

The Catholic Record.

Published weekly at 461 and 468 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Hence the Calvinists and Presbyterians of Switzerland, France, Germany and Scotland no more spared such relics as related to Christ than those which pertained to the saints, when they threw them into the rivers, or wrecked and burned the churches. They acted in exactly the same way in which the heathens did fourteen centuries before, as Eusebius relates in the first history of the Church which was ever written. The Centurions of Magdeburg, whose works have been the authorized exponent of continental Protestantism, asserted even that the heathens, by destroying relics, showed better sense than did the superstitious Christians who venerated them. These same Centurions maintain elsewhere that it was in the sixth century that the practice of worshipping relics began. How they can reconcile this with their own admission on the authority of Eusebius, that it existed in the second century, it is not for us to determine. But it is clear that modern Protestants have very different views in regard to relics and pilgrimages from those which were entertained by their ancestors, into the present century, and even fossils of the present generation.

But we have yet another occurrence which is more recent than those we have referred to above, and which shows that the Protestant bark has drifted even farther than we had hitherto suspected. The Epworth League is a devotional association in connection with the Methodist Church, organized for the purpose of continuing the pietistic movement which John Wesley originated. The name Epworth is derived from the village of Lincolnshire, England, where Susanna Wesley formed the first association of the name. It is now announced in several Methodist papers that "The Epworth League of America has arranged for a pilgrimage to Epworth, to leave New York by the Canadian Boat on July 8. It is expected that about five hundred Methodists from all parts of the States and Canada will make up the party."

"In addition to the celebration of the centennial anniversary of the birth of Wesley at his birthplace, the itinerary includes three days in Paris and its interesting environs, and five days in London, the party sailing on the return voyage on July 30th."

On what plea can Methodists defend this projected pilgrimage to the shrine of Susanna and John Wesley? That they were saints, we are told. It is lawful, then, not only to make pilgrimages to the holy places where our Lord lived and suffered, but also to the shrines of the saints! Why, then, have the so-called religious press of the Protestants so ridiculed Catholics and taxed them with superstition for making pious visits to Rome, Jerusalem, Lourdes, St. Anne of Beaupre and other shrines, while they speak with respect of the proposed Methodist pilgrimage? Surely the Methodists ought to visit the places named as their next move.

Protestantism in all its forms is evidently drifting from its ancient moorings; and the drift is in no particular direction, but rather toward every point of the compass: Romeward as well as Deismward.

The Methodists have been among the loudest in condemning the Rome ward tendencies of High Church Anglicans and Ritualists, but we believe there has not been as yet among these a pilgrimage organized to the shrine of any Anglican saint. Indeed the Anglicans have not gone so far as to canonize a saint of the modern English Church, as yet, unless we are to take the introduction of a service in honor of King Charles, martyr, as an act of canonization, which is scarcely the case, if we are to take the contemptuous manner in which that monarch is spoken of by Anglicans as an index to the sentiments of the Church concerning him. The Methodists, therefore, actually outstrip the Ritualists in the tendency towards Rome as regards the saints.

We must confess, however, that we do not regard as a great saint the bloodthirsty Gushford who in 1780 gorged on the half mad Lord George Gordon and his mob of the dregs of London to the pillage and murder of Catholics, as is graphically described by Dickens in "Barnaby Rudge." John Wesley was the chief agent in that dastardly work, and the pity is that he was not substituted for one of the less guilty fanatics who were executed for the crimes then committed.

To show further how far the modern Protestants have drifted on this point we need only quote the opinions of two authorities who condemned decidedly pilgrimages of every kind. Calvin said: (Instit. 1.4) "Votive pilgrimages to the holy places are not only vain, but manifestly full of impety." The only proof of this which he gives is his own assertion that "every voluntary worship is displeasing to God."

The Centurians said: "The abuse of pilgrimages to the holy places began in the time of Constantine." These writers might have found an earlier record of pilgrimages if they had looked into their Bibles, wherein it is stated that Helcana and Anna made pilgrimages to the tabernacle at Jerusalem

which was commanded to the Jews thrice each year (1 Kings, (Samuel,) 1: Dat. xvi.) They might also have found that Jesus, Mary, and Joseph, made regular pilgrimages to the temple. (St. Luke, 11; St. John xii.)

WOMEN AS PARSONS.

By vote of the congregation of Bell street chapel, Providence, R. I. a woman, Mrs. Anna Garlan, was ordained as their minister last week. She was welcomed to her charge by other ministers of her denomination. It is interesting to note, however, that the ministerial vote of the Methodist Conference is as decidedly against the admission of women to the General Conference as that of the laity was on the other side. The press are also divided on the subject, and the New York Christian Advocate very sensibly reminds its opponents that it is certain that the New Testament does not contemplate that women should be in the legislative body of the Church and that it is difficult to see any advantage to be gained by their appointment to such a position.

By those who take the other side, the opponents of their admission to ecclesiastical offices are represented as enemies of the sex; and one strong-minded lady, a daughter of a Methodist minister, says of Blaup Vincent and others who side with him that they are "pouring contempt upon the sex which gave them birth," and that they are indeed quite apt in the use of "flattering words, the Judas-like kiss on the cheek, which is only for the subservient being who, as cook, nurse, supported companion, or Church drudge, carries out meekly the bidding of man."

Another demonstrative woman, a Mrs. Butler of Iowa, says in a paper of that State, referring to the Rev. Chaplain McCabe, who has also expressed himself against the movement which has so agitated the whole Methodist Church: "When Chaplain McCabe comes round again on a collecting tour, don't give him one cent."

Such advice as this is, certainly, a formidable implement of offence, but it does not imply a very lively sense of genuine Christian charity among these advocates of "women's rights." There is, surely, no insult towards the female sex implied in the conviction that there are different spheres of work for women and men, and a different adaptation of character. Neither under the Old nor New Law was it ordained that women should exercise the Ritualistic or priestly office, and the will of God in the matter is thus indicated. For the Church of Christ, of course, the word of St. Paul is sufficient, which indicates that the office of a teacher or preacher in the Church is intended only for men; but we are not surprised that in humanly made churches individual fancies should prevail over the revealed law of God.

The number of women who have assumed the ministerial office among the various Protestant sects of the United States was recently estimated at two hundred. The solemn force which is called the "ordination" of Mrs. Garlan will now bring the number to two hundred and one. It will not be very surprising if we soon find women figuring under the title of Bishop. It will be only another vagary added to the many which have already been witnessed in Protestantism. It is not likely, however, that the Methodists will adopt, at present, the ordaining of women, notwithstanding the strong lay vote in favor of so doing. The lay vote has no control in the matter, except in so much as it expresses the wish of the people, and thus exerts an influence on general opinion. Such a change can take place, under the existing laws, only by concurrent action of the local and the general conferences. As the local conferences have voted adversely by almost a two-thirds majority, there can be no adoption of the rule just now, even were the next general conference to vote in favor of it, which is not at all likely to be the case.

NONE BUT ENGLISH NEED APPLY.

We take the following from the last issue of our Toronto contemporary, the Irish Canadian: "Our readers no doubt have observed in the reports of the city papers last week how Dr. Norman Allen, the newly-appointed Medical Health Officer, asserted his right to control the appointment of all his subordinates, which claim was fully conceded to him. We have nothing to say against the doctor personally; but we are inclined to question whether the aldermen have done wisely in relegating such full authority to an official who, we are informed, is oath-bound to confer all inspectorships, etc., upon one class of the community. We do not know whether the doctor's own appointment is to be attributed in any degree to the 'vote and influence' of certain of the aldermen bound by their obligation to the Sons of England (so-called) Benevolent Society to discriminate against Canadian-born citizens of Irish or Scotch descent, who are every bit as worthy as the average Englishman; but it is at any rate highly improper that Doctor Allen should be invested with his present powers, without it being insisted upon that he should abjure all connection with the narrow-minded clique with whom he has of late become intimately associated. We give

as follows the oaths to which Dr. Allen subscribes as Medical Health Officer and as a member of the Sons of England Society:

Dr. Allen's sworn oath as Medical Health Officer. "I, Norman Allen, do solemnly promise and declare that I will faithfully, faithfully, and impartially, to the best of my knowledge and ability, execute the office to which I have been appointed, etc."

Dr. Allen's oath as a member of the Sons of England Society. "I likewise further promise and swear to the best of my knowledge and ability, to support and defend the English flag, and to do all in my power to promote the interests of the English race, etc."

"Let the worthy doctor be called upon by the City Council to state in plain terms which of these contrary obligations he considers the more binding upon his present over-burdened conscience."

The remarks of the Irish Canadian are both timely and pointed. There is, indeed, much food for thought on this subject. What sort of a country will we have if the people of the different nationalities bind themselves by oath, in secret or public, to give place to their own countrymen (when practicable), and exclude all others, as vacancies arise for employment of one kind or another. It appears as though many of the emigrants lately arriving from England became possessed of the notion that this is their country, that the old residents are residing here merely on sufferance, and may thank their stars if some day or another they are not packed off, bag and baggage, to some reservation, as are the Indians. Were this movement on the part of some of our English residents permitted to grow with the same strides in the future as it has grown in the past, side by side with it will grow a sentiment in favor of independence, and the cry "Canada for the Canadians" will resound on every hill-side.

We favor nothing in the shape of know-nothingism. What we are now passing strictures upon is that very spirit, and we hope the Sons of England will see to it that this objectionable feature of their organization is at once eliminated. What position, we ask, would they hold in Canada, were the Irish, Scotch, Canadian and American employers to hang over their doors the sign "no English need apply"?

The Sons of England, it is true, have not openly taken this step, but the oath to which they subscribe means the same thing. It is well that people of different nationalities should associate and form benevolent unions to assist each other in time of need, and promote friendly intercourse, but they have no right, in a matter of employment or office of any kind, to give preferences and privileges to their own countrymen. It is a bad principle and one fraught with untold evils if it be permitted to spread amongst us. In our business transactions we should all be Canadians, all working hand in hand to promote the welfare of our common country—discarding and condemning national jealousies and animosities—and building up on firm foundations a common bond of friendship as citizens of the Dominion.

THE INVOCATION OF SAINTS.

In our former article on this subject we showed by numerous passages from Holy Writ that the saints in heaven pray for us and that we may consequently ask their prayers or invoke them. There are other passages besides those already cited which demonstrate the same truth, some of which may be here mentioned.

When the people of Israel were suffering a famine for their grievous sins, and Jeremiah prayed for their deliverance, God answered the prophet: "Pray not for this people for their good: and if Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight and let them go forth." (Jerem. xv, 1)

Moses and Samuel, who were dead, were therefore able to pray for their people, equally with Jeremiah who was living, and, like the living prophet, were accounted to do so. Non-Catholics are wont to say that the doctrine of the Invocation of Saints is a new doctrine; but the interpretation we give to the text under consideration is that of Saints Chrysostom, Jerome, Gregory and others, showing that the doctrine has been handed down constantly in the Church from the earliest times.

Thus Origen asserts that "not the high priest alone (who is Christ) prays with those who pray sincerely, but also the angels who rejoice in heaven for one sinner who is penitent. . . . and also the souls of the saints who have already fallen asleep, which things are manifest from Raphael's offering to God the reasonable service of Tobias and Sara. For after the prayer of both, the Scripture saith, 'the prayer of them both was heard in the sight of the glory of the great Raphael and he was sent to heal them both.' Moreover the same Raphael says: 'And now when thou didst pray, and thy wife Sara, I offered the memorial of your prayer before the Holy One; and after a few words; I am Raphael, one of the seven angels who carry up (the prayers of saints) and enter into the presence of the glory of the Holy One.'"

It will be seen by this that Origen not only maintains the doctrine as being that of the Catholic Church, but that, moreover, he maintains it from the Book of Tobias,

which he quoted before on this subject, and which he quotes as Scripture.

Origen proceeds to quote the vision of Judas Maccabeus who was encouraged by a divine vision to lead his army against Nicanor, over whom he thus gained a glorious victory. In the vision Judas saw Ohas the high priest and Jeremiah the prophet, both of whom were dead, praying for the Jews. Ohas said of his companion Jeremiah: "This is a lover of his brethren and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremiah the prophet of God. Whereupon Jeremiah stretched forth his right hand and gave to Judas a sword of gold, saying: Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel." (2 Macc. xv.)

The people were encouraged by this vision to gain the victory to which Judas Maccabeus led them. This would certainly not have been the case if it were, in the estimation of the Jewish people, either idolatry or superstition to give credit to the efficacy of the prayers of the saints.

But Origen reasons from the facts here mentioned, as we did in our last article, that the charity of the saints in heaven must be more intense in the departed state towards those who are still struggling in life than in those who are yet in human infirmity, and he infers that the angels, some of whom are called by St. John, "Presidents of the Churches," and the Apostles, labor earnestly with Christ "for the increase and propagation of the Church."

Headed: "Wherefore it is quite fitting to offer up supplication, and intercession and thanksgiving not to the saints only, but also even to men."

It will be seen from this that the custom of the early Church differed entirely from that of modern Protestants. The early Church placed more confidence in the prayers of saints in heaven than in those of men on earth; the latter permit the meditation of living men and declare that the prayers of the saints in heaven are of no value.

Much more on this subject might be quoted from this learned author, for there is scarcely a treatise or homily written by him which does not mention that the angels and saints pray for us. We shall content ourselves with one other extract from his exhortation to those who were to suffer martyrdom. He says: "The souls of these who, for the sake of the testimony of Jesus, have been smitten with the sword do not stand in vain at the altar in the heavens ministering to those who pray, remission of sins."

It is by means of the prayers of the saints and our invocation of them when we ask them to pray for us that the intercommunion exists between the Church triumphant in heaven and militant on earth. That this intercommunion exists is evident from the words of St. Paul to the Hebrews:

"You are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels; and to the Church of the first born, who are written in the heavens, and to God, the Judge of all, and to the spirits of the just made perfect, and to Jesus, the Mediator of the New Testament." (xii, 22-24)

It was the teaching of Calvin in his Institutes that God wishes there shall be no commerce on our part with the saints who are dead, nor any on their part with us, and most modern Protestants follow this teaching, the Presbyterian Confession especially prohibiting "Saint Worship" and "any other (mediation) but of Christ alone." (Conf. xxii.) It is thus practically acknowledged by the Presbyterians that if it be unlawful to ask the prayers of the saints in heaven it is also unlawful to ask each other's prayers on earth. But our proofs show that such invocation is lawful in both cases, and highly useful.

In refutation of Calvin's contention, we may add that the Church in heaven and on earth constitutes one organization and company in accordance with St. Paul's words to the Romans. Elsewhere the same Apostle tells us that "there are many members, but one body. . . . that the members might be mutually careful one for another. And if one member suffer anything, all the members suffer with it: or if one member glory, all the members rejoice with it." (1 Cor. xii.) Christ is head of the whole Church, whether in heaven or on earth; and it is in accordance with this unity of organization that the existence of this inter-communion of members should not cease when some of them see God face to face. The saints in heaven must therefore still interest themselves for the welfare of the Church militant.

It is proper we should here refer to a text which is frequently quoted against the intercession of angels and saints. It is referred to clearly in the extract given above from the Westminster Confession, as if it decided the case against the Catholic doctrine. It is found in 1 Tim. ii, 5: "There is one God and one Mediator of God and man, the Man Christ Jesus." The passage is cited in the Westminster Confession as if it were complete, whereas it is added: "who gave himself a redemption for all, a testimony in due times."

The text, therefore, asserts that there is one Mediator who redeemed us, one Mediator of redemption, but does not exclude mediators of intercession, who offer prayers for us to the throne of God; and these mediators may be either in heaven or on earth. If the Apostle's meaning were other than this he would be inconsistent with himself, having expressed his wish but a few lines above that he be all mediators of intercession for all men:

"I desire, therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and for all that are in high stations, etc. . . . For this is good and acceptable in the sight of God our Saviour."

We need not discuss this matter with those who frequently quote the text as if it were written, "There is only one Mediator, etc." These are merely corrupters of God's word, with whom it would be useless to debate the question.

LORD SALISBURY AND THE PRIMROSE LEAGUE.

At the annual meeting of the Grand Habitation of the Primrose League, which was held on the 20th of April, Lord Salisbury delivered a very characteristic speech. Our readers are, no doubt, aware that the Primrose League is a society of ladies that was organized a few years ago in honor of Lord Beaconsfield, better known as Benjamin Disraeli. The latter statesman, who lived and died a Jew, was in the habit, even in his old age, of sporting a sprig of flowers in the lapel of his dress coat, but the earliest of the spring flowers, the primrose, was his favorite. Every year since Death claimed him thousands of people visit his tomb and adorn it with a profusion of the fragrant "flower that blooms in the spring." A society was established by Lady Churchill, called the Primrose League, for the double purpose of celebrating the anniversary of the great Tory leader and of propagating Conservative doctrines. It is the duty of those ladies to look with favor upon all and every one that utters Tory sentiments and to reward with a smile of recognition, if not actual friendship, every man that promises to vote the Conservative ticket. During the heat of the last general election the members of this fragrant league were seen canvassing from house to house; and Marquises and Grand Duchesses did not disdain to drive in their carriages through the crowded lanes of Liverpool and Manchester, soliciting votes for the nominees of Lord Salisbury and of Balfour the Brave. It is no wonder their meetings are honored by the presence of titled nobility, and that Lord Salisbury would forget for a few hours the serious and perplexing questions of Behring Sea rookeries, the Newfoundland difficulties and the Manipuri atrocities, in order to mingle with those ladies of high degree all decked with posies, who greeted him, the despatch says, with loud and enthusiastic cheers.

After the Countess of Radnor had sung 'God Save the Queen,' the other ladies joining in the chorus, England's Prime Minister "sketched the origin and growth of the Primrose League, saying that it now numbers one million members, which statement was warmly applauded."

It is very hard to see how the Grand Old Man can ever expect to triumph over Toryism while it is sustained by so formidable an army. The complete list of the British army, including home guards and volunteers, reaches the figure of 500,000 efficient men, and these are considered of sufficient quality and quantity to maintain the prestige of British arms against all odds, and carry terror into the ranks of all who are opposed to England's supremacy on land or sea. What a power, then, for good or evil must that society be, which numbers its adherents by the million! But when it is considered that the members are all women, and all politicians, zealous for the party and eager for the fight, why, the fabled Amazulan army, that nigh conquered Hercules, sinks into insignificance in comparison with its undoubted effectiveness.

The presence of so many ladies did not produce in the mind or speech of Lord Salisbury any of those soothing or emollient influences that, as a rule, emanate from companionship with the gentler sex. The noble lord forgot nothing of his fierceness in their midst; and, strange as it may appear, his most ferocious utterances were applauded by the ladies, who clapped hands, waved scented cambric, and in every way showed themselves equal to the matrons of Pagan Rome who applauded the coup de grace which felled the expiring gladiator.

"They knew," said Lord Salisbury, "that Mr. Parnell had sympathy, and received the support of American conspirators, while Mr. McCarthy, they were also aware, represented the secular efforts of some people who held high spiritual rank in the Romish Church."

It is to be hoped there were no Catholic ladies in the company of the Primrose leaguers who applauded the above sentences. The leader of a great nation, the arbiter, we might say, of the destin-