

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January 15, 1898.

"THE PEN."

The fourth number of this excellent literary venture of Dr. Foran, of Montreal, shows a marked improvement. In fact each succeeding issue exhibits more sign of life and energy and usefulness. The present number contains the opening chapter of a new story: "Backshot, the Huron," by Dr. Foran. It will be found a story of absorbing interest, especially to Canadians. There is also a review of a new French magazine entitled "Le Jardin Littéraire," which has been most carefully prepared, and contains striking truths which should be taken to heart by our French Canadian fellow-citizens.

TO CORRESPONDENTS

Scrutator writes: "There is a dispute here regarding the commencement of the twentieth century, some saying that it will begin with the year 1900, others saying that it will not commence till January, 1901. Which of these statements is correct? Or is either of them right? Kindly answer this question and give reason for your answer."

Answer. Nineteen centuries are nineteen hundred years. It is clear that nineteen hundred years of the Christian era will not be completed till midnight Dec. 31st, 1900. Then the twentieth century will begin with the next day, January 1st, 1901.

VERY TRUE.

The Buffalo Union and Times makes a good point in answering the New York World, which recently spoke sneeringly of a Staten Island widower who applied to the Castle Garden Immigrant Mission House to supply him with a suitable immigrant maiden to be his wife. The Union and Times says on the subject:

"The World needn't be so funny. There is many a fine lady carrying a high head and wearing jewels rare whose mother or self came to this land a poor immigrant girl. Those girls, especially from Catholic Ireland and other Catholic regions, may have little of the world's goods and little knowledge of the tricks of 'society,' but they have instead the far more valuable possessions of virtue, vigor and bloom; and it might be the making of many a millionaire's worthless son if, instead of marrying a gay and giddy specimen of the heartless matrimonial market, he went on his knees to one of those clear-eyed, blooming maidens just landed at Castle Garden and begged her for God's sake to become his wife."

THE POPE'S ENCYCLICAL.

The Holy Father Pope Leo XIII. has at last given his decision on the Manitoba School Question, and though it is very definite in regard to the position Catholics ought to take in this matter, we cannot say that it differs materially from what we have all along anticipated it would be.

The principle of religious education has been constantly upheld by the Church and by successive Popes, including Pope Leo himself. We cannot be much surprised that he should now maintain the same principle, and the whole Catholic world could expect nothing else in the present encyclical, which will be found in another column, than that the necessity of Catholic education should be insisted on.

In the following teaching on this subject there is nothing different from what the Holy Pontiff has been constantly inculcated:

"For the Catholic there is but one true religion, the Catholic religion; hence in all that concerns doctrine or morality or religion he cannot accept or receive anything which is not drawn from the very sources of Catholic teaching. Justice and reason demand, then, that our children have in their schools not only scientific instruction but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings without which all education will be not only fruitless but absolutely pernicious."

Hence the necessity of having Catholic teachers, reading books and text-books approved by the Bishops, and liberty to organize the schools, that the teaching therein shall be in full accord with Catholic faith as well as with all the duties that flow therefrom."

The duty of Catholics in regard to Catholic schools follows as a natural

consequence, whether in Manitoba or elsewhere, and this duty is expressly laid down by the Holy Father, who deplores that Catholic Canadians have failed to unite as they should have done in defending those interests "the importance and gravity of which should have stilled the voice of party politics, which are of much less importance."

We have all along maintained that Catholics, independently of party politics, should insist upon the fulfillment of the promises made when Manitoba became a province of the Dominion. As citizens we have the right to do this, and as Catholics the Holy Father exhorts us to follow the same course.

The Pope tells us that the so-called Manitoba school settlement is "defective, unsuitable and inefficient." This we have constantly held it to be. The Holy Father, however, expresses the hope that the men who are at the head of the Federal and Manitoba governments will in their good will, sense of justice, and prudence, restore the Catholic rights which have been taken away. We would be glad to believe that this will be the case, but Catholics must, in the meantime, be true to themselves, and resolute in demanding their right, otherwise their hopes will be delusive. Justice to the Catholics of Manitoba must, therefore, be the chief plank in our future political platform, without regard to whatever party may be in power.

The Holy Father commends the Canadian Hierarchy for the firm stand they have taken in demanding Catholic education. From that learned and manly body we could expect nothing else than the moderation and firmness they have exhibited, and under their able guidance we expect to be led on to victory in the contest we must now undertake.

SECULAR EDUCATION.

The necessity of religious education in schools is recognized by many of the Protestant clergy who have had opportunities of noticing the evil results of a purely non-religious course of study, but they are frequently deterred from giving expression to their views lest they may run counter to the pronounced secular ideas of their congregations. An example of this difference of opinion is found at St. John's, Michigan, where the Baptist pastor, Rev. Elisha Willard, has been called upon by his congregation, by a vote of 30 to 7, to resign his pastorate at the end of conference year, April 1. The pastor's offence is that he has preached opinions which are unpalatable to a majority of the congregation. There were three points in the preacher's teaching to which objection was made. He stated that colleges and schools are useless unless they stimulate faith in God, he disapproved of church entertainments, and declared that there were only six true Christians among the congregation of five hundred present in the church. The others, he said, were unbelievers and backsliders.

MIRACULOUS INTERVENTION.

The Baptist Ministerial Association of Toronto, at its meeting held on Monday, the 3rd inst., had a curious discussion on the work of the Holy Spirit. It was the second time the question came up, as the discussion was the consequence of a paper the continuation of which was read on the evening in question. One clergyman seems to think the Holy Spirit derelict in performing His duty, as miracles should be wrought now-a-days, such as enabled men to speak with tongues as they did in the days of the Apostles. Others explained that these manifestations are unnecessary to-day.

Christ did not make a limit of time when He declared that those who believed in Him and went forth to preach His gospel should do even greater works than He had wrought among men; and it is certain that at the very least those who were commissioned from on high either to proclaim a new revelation or restore the divinely-instituted religion to its original purity, were not only authorized by God to prophecy, but also to work miracles.

It was by miracles that Moses established his commission from God, because God Himself recognized that the people who were to be led by him had the right to expect the divine sanction through miraculous works. The judges who succeeded Moses also proved their authority by miracles, and so did the great prophets who appeared from time to time down to the days of Judas Machabeus. Christ and His Apostles also proved their authority by miracles, to which they appealed in proof of their mission, and there is no reason to say that the age of miracles is past.

If it can be claimed that miracles are now not necessary, it is the Catholic Church only which can claim that miracles are not needed to confirm its faith, inasmuch as it was established by miracles, and it has not since ceased to exist, and to teach the same doctrines throughout the ages. But Protestantism was a new religion, and the ministers when asked whence they derived their authority, knowing that they have it not from the established line of succession, are accustomed to say they have it from God. They should certainly prove their claim by miracles. Luther held that men had the right to demand such evidence of a divine mission, and he gruffly demanded from the seceders from his secession by what miracles they could prove their authority, though he failed to produce any himself, and he needed them as much as they did.

In the Catholic Church miracles have been constantly wrought in testimony to the faith; not so in Protestantism. Any one conversant with Church history knows this to be the case, and at the present time many undeniable miracles have been attested by witnesses whose veracity is unsalable. Such are the miraculous cures at Lourdes, St. Anne de Beaupré, Notre Dame de Lorette, etc.

The rev. gentleman who demanded miracles at the ministerial meeting was right in maintaining that there must be miraculous manifestations at the present day. His error lay in attributing the failure to the Holy Spirit, who will not fail in His duty. He looks for the divine attestation in the wrong place when he expects to find it manifested in favor of Protestantism of any form.

It is to be remarked, however, that man has not the right to demand miracles from God. Thus, when the rich man in the Gospel asked a miracle through Abraham, in favor of his brethren, he was told "they have Moses and the prophets, and if they will not hear them, neither will they hear one risen from dead." So the motives of credibility in the Catholic Church are also sufficient without new miracles, and it is only the infinite bounty of God that supplies miracles when He deems it wise to do so.

Of course diabolical manifestations, such as those emanating from spiritualistic mediums, or supposed to come through them, must not be confounded with real miracles.

The decision of the Baptist ministers is not told, as the further discussion on the matter is put off till the 17th inst.

THE CATHOLICITY OF CHRIST'S CHURCH.

At the session of the Westminster Confession Commemoration, held recently in Montreal, the Rev. Professor Scrimger delivered an address on the "Catholicity of Presbyterianism as shown in the Westminster Standards."

The title Catholic given to the Church of Christ in the Apostles' Creed is a distinctive character of the true Church by means of which it may be known from all others, and the professor had certainly a difficult task before him when he undertook to prove that Presbyterianism possesses this mark. But as that denomination professes to accept all that is contained in the Apostles' Creed, as being founded upon a certain warrant of Holy Scripture, it was necessary there should be some plausible plea put forth to show that it is truly Catholic in the sense in which Scripture and the Creed attributes that quality to the Church.

To ascertain in what sense the term Catholic is applicable to the Church of Christ, it is necessary to consider how the word was applied from the earliest ages of Christianity. Was it applied indiscriminately to all professedly Christian Churches, as many Protestants believe to be proper, and as Rev. Dr. Scrimger would wish us to believe, or was it confined to the one Church which Christ established, as distinct from unlawful or heretical sects?

On this point we have the testimony of St. Augustine, who establishes from numerous passages of Scripture, and by tradition, that the Church of Christ should be diffused throughout the world. In this fact he discovers sufficient reason whereby to refute the claims of the Donatists, which was but a small sect, not extending beyond the limits of Africa. Hence he infers that Donatism has no claim to be the true Church. "Point out this Church if you have it. Show that you communicate with all nations." So also in the Council of Antioch, held in 341, and in that of Rimini, held in 359, the term "Catholic Church" was used of the Church in contradistinction with the numerous heretical churches which

had sprung up in the course of time. St. Cyril of Jerusalem advises that in a town where there are heretics, you are not to enquire for "the Church," as heretics whom you would meet claim also to be the Church, but ask "where is the Catholic Church?" He informs us that heretics are not known by this title.

The Donatists, to meet the argument thus used against them drawn from this title of the Church, explained that it is not meant to signify intercommunion throughout the world, but the observance of all the divine precepts, and of all the sacraments. But St. Augustine says distinctly in Epistle 52, "the Church is called Catholic because it is spread throughout the world." St. Cyril declares that it is Catholic because "it subjugates all men, teaches all truth, and heals all sin." St. Vincent of Lerins explains Catholicity of doctrine to be what is held "always, everywhere, and by all." It is clear, therefore, what was understood from the beginning to be meant by the Apostles' Creed, wherein it is said: "I believe in the Holy Catholic Church," and in the Nicene Creed, which expresses belief in "One, Holy, Catholic and Apostolic Church."

Of course, in the beginning of the Church's existence, it was a little flock to which Christ addressed the words "fear not, little flock, for it hath pleased your Father to give you a kingdom." This means not merely that this flock should possess the kingdom of heaven, but it implies also the fulfillment of prophecy, and of His own promises that the Gospel should be preached to all nations. But when once this universal extension of the Church of God was accomplished, it is evident from the confidence with which these fathers of the Church spoke, that its Catholicity or universal extension should surpass that of any of the sects which might appear from time to time, and there are especially three aspects under which the Church is universal: she should teach all Christ's doctrine, she should be spread throughout all nations, and as these characteristics should always belong to the Church, so that the words of the Apostles' and Nicene Creeds should be always true, she should continue to exist and to be Catholic or universal during every age to the end of time.

This teaching of the Fathers is derived from Holy Scripture as well as from tradition. Christ commanded His Apostles to go forth to teach all nations. This is the Catholicity of place or extension. They were to teach all things what He had revealed and he was to be with them all days to the consummation of the world, or the end of time. Thus Catholicity of doctrine and of time were promised to the Church.

Presbyterianism, or any form of Protestantism, does not profess any one of these three distinctive Catholicities of the Church. Even in the Westminster Confession it is declared that the "pure Churches" are subject to an admixture of error, but that particular Churches are more or less pure. This is an acknowledgment that Presbyterianism does not teach in all things the doctrine taught by Christ, but independently of this admission, the very agitation which has been going on during recent years for the adoption of a shorter creed, in which certain extreme doctrines of Calvinism, concerning predestination, election, and the pre-reprobation of a portion of mankind, shall be left out, is another proof that Presbyterianism is ready to change its doctrines according to the direction of the wind or the tendencies of the age. A sect so disposed can have no claim to Catholicity, and in fact the Free Presbyterian Church in England has actually made the changes we have indicated, and Presbyterianism in Canada has equally departed from the recognized standards, the General Assembly having a few years ago recognized a marriage of one of its clergymen, which is declared in the Confession of Faith to be contrary to the divine law. This is a practical departure from the standards of faith.

Presbyterianism admits that it is a fallible Church, and wishes it to be believed that the true Church is necessarily fallible. Therefore it may err, and as a matter of fact it must have erred, since it has to some degree practically changed its doctrines, and it is admitted on all hands that at the present moment the Presbyterians do not hold all the doctrines of the Westminster Confession, the two hundred and fiftieth anniversary of which has been just celebrated. This is also admitted by Dr. Scrimger.

In diffusion Presbyterianism falls far short of the truly Catholic Church. The Professor makes an effort to attribute Catholicity of this kind to his Church, saying: "It is not exclusively the Church of any one country or of any one nationality. True, it has flourished in Scotland more than anywhere else, for there in one form or other it embraces the great bulk of the population, and by them it has been planted in every one of the five continents of the globe. But it is also the characteristic form of the Protestantism of Wales, France, Holland, Switzerland, Hungary, and Italy, where, even before the Reformation, the Waldenses unfurled the blue banner in the mountains of Piedmont."

Thus, by tying together a number of discordant elements, in order to increase the bulk of Presbyterianism, the Rev. Professor manages to make it appear that Presbyterianism has an adhesion of twenty-five millions of souls, one tenth of the number of Catholics in the world.

As a sample of the diversities of those who are thus claimed to be Presbyterians we may state two or three facts. The Waldenses more resembled the modern Quakers in doctrine than the Presbyterians, for they condemned all oaths even in a court of justice, and maintained that capital punishment of criminals is unlawful. They also condemned infant baptism, a practice strongly maintained by Presbyterians. The Church of the French Protestants in council some years ago pronounced against the Divinity of Christ, and but a small minority seceded in order to maintain this most fundamental doctrine of Christianity; yet it is only by including such sectaries that Presbyterians attempt to make a show of universality. Besides, there are other differences which have split up the Presbyterians into sects, differing more or less seriously from each other. They certainly do not and cannot form the one Church Catholic which Christ established with authority to teach, to make laws for the government of the people, and to settle controversies of faith. Probably all the Presbyterians of the world taken together do not number more than ten millions, and no single Presbyterian sect more than four or five million at the most.

But Dr. Scrimger asserts that these bodies all hold the Presbyterian form of Church government, and are therefore rightly classed as Presbyterians. But elsewhere in the same address he maintains that this form of government is a matter of indifference or of small importance. He says:

"Towards Congregationalists on the one side we hold out the hand of fellowship in brotherly greeting. Towards Episcopalians on the other we extend it as members of the body of Christ equally with ourselves."

In such opposite claims there is no consistency.

We have already remarked that the truly Catholic Church must have existed, and have been Catholic ever since it was established by Christ. The one fact that Presbyterianism is now celebrating the two hundred and fiftieth year of the existence of its creed is sufficient proof that it has not Catholicity of time.

LEVITY IN THINGS SACRED.

Marriages under strange circumstances have been of frequent occurrence lately. They have been contracted on railway trains, by telephone, in a balloon, and at pleasure parties out for a sail. The Salvation Army has made it an habitual thing to make a public show of their marriages, charging a few cents to "raise the wind" on such occasions, either for the benefit of the newly-married couple, or of the Army itself, we know not which.

Formerly Christian marriage was regarded even among Protestants as a sacred ordinance, which, indeed, it is proclaimed in Holy Scripture to be. Our Lord declares that God hath joined together the Christian husband and wife, so that man may not put them asunder, and St. Paul declares of marriage that "this is a great sacrament, but I speak in Christ and in the Church."

There are a few Protestants who still hold that marriage is a sacred rite, and the foundation of Christian society. But the general sentiment is undoubtedly now that it is merely a civil contract which does not give rise to any sacred or religious obligations. The opinion published only a couple of months ago by a Toronto journal, that the marriage of two heathens is quite as holy as any marriage of Christians, is now quite prevalent, and it is the growth of this opinion which has pro-

duced the divorce laws of Canada and the United States, facilitating divorce and free love to an alarming and demoralizing extent, especially in the latter country. If marriage is purely a civil contract, it is of course no profanation to contract it with levity and under circumstances of frivolity, such as those under which a few days ago a minister married a couple in a lions' den, for the sake of notoriety, and of creating a sensation. If marriage is really so frivolous a matter, it is difficult to understand what the ministers have to do with it at all.

Baptism stands in somewhat a different position from marriage, inasmuch as there is no one who pretends that baptism is anything but a religious rite. It is undoubtedly a sacrament and the door by which Christians are admitted into the fold of the Church, and we should expect that at least there should be no frivolity in its administration. But, once the door is opened to levity in the administration of sacred rites, all restraint is soon removed, and we are not, therefore, very much surprised to read such paragraphs as the following, which we clip from a daily paper. The headlines show the sensational character of the proceedings:

MUSCULAR BAPTISM.
A Jersey Minister Wore Hunting Boots at the Ceremony and Threw the Convert Under the Water with a Bang.

We are next told that a large crowd of several hundred persons assembled on New Year's day at South Amboy, N. J., to witness the immersion of Mr. Mathis, a Baptist neophyte, whose neat dress is minutely described. It will suffice to say that he was "dressed in black and was clean shaven." The account of the occurrence goes on to say:

He stood on the shore waiting for the pastor, who presently appeared wearing a pair of hip boots. He took the candidate by the arm and waded out until they had gone about twenty yards from the shore, when the congregation began singing a hymn.

Then, after offering a prayer, the pastor lifted Mathis bodily and immersed him in the water.

For an instant Mathis was unable to get his breath. He soon recovered, however, and was assisted to a carriage and driven to his home.

It was thought worth while to telegraph this news to all parts of the country; and it was certainly something "very, very funny."

Levity in sermons has also become exceedingly common. We presume we shall next hear of some humorous parody in the ministrations of the only remaining sacrament which Protestantism has, "the Lord's supper." In fact we might even now relate incidents in connection therewith which could not fail to excite amusement, notwithstanding that there is a very serious side to such matters.

DEATH OF REV. WM. CASEY, OF ROCHESTER.

On the 4th January there died at St. Mary's hospital, Rochester, New York, Rev. Wm. Casey. Father Casey had been parish priest of Palmyra, in the Rochester diocese, for over forty years, resigning charge only when ill-health rendered him unfit for a continuance of duty. He struggled bravely, however, for a few years, unwilling to sever the long connection which he had held with his parish; but advancing years and infirmity had to be taken into account, and he was forced to retire to St. Mary's hospital, where he resided for the past couple of years—his every want attended to with the utmost kindness by the good Sisters of that institution. Up to within a few months of his death he was unable to celebrate the holy Sacrifice at the chapel of the hospital.

Rev. Father Casey was born in Limerick, Ireland, on the 18th May, 1820; and received his education at All Hallows college, Dublin, being raised to the priesthood in 1842. He came to this country in 1855, his first and only parish during his long life being Palmyra. He also attended to the outlying missions of Fairport and Macedon. Father Casey is survived by his brother, Dr. Casey, of Rochester, New York, and his sister, Mrs. Sheehan, who still resides in her native place—Limerick, Ireland.

The deceased priest was most highly esteemed by his Bishop and brother priests in the diocese of Rochester. Perhaps the most notable trait in his character was a scrupulous performance of every duty pertaining to his sacred calling. During the years of his labors in Palmyra as parish priest he was noted for his fervent devotion to duty, not alone in temporal matters, more especially in spiritual matters. For the children he ever had a special solicitude, and very dear to his heart was the desire to bring them up faithful and steadfast members of the Church, so that in maturity and advancing years they would prove a credit to the faith in which they were born.

The funeral took place on Friday, the 7th Jan., from the residence of his brother, Dr. Casey, 25 Sophia street,

to the cathedral requiem service performed. The number of the cortege and the number of the clergy attending the funeral were as follows: Rev. Father Casey, master of the service, and at its close of Requiem being Rev. Cathedral: nor, of St. John P. master of the service, Regge, ch. Rochester. tended by Rev. Father Among sanctuary O'Hare, D. of Holy Fa- ron, of St. J. E. Immu- den, of Tr. of Clyde; J. Sim- Lima; J. Thome- Rochester; Livonia; J. Very Rev. aid, of G. Seneca Fa- Auburn; J. ville; Geo. O'Hanlan, Dr. Sine- Paul's Ch- Hickey, Industrial At the clo- Bishop Mc- ing eulogy the decess- said, had h- would ha- Jubilee of always be- and trust- the world- have don- wishes can- that day v- modest ch- have wish- that would- self denia- his charac- are sorry- discourse- Father Cas- Bishop sai- We had th- Father Cas- and altho- his depa- know the- lived—a p- of respect- people—a- save hon- loved so d- May the j- his saintl- The Int- ily plot- At the gr- were cha- priests- witness t- tained fo- his forme- Palmyra- There- cation Th- CATHOL- and Mrs- of New Y- priest.

TH- CON- canons w- tory of- Now we- at Sardi- Nice, kn- Nicene c- knows fi- after. T- memories- and yet- sistent v- suprem- We th- 6 of Nic- suprem- canon ec- tion of- quent C-

TO WE- The le- weekly m- best for- sin, but- science- whatever- odd per- looks at- interpret- for them- they sho- is simi- Church- mission- which d- to exhort- being ac- ness con- light of- that the- preach- crowded- To an- trend of- spirit ac- question- culty. A- member- teaches t- from an- no optio- plane in- ledge th- work in- mont- suppose- they wi- cede the- extends-