quite a noise in the world around them, and the prominent members of the order are making themselves more prominent than ever by their eccentric and discreditable conduct. The organizer of the association in Augusta, Georgia, who is also the back-bone and main financial support of a madacious A. P. A. paper, has been arrested on a charge of bigamy. He suddenly disappeared when the charge was made against him, but returned to the city unexpectedly and gave bail on being subjected to arrest: and it is said that if he succeeds in explaining satisfactorily to the court why he married three women, all of whom are still living, or were at a very recent date, there will be yet another charge of great turpitude with which he will be confronted. It is no wonder that people who have any regard for their good name, and who, like the Rev. Morgan Wood of Detroit, have been wheeled into the association without knowing its objects and the character of the men who compose it, should endeavor to get clear of it as soon as they come to know more about these things.

It has been already recorded in our columns that in St. Louis, Mo., a temporary civic success of the A. P. A. resulted in the placing of the street railways and almost all the civic offices in A. P. A. hands, to such an extent that applications for appointment had first to be made through the A. P. A. lodges, which pronounced upon them before they were acted upon.

As a consequence of this, the railway companies found it necessary for their protection to ignore the influence and recommendations of the municipal authorities, and on account of their bare faced robberies there was a wholesale ousting of A. P. A. men who had been appointed conductors on the electric railways.

Omaha, Neb., however, has suffered more from Apapism during the past year than any other city, perhaps, in the United States. The city has been, during that period, completely under A. P. A. control, and the ruinous result has been thus set forth by Mr. Henry D. Estabrook in a speech which that gentleman recently delivered. It was not a political speech, for Mr. Estabrook is himself a Republican, and it was by the alliance of the Republicans with the A. P. A. that the latter gained control of the city. It was a discussion of the municipal condition of the city, and an appeal to the electors to apply a remedy to the sad condition of affairs which their apathy had brought about. Mr. Estabrook said:

"My countrymen, the hope of political preferment held out to American ambition has made of us a race of politicians, and I sometimes fear that it has made of us a race of cowards. For surely it is political cowardice that has permitted me to grow up in this nineteenth century, under our very eyes, an organized religious persecution. But that a secret political society, actually existing, no one would venture to deny."

He then vindicated Catholics from the charge of unpatriotism, and though he is of opinion that the American government has done wisely in keeping religious teaching out of the schools, he acknowledged that his belief came from the fact that he is not himself a professor of any creed. On this subject he said:

"Concede, also, if you please, that the Catholic schools teach four R's instead of three: that to reading, writing and arithmetic they add religion. Are not Protestant denominations following their example? The truth is that thoughtful men the world over are beginning to question the wisdom of non-religious education. They are coming to the belief that the child must be spiritually developed as well as mentally and physically in order to make the complete man or woman and the perfect citizen. 'Despotism,' says de Tocqueville, 'may govern without faith, but liberty cannot.'"

He quoted many other authorities who are of opinion that religion should be taught in the schools, but it is to

the condition to which Apapism has brought municipal matters in Omaha that we desire to call attention here. On this subject Mr. Estabrook said:

"Citizens of Omaha, if I cannot appeal to your conscience, let me appeal to your pocketbook, for, as already intimated, we sometimes count the two. You ought to have known, logically and without courting the experience, that men of a calibre to take up with the anachronistic, un-American idea of religious proscription could not be men of sufficient calibre to run your municipal government as it should be. Are you aware that at this blessed moment four A. P. A. expert accountants are trying to figure out the defalcation of an A. P. A. treasurer and his A. P. A. assistant, which defalcation, except for the criminal carelessness of an A. P. A. comptroller and the supine indifference of an A. P. A. council, would never have been possible? And you are further aware that those four A. P. A. accountants are liable to hang on to their job for the rest of their A. P. A. lives, without ever permitting you to know the why or wherefore? Do you know that every A. P. A. tax assessor in your city levies systematic blackmail upon the merchants and property holders in his district under threat of an unreasonable assessment? Do you know that the A. P. A. department of the judiciary of this district has become a stench in the nostrils of American jurisprudence, and that through the vociferous obscenities of a blatant demagogue the office of judge has been brought to the level of your city dog catcher—with my apologies to the dog catcher: since A. P. A. dog catching has assumed the dignity of a lucrative office it must be treated with reverence. (Applause)"

"Do you know, I say, that you are being plucked, pillaged, plundered, looted, bilked and swindled in nearly every department of your municipal government, from treasurer to dog catcher? What are you going to do about it?"

What the citizens have done about it is to re-elect to office the men who have thus been so completely exposed. It will serve Omaha rightly if it has during the next year a similar experience to that of the year just passed.

FAIR-MINDED MINISTERS.

While it is a favorite pastime with so many religious journals and preachers to belite Catholics it is refreshing to find that prominent Protestant clergymen of ability and honesty are disposed to tell the truth and to rebuke mendacious bigotry when they speak of the history or practices of the Catholic Church. The following testimony from Rev. Lyman Abbott given in a recent sermon delivered in Plymouth Church, Brooklyn, will therefore be read with interest:

"The difference between the Roman Catholic and the Protestant are wide and fundamental. . . . But there are some things I have not forgotten: I have not forgotten the services of the Benedictine monks who travelled over Europe establishing schools and laying the foundations of seminaries and colleges. I have not forgotten the sacrifices of Roman Catholic missionaries who could be deterred by no burning heats and no frigid zone from bearing, after their own manner, the message of the Gospel of Christ to the people that were in darkness: I have not forgotten the preaching of the Franciscan Friars who, working in the poor and miserable hovels of the cities of Great Britain, laid there by their Gospel the foundation of freedom, civil and political as well as religious: I have not forgotten the Roman Catholic tutor and instructor of that Simon de Montfort, who may also be called the founder of the English Parliament and so the creator of the American constitution: I have not forgotten the Brothers and Sisters of Charity who are leading the world in their self-sacrifice, their generosity, their devotion, their good work: I have not forgotten the Roman Catholic Hospital in this city, nearly all of whose surgeons are Protestants, or at least non-Catholics, and whose doors swing so readily to let a Protestant as a Roman Catholic to enter. At Gettysburg, in the critical moment of that critical battle, a regiment made up of Roman Catholics was ordered to charge. There were five minutes before the charge was to be made, and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment: and then came the commanding 'Charge' and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than that Roman Catholic regiment?"

One of the Bishops of the Methodist Church of the United States also recently took occasion to rebuke one of his ministers who in welcoming certain delegates to a conference of the Methodist Church held at Racine, Wisconsin, made an unjustifiable and most un-called-for attack upon the Catholic Church. The Bishop, in reply, said:

"He hoped in the near future some priest would welcome a Methodist conference to his town, and he felt it his duty to add that in the Catholic Church are to be found holy men and women whose lives and examples are certain to produce glorious effects and to have a beneficial influence on the lives of others."

It would serve to smooth much of

the friction which has occurred in Canada owing to the persistent attacks made upon Catholics by certain clergymen, if there were a few more among the Protestant clergy like Dr. Herridge of Ottawa among the Presbyterians, and Dr. Shaw of Montreal among the Methodists, who are always ready to say a fair word about Catholics when their colleagues manifest their bigotry at their denominational gatherings. Unfortunately for the peace of the country, there are very few clergy who are willing to follow the noble example set by the gentlemen we have named.

OUR SURNAME, CATHOLIC.

Bishop Wm. Bresswell Doane, of the Episcopal diocese of Albany, being asked recently by a representative of the Associated press his opinion on the mooted matter which was said to have been suggested by Bishop Potter, to change the title of that Church from Protestant Episcopal to the Holy Catholic Church, replied that in his opinion Bishop Potter had been either misquoted or misapprehended. He presumes that Bishop Potter intended only to suggest a title by which the members of the Church would speak of it among themselves. He admitted that it would be both "egotistical and arrogant" for Episcopalianism to usurp such a title and declared his belief that there is no man or set of men in the Church who would wish to assume it.

He is perfectly correct as regards the egotism and arrogance involved in the proposal, yet it is known that there was a certain proportion of the members of the last Church convention who desired to make the change of title, notwithstanding the absurdity of a Church which is admittedly local making such an assumption. The Church of England itself never presumed to attempt such a thing, though it retained the clause in the Apostles' and Nicene Creeds, professing belief in the "Holy Catholic Church." There has long been, and there is still, a large party in the Church of England who are desirous of having their Church called by this name, and who usurp it in their conversation: but the fact that it is the name of the one Church which is truly Catholic, fulfilling the commission of Christ to teach all nations all things which He revealed, and enduring for all time, renders it an impossibility for any set to assume the title, even if all the power of the State were to be employed to force it on the public.

Bishop Doane, however, makes a mistake in giving the reason why the Protestant Episcopal Church of the United States could not assume the title. He says: "It is a term that belongs at once to the whole Christ-believing world." This was evidently said for the purpose of making the public believe that the term Catholic properly belongs to all sects, and that the Catholic Church has no especial right to the name. Bishop Doane, however, has no more power than he has authority to deprive her of this glorious title.

Holy Catholic was the title of the Church during the centuries when Protestantism was not dreamed of, and this is why the name is in the Creeds, as being the title by which the Church in which we are to believe is known. It is for this reason that many Protestants would, like Bishop Doane, wish to rob the Church of this title, and persist in asserting that every Christian Church has a claim to it.

The name Catholic is not applied to the Church in Holy Scripture, but its meaning, universal, is implied in the three universalities which belong to her, according to the words of Christ already quoted in this article: she teaches all Christ's doctrine, in all countries, and endures for all time. This three-fold universality is not found in any of the sects and they have therefore no claim to the title. This we are told by the great doctor of the Church, St. Augustine, who informs us that the heretics of his day were desirous to have the title, just as are those of to-day. He says:

"Though every heresy wishes to appear and to be called the Catholic Church, yet when the Heretics are asked by the Pagans where the Catholic Church is not one presumes to point out his place of meeting."
St. Cyril speaks similarly: "If you go into any city, do not enquire, 'where is the Church or house of God?' for even Heretics say that they have the house and the Church of God, but ask 'where is the Catholic Church?' for this is the peculiar title (*proprium nomen*) of this holy Church, the Mother of us all, so that if you make this enquiry no Heretic will point out his Church."

Of course, this great prolate did not mean to insinuate that the true Church repudiates the title "Church of God," or that it does not belong to her, but he wished to put strangers on their guard against being deceived by heretics when they came to a city with which they were not acquainted.

St. Pacian in the same century wrote in his epistle to Sympronianus the passage part of which appears, under the title of our paper, as our motto:

"Certainly it is not by the power of man that the Church has not failed through so many ages. But that name Catholic does not imply (*nec sonat*) Marcion, nor Apelles, nor Montanus, nor other heresiarchs. Christian is my name, but Catholic my surname. The former designates me, the latter points me out distinctly."

The ages of which he here speaks were the first three centuries of persecution which the Church endured and survived. How much stronger are these words as applied to her after she has passed through the vicissitudes of nearly nineteen centuries!

We might quote numerous other passages which indicate the constant tradition of the Church regarding the name Catholic, and also numerous passages which show that the names of heretical sects are derived from their founder, or from some peculiarity which belongs to them, but, as St. Chrysostom says, "The faith itself gave us our name."

THE WOMAN'S RIGHTS BIBLE.

It was announced some months ago that Mrs. Elizabeth Cady Stanton, the leader of the Woman's Rights movement, had undertaken the production of a new Bible to be called the "Woman's Bible," which should give woman a more elevated position than is or has been accorded to her even in the pages of the sacred volume.

Part 1 of this Bible, or version of the Bible, if we can dignify a travesty by giving it the name version or translation, has been issued and is now before the public.

The fact that Mrs. Stanton is avowedly an unbeliever in the Bible would of itself be a guarantee that the work would not be carried on in that reverent spirit with which so important a matter as the preparation of a version of God's holy Word should be conducted, but the appearance of the part of the book itself has confirmed the worst suspicions which could have been entertained concerning it.

The English and American committee which, fifteen years ago, issued the revised edition of the Bible on the basis of the King James text, included a number of the most eminent Hebrew, Greek and Latin scholars of the age, and these spent more than twenty years in doing their work, but Mrs. Stanton's "translating committee" was composed of women more remarkable for flippancy and irreverent effrontery than for learning, and not one of them is either a Greek or Hebrew scholar, a qualification absolutely necessary to do the work of translation from these tongues in which the holy Scriptures were originally written, and yet these bold translators are able in a few months to issue the first part of their book, though the labor which ought to be bestowed on the revolutionary task they undertook in making an entirely new book of the old Bible, would be necessarily greater than that of the International Revision committee, who proposed only to amend the existing English text by making it conform better with the original where it did not convey the idea which was in the mind of the author.

The introduction to the new Bible is by Mrs. Stanton herself, and this lady reveals the manner in which this pretended translation was made. The members of the committee each took two Bibles and cut out all the passages relating to women, and pasted them in blank books with their comments thereon. Then last summer they met and discussed their views on each text, and the result of their conference is now published, or at least the first part thereof. These commentaries show that the women engaged in the work admit some and reject others of the passages of the Bible to which their attention was specially directed, and this they do, not with any regard to scholarship, or to the meaning which the sacred writers had in view, but rather to their notion of what he ought to have said.

An idea of the character of this travesty on the word of God may be had from the statement in it that the Pentateuch was an "emanation from the most obscene minds of a barbarous age."

There is not even the apology for this shameful perversion of Scripture, that there is a depth of thought in it which will commend it to the attention