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London, Saturday, Feb. 20, 1897.

A FANCIFUL THEOLOGIAN.

Dr. Lyman Abbot of New York is one of those preachers whose delight it is to create sensations by announcing erratic views in regard to the fundamental doctrines of Christianity.

He has at various times expressed opinions on these matters which are totally at variance with the constant belief of the whole Christian Church during the nineteen centuries of its existence, and he seems to imagine that what he thinks on any one of these subjects should be at once adopted as the indubitable creed of Christendom.

There are many preachers who are equally dogmatic with Dr. Abbot, but the trouble is that if we were to attempt to formulate into one creed or Confession of Faith all the dogmas thus set forth we would have a most incongruous conglomeration of contradictions and contraries, for no two of these dogmatizing teachers agree on any one subject.

Dr. Abbot's recent lecture on "The Bible as Literature" is an example of this. He maintains therein that the Bible, and especially the Old Testament, is not a divine book, but that its historical portions simply grew as literature out of the historical events of the nation, just as the literature of England and the United States grew out of the history of the respective countries. He entirely overlooks the fact that the merely human literature of the present day, notwithstanding the fact that modern science has made such rapid advances which ought to preserve our literature from mistakes, is nevertheless full of palpable errors and "contradictions, whereas the Bible when properly understood has stood the test of ages in its accuracy on all points where it comes into contact with science or technical knowledge, as history, geography, chemistry, archeology, etc.

The ceremonial laws of the Jews he also declares to be of gradual growth, according as through intercourse with Gentile nations they became acquainted with the various usages of the latter in their religious worship. He thus puts aside as unworthy of credit the account of the origin of these laws as given in the Bible, wherein we find that they were directly commanded by God Himself to be observed.

As the doctor errs so grossly in his account of the origin of the ceremonial laws of the Jews, while he had close at hand his Bible which would have sufficed to prevent him from erring on this point, we cannot wonder that he falls into errors equally gross when attempting to give an account of the origin of the Catholic ceremonies, which were instituted by the Church during the course of the ages which have elapsed since its institution. He said:

"The parallel between Romanism and Judaism is very marked. Many Roman Catholics think that the ritual of their Church came down to them from St. Peter. They believe that St. Peter administered the Mass as it is now celebrated in their Church."

We do not deny that there are different degrees of education among Catholics, but there are degrees among others than Catholics in this regard, and we know it to be a fact that there are plenty of Protestants who are very poorly instructed in the most elementary truths of religion. Still we would be loath to generalize as Dr. Lyman has virtually done, by asserting that such ignorance is general among Protestants.

We know whereof we speak, and we say confidently that owing to the care with which Catholic children are instructed in the week-day and Sunday schools, they have the foundation of a good religious knowledge, and no one is justified in making a general assertion to the effect that Catholics are ignorant of their religion. It is because they are better instructed in the duties of their religion that they are not deceived into following such im-

postures as Mormonism, Spiritism, or accepting the vagaries of a Schweinfurth or a Prince Michael, whose devotees are recruited entirely from the ranks of Protestantism.

Catholics generally know to some extent the origin of their ceremonial. They know that the substance of the Mass, and of the sacraments, is of Christ's institution, and that the superadded prayers were ordered by the Church for the preservation of due respect in their administration. However, though some portions of these added prayers are of more recent date than others, they are almost entirely of a very early period, and there is nothing incongruous in the belief that some of them have really come from St. Peter. There is historical evidence to the effect that much of the Catholic ceremonial has been really handed down from the days of the Apostles, but we need not now specify what ceremonies in particular are traceable to one Apostle rather than to another.

A RUMORED SATISFACTORY SETTLEMENT.

Press despatches are, as a rule, so very unreliable that it is always well to wait for confirmation before placing credence in their utterances. A new phase of the Manitoba school question appeared about a week or ten days ago, and we would have referred to it in last week's issue, but we thought it better to await further developments. Confirmation of the report has not yet come to hand. It must still be given a place in the column of "Rumors," and we deal with it as such. The report is to the effect that Messrs. Greenway and Prendergast have had an interview with Father Richot, Vicar General of the Archdiocese of St. Boniface, wherein a satisfactory solution of the Manitoba school question has been at last reached.

It has been the practice of Catholics, not only in Manitoba and Ontario, to have really Catholic schools, but even in such countries as make no legal provision for them. This is the case in the United States, and in those so-called Catholic countries where irreligious or infidel Governments have endeavored to abolish religion from the school house, and to make education godless. The members of the two Governments at Ottawa and Winnipeg, in their former negotiations for a satisfactory settlement, overlooked this fact entirely, and imagined that the Catholic body would willingly accept any concessions which Mr. Greenway might be induced to offer, but we presume it has now been discovered that concessions on such a basis must be rejected.

Mr. Greenway's school legislation of 1890 did not kill off the Catholic schools of Manitoba, though it was undoubtedly the intention that this should be its effect. It is true that a number of Catholic schools through the Province had to be closed in consequence of this legislation, because they were deprived thereby of the means of maintenance, as the Catholics of the localities could not afford to pay the double tax to which they were thereby subjected. The number of schools which continued to exist under these difficult circumstances was, however, still considerable, and even of those which were closed for a time, a number have been reopened, so that there are now nearly fifty in full operation.

The injustice of imposing a Public school tax on the supporters of these schools is so evident that it needs no argument to prove it. The matter has been heretofore discussed from every point of view, and it is well understood that a most serious injustice has been inflicted, which is all the more grievous, because this has been done in the face of the solemn compact whereby it was agreed on the entry of the new province into the Dominion that the rights of the minority should be respected, whether in the course of time that minority should prove to be Catholic or Protestant.

Mr. Greenway's school legislation was a plain declaration that faith should not be kept with Catholics. It was a signal to the Protestants of other Provinces, especially Ontario, that they might safely imitate the perfidy.

The politicians, however, calculated without their host. The Catholics of the Dominion easily saw through the trick, and the Catholic press, with a single voice, exposed the duplicity which was attempted to be imposed upon their fellow Catholics in the West.

We are determined to insist that the ante-Confederation and post-Confederation promises made by the Canadian

Government to the people of Manitoba shall be kept, and though we do not constitute a majority of the population of the Dominion, we have sufficient confidence in our Protestant fellow-citizens to believe that there will be enough of them willing to do justice, to ensure victory in the end. At all events, even by ourselves, we comprise 42 per cent. of the population, and the Dominion cannot afford to deal unjustly with so large a fraction of the people.

The story which is now told is to the effect that Mr. Prendergast will be taken into Mr. Greenway's Cabinet. He was a member of it until Mr. Greenway determined on the passage of the iniquitous school acts of 1890, whereupon he resigned his position as a member of the Government. If it be true that Mr. Prendergast is now willing to re-enter the Government, we are convinced that it is only on condition that a satisfactory school law will be introduced, restoring to Catholics the rights of which they were deprived in 1890. Mr. Prendergast, we believe, is too honest and upright to accept a seat in the Cabinet on any other terms. He has been one of the most earnest defenders of the Catholic cause during the protracted debates which have taken place in regard to the condition of affairs in Manitoba.

Several of our contemporaries have quoted with great glee the opinion of the *Pall Mall Gazette*, of London, England, to the effect that the refusal of Catholics, and especially of the Catholic hierarchy, to accept the settlement proposed by Messrs. Laurier and Greenway, is an act of foolishness. The *Gazette* says that the hierarchy are "riding for a fall."

This language is particularly pleasing to several of the Protestant denominational organs published in Toronto and Montreal, and they have told us to attend to this note of warning which has been sounded by so prominent an English journal. We can tell the *Pall Mall Gazette*, and those in Canada who approve of its utterances, that the Catholic Church and Hierarchy are not here by tolerance, but by right, and we do not heed the warning that would dissuade us from maintaining our rights.

In demanding justice for our co-religionists in Manitoba we ask for nothing extraordinary. We ask only that Catholic parents shall have full liberty to educate their children in accordance with their religious convictions. This is a right which belongs to them by the law of nature, and only fanatics and intermeddlers would oppose its exercise.

We have been obliged before now to fight the battle against fanaticism, and we are prepared to fight it again, until the victory be achieved. If, however, it be true that Mr. Greenway has promised Mr. Prendergast to introduce a school law which will restore the rights of Catholics, as they existed before Confederation, and since Confederation, until 1890, we shall be pleased to feel that the school trouble, which has caused so much disturbance and ill-feeling, is withdrawn from the arena of Dominion politics; but in Dominion politics it must remain till justice be satisfied.

INNOVATIONS IN EVANGELIZATION.

In Cadillac, Michigan, on Sunday, the 7th inst., there was an extraordinary exhibition in the pulpit of the Methodist church, of which the Rev. W. L. Laufman is pastor. The clergyman, assisted by Dr. C. E. Miller, put to death two cats with nicotine, to illustrate the evil effects of the use of tobacco in any form. He contended that in whatever form tobacco is used the user gets the full benefit of the nicotine, which the physician declared to be a more destructive poison than cyanide of potassium.

An attendant held the cats while the nicotine was administered to them. One cat was killed in one minute and a half with three drops of nicotine, and to the other cat, a much larger one, only two drops were administered, nevertheless it was dead in one minute and three quarters.

The minister explained that he had selected cats for his illustration because they are said to possess nine lives. But he informed his congregation that they certainly shorten their lives by the use of tobacco. Thousands of men and boys by the use of tobacco destroy their health and intellect, and frequently hasten their day of death by its use. He attributed the practical diminution of the population of France to the use of

tobacco, and the present demoralized condition of Turkey to the same cause. There is no doubt that the tobacco habit is a great source of deterioration of the constitution of those addicted to it, but we cannot consider this fact a sufficient reason for making the pulpit the scene of such buffoonery, which might be very appropriate in a medical lecture, but not as a substitute for the preaching of the gospel.

The alleged facts quoted by the preacher regarding the prevalence of the tobacco habit in France and Turkey are not borne out by experience, and the depopulation of France, or rather its stationary condition, is attributable to other causes than that stated by Mr. Laufmann. The tobacco habit is not more prevalent, we believe, in France and Turkey, than it is in Canada and the United States.

Mr. Laufman stated that one pound of tobacco contains 380 grains of nicotine, enough to kill 200 men. The church was unusually crowded by throngs anxious to witness the extraordinary exhibition, as it was announced a week beforehand, and it has been further announced that there will be soon another object lesson of similarly startling character to illustrate the effects of alcohol on the human system.

KING CHARLES, MARTYR.

A despatch from Philadelphia announces the curious intelligence that in the Protestant Episcopal Church of the Evangelist, in that city, a portrait of King Charles the First of England, called also the "Royal Martyr Charles," was unveiled and blessed by Bishops Coleman, of Delaware, and Perry, of Iowa. The church was filled with people, and a large crowd, unable to gain admittance, were obliged to remain outside. The ceremony was elaborate and of highly ritualistic character, and is described as having been very impressive.

Letters of regret were received from other Bishops and clergy, who, though unable to be present, expressed themselves in hearty sympathy with the occasion. It was nevertheless attended by a large body of clergy.

It was the first occasion of the enshrinement of a picture of King Charles in any church in America.

The prayer recited by Bishop Coleman expressed the petition that "all who visit this temple may be moved by the sight thereof to a faithful copying of the constancy of King Charles, even unto death."

The sermon, which was a panegyric of the Royal Martyr, was delivered by Bishop Perry, praising to the highest degree the character and the principles which guided Charles during his reign.

There are certain features of the ceremony which are deserving of serious consideration.

Of late years Protestants very generally have discovered the truth which they have hitherto ignored or repudiated, that it was and is Christ's intention that there should be but one Church, as He established but one, which is described in Holy Scripture as "the Church not Churches" of the living God—"the pillar and ground of truth."

The tendency of Protestantism has been in the direction of disintegration instead of towards unity, and it is no rare occurrence that new sects are formed by secession from those already existing, but the recent discoveries of the necessity of a United Church have led to many efforts for reunion, most of which have been decided failures.

Between American Episcopalianism and Anglicanism there is no hope that there will ever be a reunion. They are bodies as distinct as Mormonism and Shintoism, and because there is no common authority which is a bond of union, they are already differing in doctrine, for it is well known that the American Church has adapted even the doctrinal parts of the Book of Common Prayer to American ideas. It is evident then that the effort to pass off the two churches as one is merely a blind to delude those who are convinced that Christ can have only one church into the belief that these two churches are identical.

A second point to which we would call attention is the fact that King Charles, who is the only Protestant Saint positively canonized by being authoritatively declared by the Church to be a Martyr, and by having a public office of the Church appointed to be read in his memory and honor, really died for his politics, and not for his religion.

It was against the imposing of taxes upon the people, against their will, that the great Revolution took place

which culminated in the beheading of King Charles I.

We by no means sympathize with the cause which was represented by Oliver Cromwell, who, under the influence of two fanaticisms, one political, the other which perhaps may be called religious, was the chief perpetrator of the crime against his royal victim, who was denounced on the scaffold as a "traitor" to his country.

Here, by the way, we may recall the fact that Protestant England was ready only a couple of years ago to honor this same murderer of Charles I. by having a statue erected to him in the centre of London, and it was only the determined stand taken by the Irish Catholic members of Parliament that saved England and its State Church from such a humiliation and degradation.

King Charles certainly did unjustifiable acts in his arbitrary rule, especially if we view them in the light of modern ideas. His breaches of faith in dealing with the Scots, his abandonment of his devoted counsellor, Strafford, his arbitrary taxations, are blots upon his character and rule which cannot be removed from the page of history, though they by no means justified his barbarous treatment to which he was subjected. But all these matters show that he was a political rather than a religious martyr, and as such it tells badly for the sanctity of Anglicanism as a Church, that he stands forth as the only individual whom that Church has produced who is deemed worthy of official recognition as a Saint and martyr. It is rather incongruous that he should be placed "among the Gods" in free and democratic America above all places on earth, and we are not surprised that hitherto there has been no apotheosis of him on this continent. Our only surprise is that the traditions of the past should be now departed from so enthusiastically.

Lastly: it is not a new thing that there should be portraits, pictures, and statues in Anglican churches. Westminster Abbey is crowded with them, but we must admit that those which have a religious significance are comparatively few in number there. The statues, especially, are rather those of soldiers and heathen goddesses than of Saints, and often they are not of persons whose lives Christians could safely imitate. It is refreshing to find that the Church can recommend the imitation of one character whose portrait is placed in churches as that of a hero whose example may be safely followed by the good Christian. But we may ask, is it not rank "Popery" to place the image of a saint in a church for such a purpose?

What is to become of all the pious indignation which has been vented against Catholics for three hundred years on the charge of image-worship if it is now to be a part of Protestantism to admit into churches the images of saints to recall their example forcibly to our minds? It is for the very same purpose for which Bishops Coleman and Perry say King Charles image has been set up, that Catholics use images and sacred pictures in their churches and oratories. But we venture to say the Catholic originals are less dubious as saints than was "King Charles, Martyr."

We commend Rev. Dr. Langtry's attention to this violation of the special commandment on which Protestant polemicists rely for their strong condemnation of the Catholic use of images. We are glad to see Protestantism returning by degrees to Catholic truth, but we cannot say we admire its consistency.

A CONTROVERSY ON SPIRITUALISM.

A curious controversy, arising out of the prevalent superstition of Spiritualism, has arisen between Detroit and Windsor theologians.

The pastor of St. Andrew's Presbyterian church of Windsor took occasion on a recent Sunday to preach against Spiritualism. He found it necessary to do this as some of his parishioners are said to be attendants of the Spiritualistic places of worship in Detroit, and it was necessary to instruct them in the criminality and folly of the Spiritualistic imposture.

The minister declared from his pulpit that the Spiritualists renew the deceptions practiced by the sorcerers of old, and took occasion to denounce as a fraud the witch of Endor whom King Saul of Jerusalem consulted, just as the future, for the unknown past are enquired into through "Spiritualistic mediums."

The clergymen said: "It is ridiculous to suppose that the

spirits of the dead would bob up in the back alleys of Detroit or the side streets of Windsor."

One of his antagonists retorts in the *Detroit News*:

"It was precisely this narrow reason, or the lack of it, that condemned the Christian religion at its inception by the cultured and cultivated classes. It had its visible beginning in the back streets of Bethlehem, instead of the palaces of Jerusalem, from whence it was believed it would emanate."

We must say we sympathize more with the cause of the Presbyterian, as far as the present controversy is concerned. Spiritualism is undoubtedly one of the most palpable frauds of the present century, but we may well ask whether it has not gained what popularity it has from the longing of the human intelligence and heart to know something more of the future life than the man-invented theories of religion now in vogue, and which Presbyterianism to Unitarianism afford. It is an unfortunate comparison which the champion of Spiritualism makes when he compares it with the preaching of the Gospel by Christ to the poor. Spiritualism is essentially a gospel preached chiefly to rich dupes like Lawyer Marsh of New York, who was cheated out of all his property by his Spiritualistic teachers. The fact was none the less a fraud because Mr. Marsh was a willing dupe.

Spiritualism offers an immediate intercourse with the other world, to supply the place of the infallible Church authority which modern Protestantism rejects, although it is certain that Christ left such an authority on earth. It is not in Spiritualism, however, that this authority is to be found, but in the one true Church built upon the rock, against which, according to Christ's promise, the gates of hell shall not prevail.

Spiritualism probably has a certain amount of diabolism in it, for the powers of darkness delight in giving countenance to any system which may lessen the influence of divine religion, but there is no doubt that it is chiefly made up of imposture and prestidigitation, in which the operating mediums are always adepts.

REVELATIONS REGARDING THE ALLEGED DYNAMITE PLOT.

A letter appeared in a recent number of the New York *Journal*, from John F. McIntyre, formerly assistant District Attorney of New York, giving particulars of the manner in which the acquittal of Edward J. Ivory, accused of planning a dynamite plot against the queen, was brought about.

For some unexplained reason, Ivory's counsel in London had advised him to plead guilty, but when Mr. McIntyre had seen Ivory and heard from him the particulars of the charge against him he advised him by no means to enter such a plea, for he was convinced that there was no evidence whatsoever to connect him with any plot. It is Mr. McIntyre's opinion that the real secret of the effort of the Scotland Yard detectives to connect Ivory with Tynan, Haines and Kearney was the desire to keep up their reputation as a vigorous and effective force. In addition, it is well known that it has always been the policy of the Tory officials to create a public feeling against Irishmen at every critical moment when it has been supposed that the Irish Parliamentary party were likely to take any effective steps to bring the case of Ireland before Parliament.

There has been scarcely room to doubt that the whole dynamite scare was concocted with this purpose in view, and the ridiculous collapse of the entire charge brought against the alleged dynamiters has made this evident even to the English and Irish press which have seldom a word to say in sympathy with Ireland or Irishmen. The revelations made by Mr. McIntyre fully confirm this view of the case, and throw new light on the character and proceedings of the informer Jones, whose testimony was in the first instance said to be most conclusive as to the existence of a plot.

Mr. McIntyre was fully acquainted with the proceedings of Jones, and his manner of getting up a plot of some magnitude. Jones had been in the pay of the British Government since 1890, in which year he came to New York to make out a conspiracy of Irish societies in that city to destroy British Government property, and to injure the British Government in every possible way.

It has already been known that Jones was the writer of inflammatory articles against England, which he failed in having published in the New York organ of the "Irish-American

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