

would be a revelation to the public were they to know how extensively the manufacture of sensational articles is carried on in the editorial rooms of some of the great daily newspapers.

STILL DRIFTING.

The question whether the Bible in its integrity is to be accepted as the Word of God, which has been a source of so much trouble to Protestants in the United States during the last three years, is now threatening to become an equally troublesome question with those of Canada.

Much has been said in past years concerning the position given to the Bible by Protestantism, and we have been often told that not until Protestantism gave to Christians an open Bible was the full authority of that sacred book recognized as the infallible Word of God and the supreme authority on all questions of faith and morality.

Catholics pointed to the fact which is borne out by experience, that a book cannot be a sufficient supreme judge since it is incapable of interpreting itself, and it is therefore liable to be misinterpreted, either through ignorance or malice. This is fully borne out by St. Peter, who tells us (2 Peter, i, 20), that "no prophecy of Scripture is made by private interpretation," and elsewhere that in the Epistles of St. Paul "there are things hard to be understood which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction." (iii. 16.)

An adequate guide to faith and morals must therefore be a living authority, such as existed under the Old Law, the counterpart to which was instituted by Christ under the New Law.

In the Book of Deuteronomy we read that "there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause . . . arise and go up to the place which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time, and thou shalt ask of them and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say that preside in the place which the Lord shall choose, and what they shall teach thee according to His law; and thou shalt follow their sentence, neither shalt thou decline to the right hand nor to the left hand." (xvii. 8, 11.)

Under the New Law there is also a supreme living authority in the Church to whom all matters of controversy must be referred as to a final court of appeal; for "the Church of the living God" is "the pillar and ground of truth." (1 Tim. iii, 15.) And whosoever will not hear the Church let him be to thee as the heathen and the publican." (St. Matt. xviii, 17.)

Catholic polemicists have constantly pointed out that the system which makes the individual the only judge of the interpretation of Scripture must open the door to every error, and result in the denial of the Scripture itself as the undoubted Word of God. It is only what we might expect when we find the professors of theological seminaries setting at naught the teaching of ages in order to maintain now that the bible itself is in many parts erroneous, and that the individual who sets himself up as an expert in what he calls "Higher Criticism" is the judge of what portions are to be received as the Word of God, if any deserve to be so considered, and what must be regarded as merely the word of man.

The Presbyterian Church has been of late peculiarly troubled in this matter, and most of the trouble has come from professors whose duty it is to train the rising generation of Presbyterian clergymen. It is not necessary to be strongly gifted with prophetic powers to foretell that under such circumstances the coming generation of clergymen will be even more tinged with Latitudinarianism and Deism, and even rank Agnosticism than the present, whose condition in this respect is bad enough.

The difficulty arising out of the teachings of Professors Briggs and Smith of New York and Cincinnati has been such as to threaten almost the existence of Presbyterianism in the United States; and the difficulty is far from being settled yet. But recent events have shown that Canadian Presbyterianism is menaced with a similar trouble.

The Rev. Professor Campbell, of the Presbyterian Seminary of Montreal, has come out recently with an address which is certainly a curiosity of ex-

egesis from a clergyman of a Church which declares that the whole Scripture is "given by inspiration of God to be the rule of faith and life." (Westminster Conf. I.)

The Professor declares that the Old Testament merges God and the devil into one, and that sometimes God speaks therein and sometimes the evil one, with the result that intolerable blasphemy is thereby taught, and that the God of the Old Testament is an Oriental despot who breaks "every law He ever made."

Still more remarkable is it that Rev. Principal Grant, of Queen's University, Kingston, in a letter to the Presbyterian Review, of Toronto, declares that in thus speaking, Professor Campbell is actuated by a great reverence for the Bible! And he is not at all of the opinion that the promulgation of such doctrines is dangerous to the young men who are trained to the ministry under such a teacher!

All this fantastical and shocking interpretation is not so very surprising when it is considered that the rule of faith of Presbyterianism really declares the judgment of the private individual to be the court of ultimate appeal in all cases of interpretation of Scripture, though this teaching is somewhat concealed under the form of words that "our full persuasion and assurance of the infallible truth and the divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the word in our hearts."

The rule of faith itself which Protestantism adopts is responsible for all these vagaries to which Professors Briggs, Smith and Campbell give utterance; for if the authority of the Church which Christ instituted is to be set aside as fallible, there is nothing left but to admit the inherent right of every theorist to promulgate what doctrines he sees fit, if he imagines them to be the teachings of the Spirit.

It is a principle of logic that a proposition from which absurd consequences result, must be erroneous, and on this truth depends all "reductio ad absurdum," or reasoning from the absurd consequences which follow from a proposition. If, therefore, we find the consequences of regarding private judgment as the last tribunal of our faith to be absurd, the tribunal itself is an absurdity; and this is exactly the case with this fundamental principle of Protestantism.

CHANGES BADLY NEEDED.

It is said—we believe mistakenly—Sir Adolphe Caron has been summoned to Paris, by the Premier, in order that he may exchange places with His Honor Lieut.-Governor Chapeau. Whether this be so or not we are quite sure Sir John Thompson is very ill advised if he is not sensible of the necessity of a thorough re-organization of his Cabinet. Considered as a Council, the men are all too much alike; there is no variety; there must, therefore, be great sameness of standpoint; and, as regards the impression on the public mind, there is too much of the dead level of commonplace—too much mediocrity. We are quite sure, by whomsoever advised as to Ontario, he has been ill advised. His taking Wallace into his Government was a great mistake. The element he was to represent could have been much more fully and more acceptably represented by a far abler man.

When the Premier comes back he should be prepared to knock his Government about, or we fear the future will be an unwelcome thing. He wants more talent. He must break away from sectional and factional principles. The first thing he should do is to let Mr. Bowell go into retirement and make Mr. Ives Minister of Trade and Commerce.

Then take the Indians and join them to the police and place some man of talent in the position of President of the Council over these two functions which, as a western paper in an article on the subject says, are closely related. This would give him an opportunity of bringing in Mr. Davin, whom everybody thought he would bring in when Mr. Dewdney went out. Mr. Davin lives in the West, but he has been an Ontario man; and unless the principle of sectionalism is sometimes departed from, what is to become of a Prime Minister who wants to form an efficient Government? At the earliest possible date Mr. Clarke Wallace should be replaced.

The Ministry at present is heavy and opaque, and Mr. Davin would certainly tend to render it brighter; while, owing to his liberal views, his scholarship, his statesmanlike grasp and his oratory, he would add popular-

ity and strength. A Protestant, he is no bigot, and his accession to the Government would be hailed on all sides with pleasure.

THE MAIL'S UNFAIRNESS.

On the 23rd May the Mail contained an editorial article concerning the appointment of Mr. Noxon to an office in the Central Prison, and insinuated that that gentleman was passed over in the matter of the Oxford shrievalty to make room for Mr. Jas. Brady, Mr. Fraser's protegee. It also states that on one side the Protestant Liberals favored Mr. Noxon; on the other side, the politicians of Mr. Fraser's faith, called for the appointment of Mr. James Brady. It is somewhat astonishing to see a daily newspaper like the Mail make such an unfounded statement; for it is well known that the most prominent Protestant Liberals in Oxford signed the requisition in Mr. Brady's favor, and even a number of Protestant ministers were most anxious to promote his interests. He did not seek the office, nor was it given him because he was a Catholic. He was undoubtedly the most prominent, whole-souled Liberal in the county, admired alike by both Liberals and Conservatives because of his sterling worth and noble nature.

There would be some force in the Mail's assertion were Catholics unduly favored in such appointments, but the editor must know very well that so far as registrars and sheriffs are concerned Catholics have not anything like their share. There are only two or three Catholic sheriffs and registrars in the whole province. It is the fashion with certain people to cry out when a Catholic receives appointment to any position whatever. This is the case with the Mail's editor, and he ought to be ashamed of himself. If he wishes to be honest he might some day publish a complete list of the prominent offices held by Protestants and Catholics in Ontario, and draw his comparison on the basis of population. He will not do this, however, because it would not suit his purpose.

OUR NEW GOVERNOR-GENERAL.

It has been expected for several months that the position of Governor-General of Canada would be conferred upon the Earl of Aberdeen when the term of office of Lord Stanley of Preston would come to an end. Hence it is not a matter of surprise that the official announcement has been made of the appointment of His Grace.

The Earl is the seventh of the title in the Peerage of Scotland, and in the Peerage of the United Kingdom he sits in the House of Lords under the title of Viscount Gordon. He was born in 1847, and he graduated at Oxford as M. A. in 1871. We shall have therefore as Governor-General of the Dominion no mere figurehead, but a nobleman of solid learning and acquirements.

Two years ago Lord and Lady Aberdeen visited Canada, and took up their residence at Hamilton for some months, so that they are by no means strangers to the people of the Dominion. During their stay they were exceedingly popular with all classes, on account of their affability and kindness of disposition. Lady Aberdeen, especially, won golden opinions through her amiability of character, and there is no doubt the popularity of both will be greatly increased as the people of Canada come to know them more intimately. They will be heartily welcomed to the country by people of all classes and creeds.

Lord and Lady Aberdeen have been paying a visit to the World's Fair at Chicago, in which they have both taken a very lively interest, Lady Aberdeen having taken an especially active part in organizing a proper representation of the industries of Ireland. Her special aim has been to exhibit a model Irish village, and all the industries for which Ireland is especially remarkable, including the manufacture of lace, embroidered work, wood carving, and the products of the dairy. Having put their ideal into good working order at the Fair, the Earl and Countess returned to England, having sailed from New York on the 21st May.

Lord Aberdeen during his occupancy of the Lord-Lieutenancy of Ireland made himself most popular with the people, and when he recently made a visit to the Green Isle for the purpose of preparing for the Irish exhibition in Chicago, he was everywhere received by the priests and people with many manifestations of gratitude for his

benign administration while he occupied Dublin Castle.

The Earl and Countess are strict Presbyterians, but they are none the less popular with the Catholics of Ireland on this account, as they always exhibited their sympathy with the people, and were well to the front in every plan of benevolence and philanthropy, and in endeavoring to ameliorate the condition of the peasantry.

While we are ready to accord to the new Governor-General a hearty welcome, we cannot forget that Lord Stanley who is vacating the office has also filled it with honor to himself, and to the entire satisfaction of the public. He has shown in his administration that he is a true friend to Canada, and all Canadians will regret his departure from amongst us, at the same time that they will hail the advent of so worthy a successor. Lord Stanley has been officially notified that he succeeds to title of Earl of Derby, by right of which he will have a seat in the House of Lords.

ANSWER TO CORRESPONDENT.

Toronto, May 8, 1893. ED. CATHOLIC RECORD: Does the Roman Catholic Church prohibit the marriage of first or second cousins. If so, under what circumstances are such marriages allowed? Kindly answer above, and oblige.

ANS. Marriage is prohibited within the degrees mentioned by our correspondent, and, further, within the degree of third cousins. The prohibition is an ecclesiastical law, however, and it may be removed by a dispensation from the Pope. Frequently the authority of granting a limited number of such dispensations is delegated to Bishops; but in no case are they granted unless good reasons be given why they should be conceded. The usual canonical reasons are:

1. If owing to the small number of Catholic families in the neighborhood there would be a reasonable fear that a girl might not find another suitable husband.
2. If the marriage be the condition on which a competent dowry to the young woman has been made to depend.
3. If the marriage be necessary in order to put an end to serious family dissensions.
4. If the young woman is so advanced in years that she might not find another suitable match.
5. If the virtues of a man be so great that in all probability another husband so worthy would not be available.
6. Eminent merit towards religion on the part of the petitioner.
7. The preservation of large property in an illustrious family.
8. A large donation given for pious purposes.
9. The poverty of a widow who has a large family which the relative is willing to support, whereas another would probably not do so.
10. There are certain other reasons arising out of an injury inflicted which cannot be repaired otherwise than by marriage, or arising from the obligation of avoiding a serious scandal.

EDITORIAL NOTES.

For the second time in the history of the city of Washington the General Assembly of the Presbyterian body is now in session there. It has before it two knotty questions—the revision of the Confession of Faith, and the heresy trial of Rev. Dr. Briggs, which has been appealed from the sentence of the New York Presbytery. At the last Assembly meeting the Committee on Revision agreed on certain changes which were since referred to the Presbyteries and voted upon in detail, but though a large majority were in favor of revision of some sort, there was not the requisite two-thirds majority for the report of the committee. It remains to be seen what action the Presbytery will take on the report.

A REPORT was recently circulated in many papers that the parish priest of Elroy, Wisconsin, had assumed entire control of the Public schools of the town, ordering the teaching of the Catholic catechism during school hours, and even obliging all the pupils of the school, Catholic and Protestant, to go to the church one day to be baptized before being allowed to go home. The story was too absurd to be credited by any but those who are ready to believe the utmost nonsense where Catholics are concerned, but it is now positively denied in all particulars. It is one of the many fables which have been invented and propagated by members of the A. P. A.

It is announced that the Holy Father is preparing an encyclical letter addressed to the European Governments, and calling their attention to the necessity of finding a peaceful solution for the questions which usually create disagreement between the powers. The question of a general disarm-

ment is to be treated of especially, and it is further said the Governments of Germany, Austria, Italy, Spain, Belgium and Russia have signified their intention to accept the suggestions, and to come to the agreement desired. France, so far, seems to be somewhat unwilling to follow the general example; but it is believed that if a general practical agreement is reached by the other nations, France will also find it necessary to yield to the force of the general opinion. It reminds us of the prominent part taken by the Popes as peacemakers during the Middle Ages when we find Pope Leo XIII. making such suggestions in the nineteenth century; and it would be well for the world if the various nations, Protestant as well as Catholic, would again come to look upon the Holy Father as a general arbitrator of peace.

It is currently stated, and apparently on good authority, that Jules Ferry, the new President of the French Senate, has changed his views on the necessity of religion in education, since his former occupancy of the highest position in the Government of the country. He is said to be now convinced that religious teaching is necessary for the preservation of the morals of the French people, and that all his influence will be used in future with this object in view. If this statement be true it affords new hope for the future of France, for much of the legislation against religious education in the schools was due to his irreligious proclivities. Probably the bad results of his past legislation in this regard have convinced him that it is necessary to adopt a new policy.

An amusing incident is reported to have occurred recently in two of the parishes of the county of Middlesex, England. The Rock, a Church of England paper, published in the great metropolis, regularly announces manuscript sermons which have never been published to be let out from Friday to Monday to clergymen on reasonable terms. It so happened that two clergymen in neighboring parishes rented sermons for the Sunday, but to the horror of each the sermons procured taught doctrines contrary to those which they usually preached; one of the clergymen who was a High Churchman having received a sermon of decidedly Low Church teaching, while the other, a so-called Evangelical, got a very High Church oration. Both ministers heard of each other's mishap, and the difficulty was tidied over for the occasion by a friendly interchange of sermons, and so each congregation received a supply of doctrinal papula that suited its taste.

KNIGHTS OF PYTHIAS.

Archbishop Elder Gives Reasons Why Catholics Should Not Belong to Them.

Catholic Columbian. In view of the fact of the general misapprehension in regard to secret societies still to exist in the minds of many Catholics, the Columbian deems it advisable to reprint the letter that was written on this subject by Archbishop Elder.

While the letter was addressed to one individual, it applies equally to all Catholics and it should be carefully considered by every layman:

DEAR SIR—In reply to your question whether it is any harm for a Catholic to join the Knights of Pythias, I enclose you a card which I published concerning secret societies, in October, 1890. I wrote then that "they are dangerous, and pastors should be zealous in dissuading those under their care from joining them." I will give you now some of the reasons for this admonition, in regard particularly to the Knights of Pythias. Much of what I say is applicable, and perhaps still more strongly, to other secret societies.

Very commonly the most active members of these societies, are likewise zealous members of the Free Mason Order, which is positively excommunicated by the Church. The Free Masons have very recently furnished a new justification of the Church's action in their regard. At the banquet given in Florence, Italy, on the 31st of July last, to the Grand Master, Adriano Lemmi, they made no shame of vowing their desire to destroy religion. In this country the Free Masons have not reached that point—and I believe that a great many members abhor their sentiments. But the lodges in this country remain associated with those of Europe. And I have not heard that any lodge, nor any conspicuous member of a lodge, has made a public protest or disavowal in regard to the war against religion carried on for many years by the Free Masons in Italy, France, Belgium, and elsewhere.

It is in the very nature of man to be influenced consciously or unconsciously by the words and lives of those with whom we are in particular intercourse, and unhappily men are more easily led into evil than into good. Virtue is strength to resist our evil inclinations; and yielding is easier than resisting. We are all familiar from childhood with the fact that whoever exposes himself

voluntarily to dangerous associations, has already half surrendered to their power.

And in practice, when Catholics have been led into these societies, the most common result has been a cooling of their zeal for what concerns God and their souls, a gradual lessening of their practice of religion, and too often an entire falling off from them. They come to be devoted to this life, and to look on God and eternity as considerations secondary to their present enjoyment.

In regard to the Knights of Pythias, in particular, about whom you enquire, I have to say that their initiation is made a religious ceremony, and a mixture of Christian and Pagan religions together. The candidate kneels down and takes an oath on the Bible, calling on the one true God to be witness of his declaration. But he kneels over a coffin which is supposed to contain the skeleton of Pythias; and Pythias is styled their "honored and revered saint." Here is an imitation of Catholicity, either in jest or in earnest, for Protestants make no profession of patron saints. And this man whom they claim for patron saint, as far as we know, was a Pagan and an idolater. I do not suppose this is intended to be irreligious; but to a Catholic mind this mockery of the sacred and profane is painfully irreligious.

The candidate invokes on himself "all the anguish and torments possible for a man to suffer, if ever by word or sign he expose the secret work or ceremonies of the order." This is worse than the story told about the Spanish Inquisition. That was never charged by its enemies with torturing any person for revealing secret work or ceremonies. And drawn lances or swords are held over the candidate's head, as a warning that these tortures are not imaginary.

This oath and these penalties apply to all "mysteries" which he may hereafter be instructed in. He has no guarantee as to the character of these mysteries. They may be against religion, against God, against the peace of the country, or they involve injustice to his neighbor. Of course, he hopes it will not be so, and the members say it will not be; but how can a man put himself under such an oath, with no other protection than their saying? His oath is on record; their saying is a passing word. Besides observing secrecy, the candidate binds himself "to obey all orders that may be given, emanating from the supreme lodge, so long as they do not conflict with my political or religious liberty." Here again there is no guarantee of the character of those orders.

Men write and say many foolish things about the obedience which the Catholic Church requires of her members. But she requires no such obedience as this. With her, obedience is safely protected, because authority is clearly defined. Those who hold authority are themselves under obedience to laws that are publicly known, and obedience ceases when authority exceeds its lawful powers.

Nay, more; the Church declares that no man has a right to bind himself to this absolute obedience. It is contrary to the dignity of his manhood and to the obligation of every man to use his own conscience in judging the morality of his acts. I do not understand how any Christian, or any free American citizen, can subject himself to such slavery.

There is, indeed, the show of a restriction on this absolute authority, in the clause, "So long as it does not conflict with my religious liberty." But this is too indefinite to give any protection in practice. It amounts, indeed, to a snare. It leads a man to believe that he is saving the freedom of his conscience and the dignity of his manhood; but when an occasion arises which he judges to conflict with his political or religious liberty, will they leave him free to disobey? Naturally, the lodge which ordered the obedience will declare that it does not conflict. And if they hold to their interpretation, how will his interpretation stand against theirs? And what protection will he have against those drawn lances, and "all the anguish and torments" which he has invoked upon himself with his hard upon the Bible?

It is strange that in a republican country men should select the title of king for their highest ruler. But so it is with the Knights of Pythias. The king and his nine counsellors form the Council of Ten, "from whose decisions there is no appeal, whose edicts once sent forth are established laws."

Here again is absolute authority, without the protections against tyranny, which both the State and Church give in their administration.

These are some of the reasons why no Catholic ought to belong to the Knights of Pythias or any similar society.

I think they should be sufficient to hinder any American from joining them. But you consulted me about Catholics, and I answer accordingly. Very respectfully, your servant in Christ,

WILLIAM HENRY ELDER, Archbishop of Cincinnati.

OBITUARY.

MRS. MARY DRUM, ARVA. The sad intelligence reached us of the death of Mrs. Mary, the estimable wife of Patrick Drum, of the village of Arva, in the sixty-seventh year of her age, which occurred on the 27th of May. With Mr. Drum and the other relatives we sincerely sympathize, and we ask our readers to join with us in praying for the repose of the departed soul.

Here is an excellent Spanish proverb which should be remembered, "Be hospitable always, even to an enemy; the oak does not refuse its shade to the woodcutter."