Catholic Record

London, Sat., Feb. 8th, 1890.

ON ANTICHRIST One of the most nonsensical commen the Christian Instructor under the title dom;" "Is the Pope an auti-Carlst?" It is copied

anti-Christ. The writer of the article calls himself "Westminster." The Christian Instructor is a Prosbyterian organ, with a large circulation in many localities, and from this article the public can form a pretty accurate judgment on

the nature of the stuff on which Presby.

terlan "babes of grace" are fed in order

Westminster standards of the Presbyter-

ian Church the statement that the Pope is

to transform them into "elect" children of God after the Presbyterian pattern. The writer of the article under consideration quotes Turretin as saying that the Papacy, is anti Christ is the general ground of the Reformation."

Francis Turretin was Professor of Theology in Geneve, and he is acknowledged to have been one of the best expositors of the true character of Calvinism or Presbyterianism. Whether he is authorized to declare what is the doctrine of Protestantism is, however, quite another question, Protestantism takes so many shapes that no single writer can dub himself an exponent of Protestantism. Turretin may therefore dub 18, or what Presbyterianism is, since it is the peculiar beast of Presbyterians that they are thorough going Calvinists; but when he pretends to speak for Pro testantism he is a fraud of the first

The Westminster Confession in its 25th chapter says: "The Pope of Rome is that Gregory's real words were not a foreish measure could be preposed than to vants, and put them to death When
attempt to force Eaglish upon our French. inforced of this act of base ingratitude, anti-Christ, that man of ein, and son of perdition that exalteth himself in the Church against Chilst, and all that is called God."

It is hard to say whother the absurdity, the implety, or the Poprisalcal earctimentousness of this statement is most conspicuous.

Of all Christian denominations, the only one which has obeyed the command of Christ to carry the knowledge of Him to all nations is the Catholic Church. By her were the nations converted to Christian-Ity, by her they were taught to know God, and to acknowledge Christ. It is the height of absurdity to say that the "exalteth himself ogsinst Christ and all that is called God." The absurdity is so the absurdicies that the present Ravislon movement is designed by those Presbyterians who have a share of common sense to eliminate from the Westminster Confession. Dr. Philip Schaff, who will certainly not be suspected of a leaning towards Catholicity, is one of the most earnest ad. | that city.' vocates for its erasure. He dec'ares in by a declaration that Christ's love extended to all mankind, and that He died for all-s truth which is not only excluded from, but is expressly repudiated in the Confession as it stands.

Structor grumble as they may, the Prach terianism of to-day is fully bent upon removing from the pages of its standards this absurdity at least. Hitherto the Presbyterian teaching body have been ob iged to swear to this doctrine. They will very soon be virtually absolved from that oath, and told, practically, that they have been obliged by their Church to swear to a falsehood. Is there not more of the spirit of anti-Christ in imposing "patois" in its eegerness to find an argusuch an oath than in anything which the

Pope has done? We have said, that besides being absurd, the statement of the Confession is implous. but such ignorance is not any more to It is impious because history and the their credit than that of the Coinese who tradition of the Christian Church attests | characterized as "outside barbariane" all that the first head of the Church, St. who were not natives of the "Celestial Peter, who was appointed by Christ to Empire." The Free Press seems to be feed His lambs and His sheep (St. John, bliesfully ignorant of the fact that France xxi. 15, 17,) fixed his See in Rome, and has a literature in the French language was, therefore, to use the words of the which England might well eavy in spite Confession of the Presbyterians, "the first of her greatness, which we have no wish Pope of Rome." Since the Confession to impuga. Is the Fice Press ignorant of makes it an article of divine faith that the fact that the great opic Telemachus the Pepe of Rome is "anti-Carlet, the man is the work of a Frenchman, and was of sin, and the son of perdition," these written in French, and by a Catholic words should be constantly and immut. Bishop too? Is it aware that matterpieces ably true, and those bed names must have of eloquence and learning have been been applicable to St. Poter, equally with written by such acholars as Besuet, Leo XIII. They must also have been Chateaubriand, Fencion, L condaire, Lamapplicable to St. Clement, the fourth artine, Montelambert, Dapanloup; yes, Pope, of whom Holy Scripture says: "His even in their way by such erratic geniuses name is in the book of life," (Pail, iv., 3) at Voltaire and Jean Jacques Rouseeau?

trine of the Confession, will be acknowl. French language in Canada. Its crusado edged to be appropriate when it is borne will be as harmless as it is arrogent and in mind that the bypocsitical Pharisee tyrannous. It has not yet learned that specially named in the gospel as the type the French-Canadians are as much or of his class "banked God that he was not | more citizens of this country than are as other men." (St. Lake, xviii., 11)

It is one of the characteristics of anti- language : Carlst that he will persecute the Church "We (the Free Press managers and W. Eilard,

of Christ. Now the writer in Mid-Conti. nent acknowledges that the Catholic Church is the "largest Church in Christendom :" and we have a view of Pres by terianiem in operation in the following law enacted in Scotland by the professedly Christian party which was then in power taries it has been our lot to read upon the in 1587, a sound Presbyterian being the subject of Revision of the Westminster chief magistrate. It is aimed chiefly Confession appears in a late number of against "the largest Church of Christen-

"That professed Jesuits and seminary from Mid-Continent and is intended as priest, found in any part of the realm, a protest egainst eliminating from the shall be apprehended, pursued, and incur westminster standards of the Prespeter. the pain of death and confiscation of moveables; that whoever willingly and wittingly reacipts and supplies any of them for the space of three days and three nights together, or severally at three times, shall fucur the tissel of their life rents. Toat all sayers and hearers of Mass, all who refuse to resort to the preaching of God's word, and who shall, by reasoning. or dispersing of books or letters, endeavor to pursuade any of His Majesty's subjects to decline from the profession of the true religion, shall incur the tinsel of their moveables and of their life-rent." (Lord Kane's abridgment of Statue Law.)

It will be remarked that the final clauses of this piece of tyranny over men's con-"the doctrine that the Pope of Rome, or sciences are directed egainst all Protestants who refuse to admit the Westminster belief of Protestants and the chief Confession, equally as against Catholics The trac religion is elsewhere defined to os contained in that Confession only.

> All this is perfectly in accord with thes dauses in the Confession and the Large Catechian which make it the duty of the civil magistrate to remove "ALL fake worship."

There is something refreshingly amusing in Westminster's effort to bring Pope Gregory and St. Jerome forward as wit nesses to prove that the Pope is the anti-Christ of the Bible. St. Gregory would himself an exponent of what Calvinism | thus be proving himself to be the auti-Ohrlet. The writer quoted in the Chrietian Instructor says: "Gregory had foreamounced that the man who should claim to be universal pastor of God's this continent; but it is not by foreing it to parake of His divine banquet. But flack on earth is the forerunner of anti-that it has become so. If Quebec choose they also neglected this second admoni-Christ." It is scarcely necessary to say at some future time to make English its that the quotation is quito false. St. announcement at all. He styles John, attempt to force English upon our French-Patriarch of Constantinople, a "fore- speaking Province before it is prepared to runner of anti-Ohrist" (1 4 Ep 38 to accept it. The Free Press is as impotent John of Constantinople), because he had in this matter as it is malevolent. It is announced to himself the title "Universal | merely contributing to the Mail's policy Bishop." But the fore runner of anti- of bringing on assexation by exciting Christ is not the anti-Christ any more internal discord in the country. than St. John the Baptist was Christ

because be was Christ's forerupner. John of Coustantinople, through pride, usurped a title which did not belong to him, and Pope Gregory rebuked him in these strong terms, because pride and usurpation will be characteristics of the anti-Carist, as they were also of John.

As to the teaching of St. Jerome regard. head of the Caurch which does all this ing the position of the Pape in the Caurch, we will here quots him in confirmation of what we have said above, that the West apparent that this very clause is one of missier Confession impiously and absurdly applies the title of aud Carist to St. Peter St. Jerome says :

"The Apostle Peter. . . the first blob "The Aposite Peter, . the first high periest of the Christians, when he had first founded the Church at Anthreb, proceeds to Roma, where, preaching the Gospel, he continues for twenty five years bishop of

We may here add that both St. Irenceus effect that the space taken up by this and St. Optatus in the years 170 and declaration would be much better filled | 368, respectively, mention both Peter and Clement in their lists of the Popes down to their days, thus fully showing that at the time when even Presbyterians acknowledge that the Church was in her parity, the Pope, far from being believed Let Westminster and the Christian In- | to be auti-Christ, was recognized through-Christ's Church on earth.

Want of space prevents us from adding now much which we would like to say upon this favorite theme of Presbyterian controversialists.

FRENCH IN PARLIAMENT.

The London Free Press of Monday characterizes the French language as ment for its abolition from Canada, The Free Press managers and editors may be ignorant of the noble language of France,

The term "Pharisaical sanctimentous-ness," which we have applied to this doc-insolence especially against the use of the their sesailants. It says of the French

editors) want none of it. The age wants none of it. (!!!) The large majority of the people of Canada do not desire it,

If we English speaking people do not want any French to be spoken in Canada we should at least remember that the French-speaking people of the country were fully guaranteed the liberty of boing British subjects in their own way when the country was ceded to Great Britain. It is under this guarantee that the ancestors of the French Canadians accepted British rule, and they must be regarded as our equals in every respect. It is phetic words long before announcing therefore the height of folly to talk of His plans for the work of the Aposiles forcing upon them any language except in teaching all nations. When the Diocesau Synod, we can safely tell them that the people of Quebec will keep both their language end their religion until they themselves, of their own free will, shall give them up.

The Free Press says that if the French Canadiane speak in French on Mr. Me-Carthy's motion to abolish French in the Carthy's motion to abolish French in the Diocesan Sanod, we can safely tell them

North West, they will speak to empty benches. Why is this? If it be really the case it is because the Outario members of Parliament, generally, know only the one language. But the French Cane. dian members know at least two. It is an old saying: "He who knows seven languages is eeven times a man." It would appear from the statement of the Free Press, then, that every French Canadian in Pauliament is worth two dian members know at least two. It is Canadian in Parliament is worth two clusive benefit. A large number of them Ontarionians. We do not go quite so far as to assert this, but we do say that Quebee shall not be forced to adopt English many were called, but few were found as its language until it shall do so of its worthy to be chosen for the work which own secord.

that it has become so. If Quebec choose

DEAN CASSIDY AND FATHER DUFFY HONORED.

Colgan, Jan 24th, 1890.

To the Editor of the Catholic Record : DEAR SIR-O: the eve of the departure of Rev. Dean Costdy and Father Daffy for Burde and Stayner respectively the following addresses and presentations were incidente at their leave taking.

DEAR FATHER DUFFY—We, the pa-

risbiners of St. James, Acjals, wish to testify to you our feelings of deep regret on the eve of your departure from amongst us. We know it must have nost you many a pang of slucore sorrow o be obliged to sunder the ties that Hab to be obliged to sander the first mass mass of you so strongly to Adjale, where you have epent the early years of your priest-bood. We can well understand that no trivial motives could induce you to saver connection so tender and sacred. Our antistpations and hopes in you have been more than realized, for your crudition as a priest would reflect honor on any parish. Since your advent amongst us you have been lavely and the contraction of the sumental in the erection of that enfield of labor for your successor and con ples the place of our former church. Truly has Very Rev. Dean Cassidy said that

you felt more pleasure in doing the will of others than your own. The unnecessary here to advert to your tany good qualities of head and heart; might look like flattering on our part, et we carnestly hope that you will in the dutre, as in the past, impart to those con-

to condition, we say you to see pt the second and the second and the second and affection in which you are Sae is now one of the fairest of the fair.

To Rev. Dean Cassidy: REV. AND DEAR SIR-The announcement of your removal, though not altogether unexpected, has produced a widespread feeling of sorrow through out the parish. During the two years and three months of your occupancy as parish pricat of Adjaia and Tottenham a feeling of affection towards you has een constantly growing stronger in the have ever evinced a true fatherly care for the spiritual and temporal welfare of every individual in the parish. The magnificent courch and its surroundings which you have brought to completion will stand as a nonument of your zeal and piety for many years after the required to deep the respective of the deep temporal of t cople of to day have vanished from the ne. In working so faithfully for the est interests of the pavish we are well ware that you have done nothing for r own material interests, beg your acceptance of the a appreciation and esteem. The time has been too short for a general appeal to the people. It is the offering therefore of only a portion of those who would have gladly contributed had an opportunity been offered. In bidding your sorrowful farewell we sek a remembrance in your prayers and at the Holy Sacrifics of the ideas and beg Almighty God to grant you many years of life to labor in His vine yard.

yard.
Oa behalf of your patishioners:
C. M. Kenna, M. D., Geo. P. Hughes,
Thos. Q. M. Grey, Gao. C. Morrow, J. C.
Morrow, B. Keogh, F. J. Hammell, P. J.
Casserly, J. Kedd, J. Kelly, P. Rusen and
W. Ellard.

New York Catholic Review. FIVE-MINUTE SERMONS FOR EARLY MASSES.

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THIRD SUNDAY AFTER EPIPHANY. THIRD SUNDAY AFTER EPIPHANY.

"I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Lease and Jacob in the kingdom of Heaven; but the children of the kingdom shall be east out into exterior darkness."—

Canal of the day.

Gospel of the day.
Our Blessed Lord uttered these prothat which they themselves choose to came for the actual fulfilment of His that which they themselves choose to speak. But, in spite of all the bluster of the Free Press and its allies, Mr. Dalton McCarthy and the Mail, and the Huron world. In an extraordinary manner St. Paul received the revelati

> At an early period of the world's history the work of God bad been faithfully performed by Abraham, Isaac and Jacob. To them and their descendants was given the honor of being the chosen people; and the duty was likewise imbecame absorbed in the pursuit of wealth, and in delusive projects for increasing the national glory of their race. Though

had been set apart for them. It is very true, as the Free Press says, to Heaven triumphant, God sent other that English is the prevailing larguage of servants to call thom that were invited tion, some receiving the news with inat some future time to make English its difference, while others became enraged and laid violent hands on the king's ser-

the king was angry, and, sending his armies, destroyed the murderers and burnt their city.

St. Ohrysostom declares that this was accomplished when the pagan Romans were permitted to destroy Jerusalem about forty years after the Apostles he about forty years after the Apostles be-gan to preach Christ crucified. The ominant party among the reprobadominant party among the reprobate Jews had mercilessly put to death many of God's servants. They stoned Si. Stepaen, attempted to kill St. Paul, cast St. Peter into prison, and pursued with releatitess fary those among their own relatives who professed the Christian religion. Meanwhile God remained patient, allowing them every opportunity for repentance, until they were delivered into the kands of their enemies.

into the hands of their enemies

From the sad fate of the perfidious lews we can learn a much-needed lesson, namely, that it is a dangerous policy for nations as well as individuals to treat God's invitations with contempt, and to abuse His faultful servants. Though we may have farms to cultivate merchandiss to make profitable, we have iso a supreme duty of allegiance to God which must not be neglected. We see around us in this modern world a prevailing desire to obtain recognition at any coat from the rich and powerful, con reated with a spirit of apathy in seeking these things which are most valuable in the sight of God. My brothren, it is our privilege to suffer at times temporal loss, and to be deprived of honors to which we are justly entitled because of our opposition to the spirit of the world. We should gladly accept these trials, trusting in the firm conviction that the friendship of our heavenly Father is worth nore to us than envising else, but St Paul, let us strive to overcome evil by good, "providing good things, not only in the signt of God, but also in the

A beautiful young lady become so eadly died to your care the knowledge with disfigured with pimpies and blotches that which God Las blessed you.

In conclusion, we ask you to accept the friend recommended Ayer's Sarssparilla,

Would not be Without It. Sirs,—We have used your Hagyarus Pectoral Balsam for severe coughs and colds and can recommend it to be just what it is represented to be. We would not be without it.

H Sabins,
Cataract, Ont.

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me."—A. J. Edson, M. D., Middleton, Tennessee.

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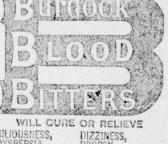
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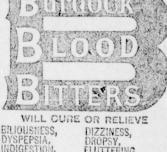
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agair happ breat

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zeal

He has come and gone, and the day is past
And over for me;
The great, tired suu to his bed in the west
Rols wearily.

I know how the moon will come slowly up Climbing the hill; And how, drop by drop, the tily her cup With dew will fill.

I knew how the drousy cricket will sing Her slow nigat-sons; And how the small bird with folded wing, So long, so long.

I know how the pale morning hours will I know how creep, one ofter one;

And how the gray east its sad color will keep,

Till at last the sun

Steals up his long spikes of shimmering gold Into the sky; And the sheep come tottering out of the fold; And day is nigh. Another day for the world to awake, Sorry or glad: For hearts to beat and for hearts to break Merry or sad.

O sun, drop swift to the earth's far sim,
Night, follow day.
Sweet moon, spring up past the hill crest
dim,
Hasten, I pray!

Day go, day come, till that day, at last,
Dawmeth on me.
When all sad things shall belong to the past,
And we are free.
August, 1889.

A POPULAR PRIEST.

In last week's CATHOLIC RECORD a slight reference was made to the departure of Rev. Father Kilcullen from Port Colborne, having been appointed by His Grace the Archbishod of Toronto to the parish of Adjala. We also published last week the address of the congregation, giving exaddress of the congregation, giving expression to the general regret felt at the departure of the rev. father from a parish in which he had so long and so successfully carried on the boly work to which his life is devoted. The address was signed by the leading men of the parish, Messrs. E. Brown, J. Twony, P. Neelon, T. O'Neil and J. Ras. We are pleased to be enabled to place before our readers this week accounts of other equally hearty and com-plimentary marks of esteem tendered the

plimentary marks of esteem tendered the rev. gentlemen, together with his reply to the different addresses.

On the Sunday before his departure the young ladies of his congregation assembled at the presbytery and Miss Mary A. Hayden, in their behalf, procented Father Kilcullen with a beautiful album and stand of managony silk plush with a gold close handsomely inscribed. Miss Jennie M. Flynn read the following address: address :

DEAR FATHER KILCULLEN-It is with mirgled feelings of samess and pain and hearts heavy with grief that we the girls of your congregation address you this evening. Your spirit of obedience which has prompted your departure from us has fallen like a dark cloud of sorrow over the members of your congregation here. The sacred ties which existed so long between pastor and people are now to be broken, the links of the chain of friend-ship, esteem and love which bound us to gether so long in harmony and peace are about to be severed, and our hearts are filled with incorceivable sorrow. It is a us ir sorrow too deep for words, and our lips falter in this feeble attempt to give utter are to the love and esteem in which you are held by all your parishloners here, and by none of them more than the girls of your congregation. When we think of locking Sunday after Sunday for the well-remembered face which looked down on us so kindly from our altar, and of listening in vain for the loved voice that was ever striving with gentlenes, kindly admenition and firmness to point out to us the clear paths of duty and righteous ness-when we think of these, deer Father, and of the golden advice and pleasant words of ftiendship which we are des tined never more to hear from you as our paster, it leaves a depth of sadness in our hearts and memories which can never be effaced. For eighteen years you have worked for us and prayed for us, never faltering, never flinching, ready, in your priestly zeal if need be, to die for us. Many of us girls here present were little children, some of us not born, when you first took charge of our parish, and remembrance carries us tack to the days of ing our childhood and to your gentle kindly words in our school room and Sundey school. It was from your hands we re ceived the holy sacrament of first Com-murion, and to you that we were in debted for our sound religious training for confirmation; and now we ask our-selves how have we repaid all this tender, watchful care and earnest solicitude? We ask our hearts how have we repaid all this, and we think sadly of the care and trouble we have caused you, of the labored thoughts and anxieties, and physical weariness you have suffered on our account, and it adds more polgnantly to our sorrow when we are compelled to answer we have not repaid it as we should. Our earnest and sincere hope, Rev Father, is that in your new field of labor you may be blessed with contentment and peace, and that you may have every happiness and blessing you so richly de-

girls in remembrance.

Now we come to that sad word—farewell—which is saddest of all when spoken to our dearest friend and Father; but our hearts are cheered by the hope that even if we part here, we may with the help of our Heavenly Lord meet all together in His Holy kingdom where, in the words of our own loved poet, Hearts, from which 'twas death to sever, Eyes, this world can ne'er restore,

Signed on behalf of the girls of the con

serve. This gift you will please accept from us as a token of our love and esteem,

and It will, we trust, help to keep your

MARY A. HAYDEN. JENNIE M. FLYNN. Father Kilcullen was very much touched by this evidence of esteem and respect from the young ladies of his congregation, and spoke very feelingly of their kindness, saying he would always keep them in re memberance, and expressing a hope that they would meet frequently in the future, and that they would tender to their new pastor, Father J. G. McEatee, the same co operation, love and esteem which they had tendered him for so many years. He asked to be ever remembered in their prayers and said they should not be for-

gotten in his.

The choir of the Port Colborne Church presented Rev. Father Kilcullen with a off