

The Catholic Record.

Published Weekly at 421 and 425 Richmond Street, London, Ontario.
Price of subscription—\$2.00 per annum.

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Messrs. L. K. KING, JOHN NICH, P. J. NEVEN and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.
Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, Dec. 5, 1891.

JARRING CREEDS.

The utter inadequacy of Protestantism to comply with the command given by Christ to His Apostles to teach all nations has been frequently made apparent to such an extent that it is a matter of surprise that Protestants themselves have not long ago seen that it is simply absurd that the Apostles should have been the founders of their system.

Secession from the Church under pretence of reforming it is no new thing. It began in the days of the Apostles. There were some then who taught the fantastical errors which divide Protestantism at this day. Some denied that Christ is God, others that He is man. Such were Ebion, Carinthus, Basilides, etc.; and on their beliefs they started new congregations of professing reformed Christians, just as is now done every day.

The Apostles did not recognize these seceders in the same light in which they would be viewed by the Protestants of to-day. A marked feature of Protestantism is the disunion and hostility of the sects towards each other. This is a consequence of the system which makes each individual the judge of all controversies in faith, instead of the Church to which Christ gave authority to teach and judge.

Many piously inclined Protestants have recognized this dilemma in which they are placed, and they endeavor to show that in spite of their diversities of creed the Protestant sects have that unity which Christ requires in His Church when He says: "And not for them only do I pray, but for them also who through their word shall believe in me, that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The modern theory of the unity of the Church is that those who go out from it have a perfect right to do so, before God as well as before men, and to establish their own ministry, and teach such doctrines as they see fit to believe, and that yet they preserve unity of faith because they cling in some form or other to the name of Christ, in whom they all equally pretend to believe. Then these new theologians found a difficulty in the name "Catholic," which is applied to the Church in the Apostles' Creed. Protestantism retained that Creed, including this title of the Church which they bind themselves to believe—Holy Catholic. The Catholicity of the Church was always understood to mean that one Church, teaching one doctrine, and subject to one Head, is spread through all nations. But the new-fangled teachers interpret the Catholicity of the Church to mean its readiness to extend the right hand of fellowship to sectarians of every belief, and thus, by an act of prestidigitation the difficulty is got over without throwing the creed entirely overboard, which would be an awkward thing to do.

But the Apostles regard schism and heresy in a light very different from that of these theorists. We have mentioned Ebion, Carinthus and others who taught heresy and enticed some from the unity of the Church in their day. It is of these that St. John speaks: (1 Jno. ii; 18, 19):

"Little children, it is the last hour; and as you have heard that anti-Christ cometh: even now there are become many anti-Christ; whereby we know that it is the last hour. They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have remained with us: but that they may be manifest that they are not all of us."

But the spirit of the religious innovators is to allow the greatest latitude of doctrine and secession. When the Rev. Howard MacQuarry was condemned by the Protestant Episcopal Church Court at Cleveland for teaching doctrines which would reduce Christianity to a kind of Deism, without the consistency of actual Deism, he easily found a sect ready to receive him with open arms, and to hold him up as a martyr to the cause of religious liberty. Professor Briggs is con-

demned, mildly, it is true, by the General Assembly, and he is sustained by the whole faculty of his Theological Seminary, and by the Presbytery of New York, the seminary professors even threatening to secede and form an independent seminary if the prosecution be proceeded with; and for all this they are applauded by a large section of the Protestant world, including Rev. Heber Newton of All Souls' P. E. Church of New York. Those who take their stand as rebels to authority are honored with the laurel crown as heroes who have thrown a new light of science on Christian truth, and given to the world a new mode of interpreting Holy Writ, which will make infidels acknowledge that Christianity can be reconciled with modern scientific discoveries.

Not in America alone have these new notions become prevalent. We find that the Free Kirk of Scotland has actually gone over to them in a body, so that now none need expect any honorable appointment to a seminary Professorship under its auspices unless they are ready to proclaim to the world that the ancient dogmas of Christianity are but a myth and a worn out fable.

The opposing factions of these Churches are not, however, so reconciled to one another as to be tolerant of each other in accordance with their professions of a Catholicity which embraces within itself the greatest divergencies of creed. They are flying at each others' throats in a style which is not calculated to convince the world that Christ's Protestant flock fulfils the precept quoted above, that they be "one," in order "that the world may believe that thou hast sent me."

They are certainly not one in doctrine. And are they one in charity, or in that new-fashioned tolerant Catholicity which they have discovered?

We leave our readers to supply the answer. But certainly there is little sign that unbelievers admire Christianity any the more because of these new dispensations. Ignoring the fact that there is a Christianity which is, and has been through the ages, self-consistent, the scoffer asks with some plausibility, where is that one Christianity which was to prove that Christ was sent of God? He rightly infers that if it is Christianity to teach these contrary doctrines, and that if the Church of Christ is made up of these jarring creeds, it cannot be a divine revelation.

Need we add that the unity and universality which Christ has made essential to His Church is to be found only in the Catholic Church; and it is to her the eyes of unbelievers should be directed if they wish to know what Christianity really is.

MY LORD SALISBURY

Last week gave expression to sentiments of the most intemperate character in regard to the proposed Irish legislation of Mr. Gladstone. He is evidently of one mind with the Orange fraternity, to whom all ruling power has been given in Ireland. My Lord and the Right Worshipful Grand Masters no doubt firmly believe that civil and religious liberty in the Green Isle simply means that this state of affairs should continue for all time to come. The Tories are in the habit of mixing up the Church, the Pope and the Irish Bishops, in a most lively fashion, with Irish politics, for the sole purpose of influencing the English Protestant electorate. But the masses in that country, thanks to the printing press, will now, we think, pay no attention to this old nursery rhyme. The speech of the erratic Lord would lead one to suppose that he had worked himself into the belief that were Home Rule granted Archbishop Walsh would be the First Prime Minister and that all important positions in Ireland would be filled by the hierarchy and the priests, after which would set in a fierce persecution of the Protestants. "It will be only by rebellion," said His Lordship, "that the Irish Protestants will defy such power." This seems, indeed, most unbecoming language for a Minister of the Crown. His hopes of retaining the position he now holds must be very slight, and his desperation thereat exceedingly great, when he would thus lose his temper and become transformed into a Ballykilbeg Johnston. The result of the South Moulton election no doubt proved most disappointing, as it is an indisputable snub to the Prime people. These gentle folk imagine they have a divine right to rule, and he who would say nay will of course be dubbed a traitor. Time brings wonderful changes, and we will be much mistaken if the next general election will not prove a tremendous surprise to uncle Salisbury and nephew Balfour.

THE BROWN SCAPULAR.

A respected correspondent requests us to give in the columns of the RECORD some account respecting certain details as to the utility of the Confraternity of the Scapular, and the conditions which must be fulfilled in order to gain the Indulgences which are granted to the members: and as it has happened that many are known to our correspondent whose names were not enrolled on any Register of the Confraternity, we are requested to state whether the Indulgences are gained in such case.

As regards the first point, the utility of the Scapular, we need only to mention a few facts concerning its institution and history.

The Lives of the Saints by Dr. Alban Butler is a work accessible to most of our readers, and we would recommend them to read, in connection with this subject the life of St. Simon Stock, May 16, who instituted the Scapular in obedience to a revelation made to him by the Blessed Virgin in the middle of the thirteenth century. The Blessed Virgin appeared to him, and presented to him a Scapular.

The revelation which accompanied this presentation was to the effect that: "Whoever dies wearing it shall not suffer the eternal fire. Behold the sign of salvation, the covenant of peace, and of everlasting alliance."

About seventy years later another revelation is said to have been made to Pope John the XXII., which it is believed was published by him, whereby a further promise was given that on the Saturday after death those who had worn the Scapular faithfully, observing the conditions which the Blessed Virgin prescribed, would be delivered by her from purgatory.

The conditions for gaining this last privilege are the recital of the Canonical Office of the Church, or of the Little Office of the Blessed Virgin, for which those who cannot read may substitute the strict observance of the fast and abstinences ordered by the Church, besides abstinence on Wednesdays and Saturdays, Christmas day being excepted in all cases. A special observance of the virtue of chastity in accordance with the state of life of each one is also requisite.

Of course in every case a serious endeavor to observe the laws of God and of His Church should be made. It is believed that those who wear the Scapular faithfully will make this endeavor. The fasts and abstinences prescribed may be commuted by a duly authorized priest into other good works, if any one be unable to observe them.

The authenticity of these revelations is not of faith: nevertheless there are excellent reasons for believing them to be genuine; and numerous miracles have been wrought in favor of those who have worn the Scapular faithfully. Also several Popes have declared their belief in the authenticity of the revelations.

Only priests duly authorized for the purpose can invest persons with the scapular, and it may be conferred on many at once, even with one scapular, if only one be obtainable, the formula being said in the plural number when the last one is invested.

Those who receive this holy badge are specially favored children of the Blessed Virgin, and they participate in all the good works of the Carmelite Order, and in numerous Indulgences which have been accorded by the Church on members of the Confraternity.

The conditions for gaining the Plenary Indulgences each month and on special feasts are as usual to make a good confession and communion.

As regards enrolment on the register of the Confraternity, it is now absolutely necessary to membership. This condition was dispensed with by Pope Gregory XVI. in 1838, but this dispensation was annulled by Pope Leo XIII. in 1887. It is the most approved opinion that those who were invested during the interim, down to 27th April, 1887, need not be enrolled, but even those who were invested since that date, in ignorance of this requirement, should have their names enrolled in order to secure the Indulgences and favors granted to members. It is sufficient to be enrolled on the register of any properly constituted Confraternity of the Scapular. These Indulgences, however, may be gained before the actual enrolment of the names on the register, it being sufficient that the names have been taken by the priest for the purpose of enrolment.

We should also mention here that the first Scapular worn by one who has been properly invested must be blessed in due form; so that if only one has been used in the act of investment

of a number of persons, all, except the person who retains the Scapular which has been used, should have their first Scapulars blessed. When these are worn out, new ones which are to be used do not require to be blessed specially.

We have said enough to show the utility of this Confraternity, whose members receive so many favors from the Mother of God, who regards them specially as her children. It is not necessary for us to expatiate here on the utility of the Indulgences which are granted to members, remitting the temporal punishments due to sin partially or entirely, after the sin itself has been forgiven. Such Indulgences, in the words of the Council of Trent, "are most useful to Christian people."

A RADICALLY WRONG SYSTEM.

It has not been our custom to call attention to the scandals which are so frequent on the part of ministers of various Protestant churches, and which appear almost every day in the columns of the newspapers. We are well aware of the frailty of men, and we do not assert that Protestantism is always to be held responsible for the wrong deeds which some of the clergy commit; but when these things become so frequent as they have been during the last two or three weeks it must be attributable to some inherent weakness of the system.

If like things were common among the clergy of the Catholic Church we know that they would resound from every sectarian pulpit, and in the public journals, as an evidence against Catholicism; and even as the case stands, though such things cannot be brought against the Catholic priesthood, we all remember how the Protestant pulpits of Ontario have been desecrated by the Wilds, the Faltons and others in order to make false accusations against the priesthood, and especially against that very exemplary and virtuous body of Catholic priests, the Jesuits.

One of the most startling of these scandals caused last week a great commotion in the county of Elgin, where the Baptist pastor of Port Burwell and Malahide, a married man, eloped with a young school teacher of Lakeview school house, Malahide, who had hitherto borne an excellent reputation. The details of the occurrence are such that we cannot repeat them all in our columns, but we will merely state from one of the journals which give a full account of the transaction, that this wolf in sheep's clothing, under pretence of anxiety for the young woman's salvation, induced her to turn from Presbyterianism about four weeks ago, and to be publicly baptized in a stream in the neighborhood where she was teaching school. Even at this time, it is told that he was plotting the young woman's ruin. It appears that he deliberately set to work to alienate his own wife's affections from himself, in order to force her to leave him, so that a divorce might be procured, and he might be left free to marry the teacher.

He carried out his purpose by ill treatment of his wife, until she was compelled to leave him, and to return to her parents at Centreville, Illinois. Then, during the night of November 19, he induced the young teacher to leave her boarding house by the window. They then drove to St. Thomas, and early on the morning of the 20th the two left that city for Lansing, Mich., in which city they took up their quarters at the Commercial Hotel, where they were staying when last heard from. They are under arrest, the charge against the minister being that he fraudulently allured away a young woman under twenty-one years of age.

The minister himself has made a statement that it was not their intention to be married until he had procured a divorce from his wife on the plea of desertion, and that, in the meantime, the two would locate themselves in some small town where he would exercise the ministry, and she should teach school, until the divorce were obtained, and that then they should be married.

This scandalous affair was brought up before the Baptist Ministerial Association, held in Toronto last week, and it was there asserted that Nelson had been appointed to his charge as pastor against the advice of the best men in the Elgin Baptist Association, and it was decided that a letter should be published in the Canadian Baptist newspaper calling the attention of the Baptist churches to the danger of receiving ministers from other countries who have not proper credentials. It is stated that Nelson had not produced good credentials. But is there not something radically wrong in the system when such a man, said to be without proper credentials, could be appointed to a ministerial charge?

It is needless to say that such procedure could not take place in the Catholic Church, and scarcely even in any of the Protestant churches which have a ministry constituted with some degree of regularity, and with a regular ministerial training; but such results are very likely to follow where every man who has a glib tongue may proclaim himself to be a minister, if he can only find a congregation willing to receive him.

It is clear that the Baptists, though they are very loud in proclaiming that a reformation is needed in the Catholic Church, are badly in need of a reformation in their own Church system.

Some of the other scandalous cases to which we have referred we shall state in but few words, but the moral of them all is the same—that the wisdom of the Catholic Church is made evident in retaining a ministry regularly appointed, and having ordination derived from the Apostles. This is the nature of the scriptural requirement; and it reduces to a minimum the danger of such deplorable occurrences as are so common among the sectarian clergy, because there is not that respect among them for a calling which ought to be held in the highest esteem and reverence.

In Emory, West Virginia, the resident Methodist minister, in a quarrel with Frank Queensbury about some hens, shot the latter, and it is said that the man has since died from his injuries. The minister is under arrest. The Rev. Sam Small, the well-known Evangelist, is also under arrest for obtaining money on false pretences, and it is stated that there will be no difficulty in the complainant against him securing a conviction.

These instances have all occurred on this continent; but if we cast our eyes across the Atlantic, we find that England is not free from similar occurrences.

It is no pleasure for us to record these things, but while on this subject we feel it incumbent on us to mention the case of the Rev. Dr. Clatterbuck, a rector of the Church of England, who has been sent to penitentiary for five years for fraudulent practices committed on several of his clerical and lay friends, whom he induced to entrust him with large sums of money which was to be invested in Government securities which would realize to his friends a profit of 10 per cent. per annum. Instead of investing in Government securities he entrusted all to one Edward Bliss of Chelsea, for which he was to receive a profit of 100 per cent., through Bliss's profitable business transactions. Bliss failed in his business, and thus Dr. Clatterbuck became the means whereby his friends were made to lose over £7,400.

In the Church of England such instances are rarer than in other Protestant denominations, because there is usually more care taken in the selection of the clergy. Yet we cannot but call attention to the fact that there is not that systematic ecclesiastical subordination in any of the Protestant denominations which exists in the Catholic Church, and by means of which the high character of the Catholic priesthood is sustained.

RARE LIBERALITY IN THE PULPIT.

It is so generally the case that when Catholics are spoken of from Protestant pulpits they are referred to only to be abused and misrepresented as idolaters, that we usually expect that some such misrepresentation will crop up whenever a sermon on a special occasion is delivered in some of the churches. It was, therefore, with much pleasure that we noticed by the daily papers that on Sunday, the 22nd ult., the Rev. Dr. Mungo Fraser, of Knox Presbyterian Church, Hamilton, preached a sermon in College Street Presbyterian Church, Toronto, which was a notable exception to the general rule.

Dr. Fraser is well known as a highly educated and talented clergyman, both kind and zealous, and as one who, though a Presbyterian, is not incoincidentally with that spirit of stern hatred which is so frequently found among his conferees. His address was an earnest appeal to his hearers to imitate Christ's work on earth, of charity towards all mankind. They should do good to all, as Christ did.

With some of his doctrinal teachings, of course, we cannot agree, as with the doctrine of justification by faith alone, which was taught by Luther, for we read in the Epistle of St. James, ii, 20 to 26:

"Faith without works is dead. Was not Abraham our father justified by works, offering up Isaac, his son, upon the altar? Seest thou that faith did cooperate with his works, and by works faith was made perfect? . . . Do you see that by works a man is justified, and not by faith only? . . . for even as the body without the spirit is dead, so also faith without works is dead."

But we can agree to differ, and we should be tolerant of each other amid our differences of belief. We read with pleasure, therefore, the statement of Dr. Fraser that "he is no bigot." He admits that "at one time he was so, being brought up in a very bigoted portion of the Scottish Highlands. But all that has passed away, and he rejoices to think that there will yet be a

loving and brotherly union among all—Presbyterians, Anglicans, Methodists, Baptists, Roman Catholics—all who love the Lord Jesus in sincerity.

We cannot admit that there will be a union of all these dissimilar creeds to form one Church, if such be the reverend gentleman's meaning; but we may desire each other's welfare, and we may bear with each other's differences of belief. So far the Rev. Mr. Fraser's sentiments are worthy of all commendation; and we rejoice also to see that he acknowledges that Catholics may have a sincere love for the Saviour of mankind.

A LOSS TO LONDON DIOCESE.

Last week passed away to their eternal reward two of the most exemplary priests of London diocese, Rev. Father Gerard, parish priest of Belle River, and Rev. Father Lamonte, assistant at Irishtown. Missionaries they were in the true sense of the term—priests endowed with a love of souls and animated by the holy desire to labor unceasingly in the work of their Master. Now that their eyes have been closed upon this world—its follies and its frailties—the blessings of the Church they served so well, and the prayers of the faithful whose spiritual welfare was ever near and dear to their hearts, will form a garland of love about their newly-made graves, and the Most High will be beseeched to give them the reward promised to the faithful steward, the joy of beholding His presence in the everlasting Kingdom. His Lordship Bishop O'Connor, on last Sunday, referred in most touching terms to the death of these two saintly priests, and asked the congregation to remember them in their prayers.

COPYING AMERICAN METHODS.

The English Tories are in the habit of treating most contemptuously many American customs, but when it serves their purpose to adopt Yankee notions they very readily bring them into requisition. In times of political excitement some of our friends across the border very frequently violate truth and honesty by scattering broadcast a statement or an account of an occurrence calculated to bring voters by the thousand into their political net. This method of working politics is termed a "roorback." It now seems that at this late day Lord Salisbury and his hopeful nephew are endeavoring to introduce similar contrivances into the English body politic on the eve of the coming election. The little tale they have sent out to the world is a very interesting one. They are very well aware that amongst the English masses there prevails a superstitious dread of the Vatican and the Jesuits, and if these innocent people are told that some dark plot is about to be sprung upon them by the Catholic Church authorities—that the Swiss Guard at the Vatican have designs on the British Empire—it will cause a stampede of electors into the Tory wigwag. We will give this little contribution to modern literature as it came to us by cable last week. We have been waiting for further developments, but, strange to say, the London Times and the other Tory journals still remain as dumb as oysters in regard to the dreadful discovery of a lady whose name is not given:

"The last time I was staying at Hatfield house I was struck by the face of the man who was employed in the capacity of major-domo of the establishment. The features of this man haunted me as those of some one whom I had seen before. While trying to remember where and when I had seen him I looked at the man rather frequently. He noticed me observing him, and seemed somewhat disconcerted. Suddenly, I remembered where he had met before, and he instantly saw the recognition in my countenance. It was in the Vatican, over a part of which place, while on a visit, he had conducted me, garbed in the robes of an Italian priest. He used fluent English in describing to me the various things of interest, which he pointed out during our tour of the building, and appeared to me to be a most affable man. When I had discovered the identity of my former guide, I at once resolved to tell the facts to Lord Salisbury at the first opportunity next morning, but found, upon arising the following day, that my quondam friend had decamped during the night, taking all his belongings with him. The news of the sudden disappearance of the major-domo caused considerable confusion in the Premier's household. I told the marquis all I knew about the matter and he appeared to be very much put out by the intelligence which I imparted to him, but had little to say in regard to the strange occurrence. The members of Lord Salisbury's family, however, thoroughly discussed all the facts of the case, and the conclusion arrived at by them after everything had been considered was that the missing major-domo was a Jesuit agent, and that he had insinuated himself into the Premier's family for the purpose of discovering secret matters concerning the Vatican."

When the Americans give currency to a political "roorback" the production is usually found to possess certain features which would lead one to suppose that it has a foundation in fact, but the Salisbury "roorback" is a specimen of stupidity which will, we are sure, cause nothing but laughter at the expense of the noble lord and his Tory allies. Why the Pope should

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