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London, Saturday, Feb. 13, 1897.

THE UNCHRISTIAN PULPIT.

The advocacy of suicide, it appears, is no longer to be left to avowed infidels like Robert G. Ingersoll, but has at last found its place in the so-called Christian pulpit. A Unitarian minister of New York a couple of Sundays ago actually preached a sermon in which he openly maintained the right of every man to take his own life when he sees fit. He says: "Just as man has the right to live, he has the right to die, and no one can take this right from him."

This queer Christian minister goes even further than did Col. Ingersoll, who only maintained that man has the right to end his sufferings on earth by taking his own life. The colonel is not indeed very logical in his position, and, viewed from the infidel point of view, the Unitarian minister is more logical, as an infidel, than the noted Atheist. Surely, if there is no God, there is no one to whom we have to render account for our morals, no one from whom we have derived life as a possession for which we are responsible to our Creator. If, as Atheists insist, we exist by the mere chance aggregation of matter, there is no one but chance to whom we can be responsible, and as chance is not a rational being, but a mere fantasy without actual qualities, we cannot be under responsibility to it. However, if the infidel theory is to be accepted at all, since there is no being to whom we are responsible for our moral acts, their lawfulness depends solely upon what we desire, and we are not to be restricted to the case of suffering, if we should desire our life on earth to come to an end.

But there is a God, who is both our Creator and perpetual Conservator, and from whom cometh every good and perfect gift. Therefore we learn from Holy Scripture that it is only the fool who "says in his heart there is no God." To God, therefore, we owe an account of our stewardship on earth, how we have put to good use the gifts He has committed to our keeping. We are not to judge the accuracy of a teaching from the standpoint of infidelity, but from the principles of Christianity, and thus judging the act of suicide to be regarded as a hideous crime, in the very act of committing which the perpetrator hurries himself before the tribunal of God for judgment with all his guilt upon his soul.

Tais an-Christian Unitarian minister who has used his pulpit for the advocacy of a horrible doctrine shows the tendency of the teachings of modern Protestantism. We may indeed be told that Protestants generally repudiate Unitarianism, but this is not the purpose. The Unitarian, equally with other Protestants, acts upon the fundamental principle of Protestantism, that the individual judgment is the supreme and sole ultimate tribunal by which the truth or falsity of a doctrine is to be tested, and there is no authority which can consistently restrain the eccentric teachings of ministers who preach their peculiar fancies as the only divine revelation. This teaching is therefore the result to be expected from the first principles of Protestantism which assert the right of individuals to set aside all ecclesiastical authority.

This minister is evidently aware of the consequences of his theory, and he accepts them. He says that suicide is on the increase with civilization, because "the shame and remorse of a cultured mind cannot tolerate what ignorance and depravity would easily endure. Suicide and insanity alike advance with the advance of culture and education. This is the price of civilization, the cost of progress."

This preacher may be a man of what the world regards as learning, that is secular learning, but he is sadly lacking in that true wisdom which has the salvation of the soul for its object. The civilization which ignores Christianity, and our duties to Almighty God, is a false civilization, and unworthy of the name it assumes. It is not progress in the arts which contributes towards furnishing us with material comforts that constitute civilization, nor does the knowledge of reading, writing, arithmetic, etc., constitute true culture. These things have their proper place in the development of our destinies, but above all things it must be remembered that man liveth not by bread alone, but by every word that cometh from God. The Unitarian divine has completely overlooked this in his treatment of the theme of human obligations.

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We have said that Unitarianism, which is a form of Protestantism peculiarly adapted to the promulgation of idiosyncratic theories, has its foundation in the primary principles of Protestantism. This is undeniable, but Presbyterianism, probably more than any other form of the religion which the Reformation of the sixteenth century introduced, is responsible for its existence. Unitarianism and Universalism, which are almost interchangeable terms, are the result of a reaction from the austere fatalism and reprobationism taught by John Calvin, and made the basis of Scotch Presbyterian theology, and it is chiefly from Presbyterian ranks that these sects have been recruited.

Another statement of the New York preacher is worthy of the careful consideration of our readers. He admits that both insanity and suicide are results of the civilized methods of education. By this he means the prevalent systems of godless education, and he glories in the fact. Surely we may rely on the good sense of the Protestants of this continent to reprobate such glorification, and if they do this they will readily see that the Catholic Church is in the right in insisting upon the religious education of Catholic children.

AN IMPORTANT DECISION FROM ROME.

A very important decision has been made by the Pope regarding a certain property on the eastern limits of the city of Detroit, known as "the Church Farm." The property is valued at about \$270,000. It was deeded in 1808 by Francois Paul Malcher to trustees for the benefit of the Catholics of the locality, who, being too far away to attend the old Church of St. Anne, desired that a new parish should be erected, and a church built for their accommodation. He was to be allowed an annuity of £100 New York currency until his death, after which the farm was to become parish property without encumbrance.

On Bishop Foley's accession to the Bishopric he received the title deeds of this property with those of other properties of the diocese, but owing to the length of time which had elapsed since the Church Farm was transferred, it was believed to belong to the diocese and not to any particular parish. Even the present pastor of the parish, which is now that of St. Charles, was not aware, until he had occasion to examine into certain titles, that the parish had any special claim to the property, but his investigations, commenced with another purpose in view, resulted in convincing him that the property in question belongs solely to his parish, and he made known his conviction on the subject to Bishop Foley, who refused to adopt his view or to take the matter into consideration.

Father Dennisen, the pastor, being convinced of the justice of his cause, appealed to the Archbishop of Cincinnati as Metropolitan of the Ecclesiastical Province, and on the part of the Bishop of Detroit it was contended that the case was improperly appealed to the Metropolitan, as it had not been entered first before his court. This contention was set aside by the Archbishop, and the case was then brought before the Congregation of the Propaganda, which ordered the whole matter to be referred to it.

The proceedings before the Propaganda have lasted four years, and the decision has just been rendered, to the effect that the entire property belongs not to the diocese of Detroit, but to the parish of St. Charles.

The fortunate parish which gets the benefit of this decision has been hitherto the poorest in the city, and is furnished with a very modest church and school-house, but the Pope's decision, it is said, will make it the richest in the city, and probably in the diocese.

The Rev. Dr. Langtry and several other correspondents are still keeping up in the columns of the Toronto Mail and Empire their absurd contention that the Catholic Church, or the "Roman Church," as the rev. doctor is fond of calling it, inculcates the worship of images.

The true teaching of the Church has been ably shown by the Rev. Fathers Tracey and Minahan, and we have also given several explanations on this subject in our columns. But Dr. Langtry does not desire light on the subject. He prefers to make the readers of the Mail and Empire believe that Catholics really "worship images."

In a letter which appeared in that journal last Saturday, Dr. Langtry declares: "Now, Mr. Editor, I did not attack the Roman Church or charge her with idolatry; yet a few lines lower down he admits, 'I used one expression which implied that the Roman Church teaches the worship of images.'"

Elsewhere in the same letter he reviews the accusation. It is therefore mere duplicity to pretend that he made no such charge.

It is not necessary to refute seriously the charge that Catholics worship images, or give to them the honor due to Almighty God. It is perfectly well known to every one that such a charge is but gross calumny.

It is true that a certain respect or veneration is shown to sacred images, which is referred to the person whom the images represent. Thus to the image of Christ, or in presence of that image, a reverence is shown to Christ, whom it represents. But no Catholic dreams of paying divine worship to such an object, or of honoring the mere material of the image in any way. We are perfectly aware that, as our children are all taught in the little catechism which is constantly in their hands, the image has neither life nor sense nor power to hear or help us. No sophistry on the part of Dr. Langtry and the other writers in the same journal can possibly show anything different from what we have explained.

But Mr. Langtry still insists upon quoting St. Thomas to the effect that the image of Christ is to be "adored with the same adoration ofatria, with which Christ is adored."

We have already in our columns shown that a theological opinion of St. Thomas is not necessarily the doctrine of the Church. But St. Thomas is undoubtedly a theologian of high repute, and so his statements are not to be lightly regarded. We have already shown that the great doctor means in this passage that the adoration of which he speaks is offered to Christ only, the image being the medium through which that homage is paid.

This view of the matter is a theological opinion which is not held by all theologians, some of whom maintain that there is a veneration lower in degree which is shown to the image itself. But we shall not attempt to decide between these two theological opinions, neither of which is contrary to the teaching of the Church.

In regard to the expression "worship of images" on which Dr. Langtry rings so many changes, we have to say that it is objectionable as a description of the honor paid to images by Catholics, because the general modern use of the word worship regards the adoration which is offered only to God. Catholics do not worship either saints or images in this sense, though this term has been used and is sometimes used still for any such inferior religious or even civil honor as is shown to civil magistrates, or to saints or images. We have already shown this by several ex-

amples, among which is the remarkable one of all Anglicans who enter into the married state, and who declare to the bride, "with my body I thee worship." Dr. Langtry evidently applies the word worship to the honor paid by Catholics to images simply for the purpose of creating a false impression on the minds of his readers.

We will publish next week an account of the unveiling of a portrait of King Charles I. in a Philadelphia Church, which shows that Anglicans worship images to the same extent to which Catholics do, that is by showing an outward respect to them for the sake of the original. It may be said indeed that the Episcopal Church of the United States is not the Church of England, but it is all that is left of that Church in the United States, and both Anglicans and Episcopalians endeavor to make us believe that the two are identical. We must therefore regard each one as responsible for the practices of the other; and, besides, the same ceremony which took place in Philadelphia has frequently occurred in Churches in England.

A NUGATORY REMEDY FOR AN IMPENDING EVIL.

Mons. Meline, the Premier of France, has made a strange proposal of a plan whereby he hopes that the present tendency of the population of the country to remain stationary may be counteracted. This plan proposes that in schools, lycées, and academies, the Government will grant numerous scholarships, which shall be awarded only to families in which there are three living children, and that all Government offices, except those where special qualifications are required, such as tobacco licenses, colonial concessions, etc., shall be similarly given. Promotions and payments of salary are also proposed to be made dependent upon the number of children in the family.

The plan is being seriously considered by the National Alliance for the increase of population. This Alliance was founded by Dr. Bertillon, chief of the municipal department of Paris, in consequence of the revelations afforded by successive official census-takings, which show that the increase of population has of late years been so small that the country is rapidly losing its rank as a first class power.

Dr. Bertillon has stated that the results of the last census are truly appalling, and that unless a miraculous change for the better take place France will soon cease to be a great nation. So late as 1841 Germany was about equal to France in population, but it now exceeds that of France by 14,000,000. Nearly three millions of this comparative increase have been gained during the last five years, this being the increase of the population of Germany during this period, while France has only had an increase of 175,000. In 1873 also it is known that the number of young men on the lists for military service was about the same in the two countries, whereas now Germany has 450,000 conscripts, and France only 330,000.

It will be observed that the decadence begins with the date when the French Government began to wage war upon religion. This is not merely a chance coincidence, but is the natural result of the irreligious principles which were introduced with the last Revolution. The same causes are operating which have been at work in the New England States, the result of which is known to be the rapid dying out of the stock of the old Pilgrim Fathers. These causes are the growing infrequency of marriage, the facilities offered for divorce, and practices prevalent among those who have no respect for religious principle, to keep down their families to a very limited number by means not permitted by the laws of God.

It is very doubtful that the remedies proposed by M. Maline will be successful. The true remedy would be a return to the regime of religion. That it is not any inferiority or degeneracy of race which is the cause of the regretted decadence is evident from the fact of the continued expansion of the French race in America, where, besides the French population in Quebec and Ontario, it is estimated that there are now a million and a half descendants of French Canadians scattered throughout the various States of the American Republic.

Moral courage—the bravery which strengthens a man to say "No!" to take a line for himself; to persevere in pursuing a course and some unpromising pursuit—is a higher quality than the physical pluck of the soldier who "faces fearful odds."

EDITORIAL NOTES.

We have received the *Rosary Magazine* for February. It is published by the Dominican Fathers, at 871 Lexington avenue, New York. This publication takes its place in the front rank amongst like publications on this continent. It is, in fact, a storehouse of good things which will serve as a blessing in every Catholic family. We hope its circulation will steadily increase.

HAVING lately paid a visit to Kalamazoo, Michigan, we were delighted to note the very marked prosperity of everything connected with our holy faith. The church is a gem of architecture, and everything in connection therewith betokens careful attention. The parish school, likewise, is a commanding structure, and everything possible is done to impart to the large number of children in attendance a sound Catholic as well as a complete and thorough secular education. A very interesting and most useful feature of parish work is the presence on the church property of a large building for the use of the congregation, wherein is a reading room, a library, etc. We congratulate Dean O'Brien on the great success of his administration in Kalamazoo. It could not well be otherwise, as his whole heart is in the work of strict performance of duty. Kalamazoo is a model parish.

A DETROIT Congregational minister has caused quite a flutter among his flock by appearing in his pulpit wearing a sombre gown. The objectors said that this was Episcopalian Ritualism, and they would not submit to the introduction of Ritualistic practices into their beloved Congregationalism. The excitement was somewhat, but not entirely, allayed by the clergyman's defence that his gown is academic and not Ritualistic, and that no other clergyman in the country wears the like of it. In fact, it is said on his behalf that it has no religious significance whatsoever, but implies merely that he is "a gentleman and a scholar," the intention being to show that he is engaged in a purely secular function. Whether the explanation be correct or not it is well worth considering whether in a temple which is supposed to be dedicated to the worship of God a dress having a religious meaning would not be more appropriate than one which has only a worldly significance.

The necessity of religious education in the schools is recognized by Lord Salisbury's Government, and the Queen's speech from the throne announces that a measure will be introduced into Parliament giving a Government grant to the voluntary schools, and exempting those who support such schools from taxation for the Board Schools. The voluntary schools are those maintained by religious denominations. The majority of them belong to the Church of England, after which come the Catholics, and in the third place the Methodists. Two-thirds of the schools of England come under the designation of voluntary or denominational schools. It is desirable that the measure to be introduced will not be so unceremoniously abandoned as was the similar measure introduced last year.

A DISCUSSION is now being carried on in regard to the free delivery of newspapers through the mails, and the advisability of re-imposing the postage-rate is engaging the attention of the postmaster-general. Some of the larger establishments are anxious that the postal charge should be restored. It is not a nice thing to impute unworthy motives, but in this case we think it is excusable, as there appears such evidence of selfishness and greed. The purpose of the larger concerns is to crowd out the smaller ones, and the postmaster-general is asked to assist. We trust he will not lend himself to this scheme. It is but another sample of the inordinate desire to build up monopolies. It is well that the present Government have placed themselves on record in opposition to such a mode of conducting business. It is very true that there have been some shameful evasions of the law. In one case, the postmaster-general asserts, a publisher sent in a requisition for one thousand eight hundred sacks—that would hold about four bushels each, filling five box cars. This is an abuse of the free postal delivery that should be promptly checked, as the individual referred to no doubt took advantage of the law to inaugurate some advertising scheme. The law should, we think, stand as it is at present, and the postmaster-general given a large discretionary power which would enable him to promptly refuse free postal privileges to newspapers which are not worthy the name and are launched upon the public merely for advertising purposes.

PROTESTANT FICTIONS AND CATHOLIC FACTS.

Full Report of the Lecture Delivered by the Most Rev. Dr. Walsh, Archbishop of Toronto, at St. Patrick's Church.

On Thursday evening of last week His Grace the Most Rev. John Walsh, Archbishop of Toronto, lectured in St. Patrick's Church, William street, Toronto, under the auspices of the Catholic Truth Society—on "Some Things which Catholics do not Believe." The church was filled. Amongst the priests present in the sanctuary were: Father Hayden, C. S. S. R., Father Grogan, C. S. S. R., Father Dodsworth, C. S. S. R., Father Cruise and Father James Walsh. There were also present Provincial Brother Edward and Brothers Theobald, Patrick and Pius. After the lecture Father Grogan read satisfactory reports from the Truth Societies all over the province, and Benediction of the Most Blessed Sacrament was given by Rev. Father Walsh. His Grace, whose voice has seldom been heard to better advantage, spoke as follows: "Return to judgment for they have borne false testimony against her." (Daniel xiii. 36.)

When the chaste Susanna was condemned to death through the false testimony of wicked men, and was being led to execution, the Prophet Daniel cried out to the assembled multitude: "Ye men of Israel, why are you so foolish that without examination or knowledge of the truth, you have condemned a daughter of Israel?" The case was re-opened, the condemned woman was adjudged innocent, and her virtue and honor were vindicated.

Now, this historic incident has a very appropriate application to the case of the Catholic Church. Without knowledge or examination of the truth the Church of Christ is condemned as fallen, corrupt, and apostate on false testimony and unthinking multitudes believe her guilty when on honest examination of her real teachings they would find her innocent of the wicked charges of error in doctrine, and corruption in moral teaching made against her. I say to these men: "Why are you so foolish that without examination or knowledge of the truth you condemn a great historic Church. Return to judgment for they have borne false witness against her."

The Church Catholic, Apostolic and Roman, is a great and world wide institution that challenges the attention and the study of mankind. It exists in the world since the days when the Son of God Incarnate dwelt, and toiled, and taught amongst men, and revealed to their wondering minds the eternal and saving truths which constitute His holy religion, and which have since illumined the whole firmament of time. It was instituted by Christ to represent Him, and to do His work in the world when He should have returned to His Eternal Throne, that is to say, to teach the whole doctrine of Christ with authority and inerrancy, and to apply, through His ordinances, the merits of His atonement to immortal souls. It bears upon its brow the marks and characteristics that distinguish and differentiate it from all false Churches. It is One in doctrine, in worship, and in government. It is Holy in its Founder, in its teachings and ministrations, and in the number of its children, who have been eminent for holiness of life in all ages. It is Catholic or universal in time and space; and fills the whole world with the majesty of its presence, and it is Apostolic in its doctrines and in its ministry. It holds Christ's commission to be in His stead the official teacher of His revelation to the world. It is to it, in the person of the Apostles, Christ said: "All power is given to Me in heaven and on earth. Go teach all nations, and behold, I am with you all days down to the consummation of the world." (Matt. xxviii. 19.)

It is the mother of Christian civilization. It converted the Papau world, and when the Roman Empire was broken into fragments by the barbarian hosts that, like an irresistible and destructive avalanche, rushed down upon it from the Northern forests, it converted and civilized those iron men, and bowed down their stubborn necks to the sweet yoke of Christ. There is no Christian nation in existence that does not owe to the Church its Christianity, and its civilization. It is the most ancient and venerable institution that exists on earth. It carries the miral back to the times when the Apostles of Christ preached in Jerusalem and Athens and Rome and Antioch, when her children were denounced by pagan writers as the enemies of the human race (*hostes*

humani generis were worried and in the Coliseum Roman citizens. throughout all the Master's work and saving man human sorrow for has not a consolation of the broken hearting of the tro she has not a a dark problem of which she holds Veronica like the sweat and from the face ity. Into every suffering she has of consolation. population her k up like blessed ping and comfort fering, whilst her learning and he the civilized world Ewart Gladstone Catholic Church for fifteen hund human civilizati to her chariot, as phal car, the e material forces the art of the genius of the glory, grandeur been almost, tho that in these resp to boast of." H numerous than sects combined; larging the bou pire; her altari clime, and her found wherever taught the Eva and souls are to wondrous Chure Christianity and kind, is to-day, turles of age, as and as fruitful a Pentecostal fires the earth. Sure challenges the a and deserves the tion of those out

But nevertheless Church is deni Protestant world though she were best that it wou She is denounce and apostate Ch Founder her fa the spittle of Her great histor known: her doct ed, and in the well-meaning pu that is false, wic is the enemy of She hates the them up as a sel received and deli followers she ke and in spiritual to hold them fas and thraldom sio tongue in her p vations! She wicked idolater, hoars and wo stand of the Cre Virgin Mary in deemer of mank She practically of the Cross and prayers of saint our Crucified R rob God of a po and inalienably—the God-powe by pretending a also can forgive she loses on ea heaven, and wh shall be bound are some of the the Catholic Ch made so authori ly that multitu people believe were Gospel tru utter falsehoods the height of a of brazen effron And so, thous and well-meani their faces from refuse her a he decline to exam look upon her loathing. Now right; and jus? men act in see Is this mode of with the intell conformity with and in consist Impartial inqu which in ether tie of this ni