

The Catholic Record.

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Catholic Record.

London, Sat., March 28th, 1891.

THE RESURRECTION.

The Resurrection of our Lord Jesus Christ, which will be celebrated with joy by the whole Christian Church on Sunday next, is justly regarded as the great central mystery of the Christian religion. St. Paul declares it to be the foundation of Christian faith and teaching, for he says: "but if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith also is vain. . . . for if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain for you are yet in your sins. . . . But now Christ is risen from the dead, the first fruit of them that sleep. For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive." (1 Cor. xv., 12-22.)

The Resurrection of our Blessed Lord is therefore the token and pledge that we shall rise again through Him if we are His faithful followers and imitators. The Resurrection of Christ is also the principal miracle by means of which the divinity of Jesus is incontestably proved; and our Blessed Lord himself appealed to it in order to establish the truth of His doctrine. When the Jews demanded of Him by what right He assumed authority to insist upon the sanctity of the temple, when He drove out the money changers, he said: "Destroy this temple, and in three days I will raise it up." (St. John, ii. 19.)

They thought he spoke of the building itself, and they said: "Six and forty years was this temple in building; and wilt thou raise it up in three days?" The Evangelist informs us, however, that "He spoke of the temple of his body." His reference was, therefore, first to his ignominious death upon the cross, and secondly, to His glorious and triumphant Resurrection; that as by dying on the cross, He proved his mortal humanity, so His Resurrection from death by His own power proved His divinity.

Unbelievers have directed their efforts in every age to assail and disprove, if possible, the truth of Christ's resurrection from the dead. But there is no fact in history more certainly proved than this one, which is attested by eye witnesses, who could not have been themselves deceived, nor could they have been deceivers. During forty days after His resurrection Christ remained on earth conversing frequently with His Apostles, teaching them the truths which they were commanded to teach to all nations. During that time they had ample opportunity to know that He had truly risen from the tomb; and it is the testimony of all the Apostles and disciples who had a share in the writing of the New Testament that Christ had truly risen from death.

They could have no interest in maintaining this if it were not true. It is impossible to suppose that so many eye-witnesses should have been ready to testify to such a fact, and even to brave the bitter persecutions which they had to endure for maintaining it. Their readiness to endure persecution, and even death, in consequence of their constancy in attesting this fact, as the basis on which the truth of Christianity rested, is sufficient evidence of their sincerity and truthfulness.

But the Apostles were not the only witnesses to this fact.

When St. Peter preached his first sermon to the people of Jerusalem, after Christ had ascended into heaven, He told them plainly that: "David died and was buried, and his sepulchre is with us to this present day." But David, "Foreseeing this spoke of the resurrection of Christ, for neither was He left in hell, neither did His flesh see corruption." Acts, ii.

It was well known to the three thousand inhabitants of Jerusalem who then embraced the faith, and to the many thousands who afterwards submitted to the Church, that Christ had been buried, and his sepulchre was close by so that if he had not risen, His body would still be in the tomb. It cannot be credited that the guards who were placed at the tomb to prevent the body of Christ from

being carried away, should have been so faithless as to sleep at their post and allow the Apostles to carry away the body and then pretend that Christ had risen from the dead. All this must have been clear to the vast multitudes who at once became Christians, and everyone of these is as truly a witness to the truth of the Resurrection as were the Apostles themselves, who had no interest in preaching the Resurrection if it had not been a fact.

Unbelievers pretend that the accounts which are given by the different Evangelists of this great truth are inconsistent with each other. They are perfectly consistent, but as the same circumstances are never related by the same way, the different circumstances related in the Gospels, merely show that the Apostles wrote their different histories of the event independently of each other. The differences are just such as would arise from the different objects which they had in view in writing the gospels separately, and all the important facts become known by collating together the four Gospels.

The fact of the Resurrection of Christ is our pledge that we also shall rise again to participate in the glory of Jesus Christ in heaven if we faithfully perform our duties as Christians, exercising those virtues of Faith, Hope and Charity which constitute the chief duty of every Christian.

A HERESY TRIAL.

The MacQuary heresy case, after dragging its slow length along for three months, has had a result which would be farcical were it not for the seriousness of the proof it affords that the Protestant Episcopal Church sets as little value as other sects do upon the great truths of Christianity.

The court before which Rev. Mr. MacQuary has been tried consists of five clergymen. From the beginning, three of the judges were in favor of condemning him, and two for his acquittal.

It did not take long to prove that Mr. MacQuary denies that Christ was born of a Virgin. He denies the reality of all scriptural narratives, which include miracles, and therefore not only does he deny the Virgin birth of Christ, but he is equally positive that Christ did not rise bodily from death on the third day after His crucifixion.

If there were any doubt about Mr. MacQuary's having denied these fundamental Christian truths, we could admire those members of the court who maintained his innocence. We would suppose that they did not wish to punish unless the guilt were proven.

But Mr. MacQuary did not deny his teaching. He gloried in it, and declared that the Church had no right to dictate what he should teach. Hence, the minority of the judges by sustaining him have really declared that they do not believe that the Church has any authority to maintain doctrine, or to condemn the wildest heresies.

When it is borne in mind that the clergymen who constitute the ecclesiastical court of a diocese are selected from among the most trustworthy, orthodox, and learned representatives of the clergy, from the standpoint of the authorities who place them in so important a position, it is reasonable to suppose that the gentlemen who tried Mr. MacQuary represent fairly the opinions and sentiments of the Protestant Episcopal Church authorities and clergy of Ohio; and as two out of five voted that the accused was not guilty of heresy, and that no punishment should be inflicted upon him, it may be inferred that about two-fifths of the clergy, at all events, are really as Latitudinarian as Rev. Mr. MacQuary himself.

The two who sustained him were Rev. Geo. P. Smith, of Toledo, and Rev. W. H. Gallaher, of Palmyra. The three who voted him guilty were Rev. G. P. Morgan, A. B. Putnam, and Henry D. Aves, all of Cleveland city. However, owing to a disagreement between these three as to the punishment to be inflicted as yet no punishment has been decided on. But of the majority, the two first named were for the expulsion of the offending clergyman. Mr. Aves was in favor of suspension merely. The two members of the court who were for acquittal left Cleveland in indignation as they could not control the final decision, and it remains for the three others who are residents of Cleveland to settle upon the nature of the penalty.

The case would have been decided long ago, were it not that the clerical judges foresaw the absurd position they would be placed in before the public if it were once known that no agreement was possible among them. They, therefore, delayed their decision in the hope that by some compromise they might at least reach a unanimous verdict. The compromise was found to be impossible, and at last necessity forced the revelation which has now been made public; and, viewed in the light of St. Paul's words, that Christ "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (the Church) till we all come in the unity of faith," the decision reached shows how easily the

Protestant Episcopal Church of America falls short of the ideal Church of which the Apostle gives us the picture.

The Episcopal Church of the United States is evidently in as bad a state of disorganization and disintegration as its mother Church of England. Indeed we believe its condition is even worse. We do not think that any diocesan court of the Anglican Church would have mustered a two-fifths minority to sustain the broad Latitudinarianism of Rev. Mr. MacQuary—but it will come to that yet. The difference is that the American Church, more consistent with the primary principle of Protestantism, the supremacy of individual interpretation of Scripture, started on a lower basis than its Anglican Mother Church had reached, and has almost arrived at the foot of the hill, whereas the Anglicans are only as yet on the down grade.

We may derive a useful lesson from the MacQuary trial. It is that neither private judgment nor the authority of a National Church with the sovereign for its head is competent to preserve the "faith once delivered to the saints," the faith which Christ commanded His Apostles to preach and teach to all nations.

The central authority of the Church of Christ must be independent of national boundaries. It must be supreme over the Church in all nations. Such an authority Christ constituted when He made His Apostles the judges of faith, with St. Peter as their head "to confirm his brethren," and to feed both lambs and sheep.

That authority is to be found only in St. Peter's successor; and when the Anglican Church placed the Bluebeard king in St. Peter's place it pronounced, itself outside the pale of the Christianity which our Divine Master instituted. It has taken many years to demonstrate to the people of England and their children in America, who adhere to their Anglican traditions of three centuries, that their position is untenable; but they must soon come to the conviction that they must return to the one fold which they abandoned, if they retain any desire to be deserving of the name of Christian. If they do not this, it will be necessary to send missionaries to them to convert them from a paganism as gross as that from which the great St. Augustine converted their Saxon ancestors fifteen hundred years ago.

It is a very proper sequel to this trial that the Rev. Mr. MacQuary has received sympathetic letters and telegrams from admirers in all parts of the country. This is simply an evidence that his Latitudinarian views are very prevalent among the Protestant community. The Unitarian Churches of Toronto, Chicago, and Jamestown, N. Y., have already invited him to preach for them as a testimony of their sympathy with his doctrine.

We have not learned whether or not Mr. MacQuary has accepted any of the invitations which have been extended to him; but since the finding of the court has been announced, the Bishop of Ohio has pronounced sentences that he is to be suspended for six months, and if at the end of that time he be found obstinate in his errors, he is to be "deposed from the priesthood." It is surely another anomaly that a Bishop claiming to be in communion with the Anglicans should exercise the authority to depose a clergyman "from the priesthood" for teaching doctrines which are contrary to the Church standard, whereas it is well known that Anglican itself was read out of the Church Universal for the self same reason. Such an assumption on the part of an Anglican Bishop is an acknowledgment that the Catholic Church had authority to condemn Anglicanism in the first place, which undoubtedly she had. But it follows that the Bishop of Ohio claims an ecclesiastical jurisdiction to which he is not in any way entitled.

A MEMORIAL STATUE TO QUEEN ISABELLA.

The erection of a magnificent statue to Queen Isabella of Spain is to be one of the features of the great fair which is to be held in Chicago in 1893. In celebration of the fourth centenary of the discovery of America by Christopher Columbus.

This appropriate thought was laid before the Women's National Council at Washington by Mrs. Isabella Beecher Hooker, sister of the late Henry Ward Beecher, and one of the most distinguished women of the United States; and it was received with unmitigated and universal enthusiasm.

Mrs. Hooker stated that she had heard one objection only to the proposal, namely, that Isabella was a Catholic, an objection which was so frequently made that she was tired of hearing it. She replied thus to the difficulty:

"If Protestantism is afraid of itself and cannot survive without maligning a woman who had been a noble woman, wife, mother, and ruler, then Protestantism ought to go under and Catholicism rise up. I believe in the survival of the fittest."

It is to Isabella that the great discovery of Columbus is chiefly due, if we except the discoverer himself; for it was after

the Governments of England, Portugal, and Genoa had rejected the proposition of Columbus, that Isabella encouraged it to the utmost extent, notwithstanding the opposition of her counsellors, who represented that the proposal was too unscientific and visionary that the funds of the nation should be invested in it. Even her husband, Ferdinand, was opposed to it, but by the reasoning of Columbus, she was convinced of the feasibility of the project, and proposed to sell her own jewels in order to furnish the ships necessary to carry it to a successful issue.

It was Isabella's confidence that carried Columbus through, and Columbus was commissioned to undertake his voyage in the name of the sovereigns of Spain. There is, therefore, no woman to whom a memorial of grateful remembrance is better due from America than the Catholic Queen to whom the success of the expedition is to be attributed, by which a new world was opened to the efforts of European civilization, and there is now no doubt that Mrs. Isabella Hooker's proposal will be carried out.

WAR IN CHILI.

To those of our readers who have little or no opportunity of studying both sides of the civil war in Chili and its causes, we tendered in last week's issue of the Record a full, and, as far as we could, a detailed explanation. It will be understood, therefore, that when the Revolutionists are spoken of, the honest, faithful Catholic people of Chili with their representatives in Parliament are intended.

By Government troops the despatches mean the ex-President Balmaceda, with the army reduced from the service of their native country by the bribes already bestowed, and the hopes of plunder held out to them by the usurper. Balmaceda is playing Cromwell, or Napoleon, the first consul of the French Revolution. Like those two great figures in history, Balmaceda closed up Congress, dismissed the people's representatives and appealed to the army to sustain him against legitimate authority. He proclaims himself as the one man whom all must obey. But during his term of office—during the five years of his Presidency—he showed himself both unfit and incapable of ruling over a Christian commonwealth. The Lodges are with him, however. On his side, too, are ranged infidel sects, who would destroy every emblem of Christianity, and debar the youth of the country from the knowledge of the principles and teachings of pure Christianity. It does not appear, however, that he is going to succeed in his ambitious designs, or that his attempt at the subjugation of his own country and people will meet the same good fortune as crowned the daring coup d'etat of Cromwell or Napoleon.

For the sake of human liberty and for the sake of freedom of conscience it is to be hoped by all God-fearing men that Balmaceda will not bear away the palm of victory, and that the people of Chili will rise as one man to resist the usurper, and save religion and society in that interesting, fertile and lovely portion of South America.

Advises to last Saturday stated that there had been severe fighting between the people or revolutionists and Balmaceda's troops, and that the former were victorious. It was reported also that the Argentine Republic, which is only separated by a chain of the Andes Mountains, offered to mediate between the "contending factions." We underline those last two words of the despatch. Surely a whole nation, a free people fighting for their liberties, nay, for their very existence, cannot be called a contending faction. But the despatches are controlled by the Lodges that would have no objection to a Catholic nation being crushed under the heel of an unbelieving and tyrannical usurper.

The following despatch was cabled from London, Saturday, as the latest from Chili:

London, March 12.—There are rumors here that information has been received at Hamburg by private cablegrams from Chili that President Balmaceda has been murdered.

Some one of his followers, exasperated at the sight of so much misery and bloodshed caused by one ambitious man, must have prepared this terrible deed of violence. Much as we abhor assassination, we must acknowledge that the true interests and peace of the country demanded the removal, by means legitimate if possible, of the author of an intestine civil war the most uncalculated for and most illegitimate that was ever waged in ancient or modern times.

In consequence of the principles of a German sect called Stundists, resembling the Anabaptists, the Russian Government proposes to place restrictions on German immigrants to Southern Russia, and to curtail the liberties of those who are already within the country. The Stundists are a Protestant sect originating in Wurttemberg. They repudiate the sacraments and demand the equal distribution of land. These principles have been condemned by a recent Synod of the Greek Church, and the Stundists were pronounced by the same body to be guilty of blasphemous teaching.

PROFESSOR SMITH ON IRELAND.

Professor Goldwin Smith was one of the speakers at the banquet of the Irish Protestant Benevolent Society given in Toronto on St. Patrick's night. He replied to the toast of "Our Guests," and the super-loyal audience present must have been greatly edified at hearing the laudations of British connection, and the blessings to be derived from a united British Empire, coming from the lips of one who only a few days before declared in a public lecture that Canada's salvation lies in a severance of those same ties, and in annexation to the United States.

Mr. Smith, fresh from the delivery of such sentiments, has the presumption to lecture the people of Ireland on their want of loyalty in the following style:

"What is our assurance that when the concessions he (Mr. Parnell) asked had been granted, he would not go farther in the pursuit of the policy he had himself declared to be his party's, that no Irishman would be content till the last tie that bound his country to England were severed? Nothing but Mr. Parnell's word. What that is worth is known now."

Continuing, the Professor said: "The hour of Ireland's political separation from England would be the renewal of all her woes. The memories of 1798 and of all the disastrous days of like import should be buried where the grass grows over those unhappy graves, and Irishmen should turn their faces to the dawn which is at hand to end the night of Ireland's sorrow."

We shall not pretend that the harsh treatment to which the Irish people have been subjected for over seven centuries has made them enthusiastically loyal to British rule. The confiscation of their lands, the unparalleled persecution to which they have been subjected for conscience' sake, the suppression of her manufactures effected by hostile legislation, the land laws, so framed as to deprive the people of the results of their labor so as to impoverish and degrade them while enriching an already wealthy class of absentee landlords—all these things are not calculated to impress upon the people very strongly any duty of loyalty towards a government which has ruled them on the principle of "we victis" (wee to the conquered); and it is to this principle on which Ireland has been governed that the periodical famines which visit the country are to be attributed.

It is very easy to prate about the duty of loyalty; but there is not a people under the sun which would or could be reasonably expected to be ostentatiously loyal under such a regime as that to which Ireland has been subjected. Scotland was not loyal to England when the latter attempted to suppress her commerce, or to impose upon her an unacceptable religion, or to grudge down a considerable portion of the people by harsh treatment; and it is only since England has recognized that the Scotch people should be treated as the equals of Englishmen that the wars which were almost constantly raging between the two countries, even down to the reign of George I., have ceased.

Let a new policy, a policy of conciliation, be adopted towards Ireland, instead of the policy of coercion, which has hitherto been the rule, and we cannot doubt that a new era of loyalty will be inaugurated.

Professor Smith misrepresents the state of the case when he pretends that it is the general wish of the Irish people to be totally separated from the British Empire. There are, undoubtedly, some Irishmen who do not see any other remedy than total separation for the evils under which their country is groaning, but the people generally are willing and anxious to form a part of a great empire if they are only allowed to govern the country with an eye to the general welfare. It has been proved by the experience of the past that Irish grievances will not be listened to with patience in the Parliament House at Westminster, much less redressed. Let Ireland govern herself, and she will soon redress her own grievances, and she will do so with due regard to all just claims of every class of her citizens, whatever their religion: nay, even to the rights of landlords justice will be done; but it must not be forgotten that it is an undoubted principle of political ethics that "the supreme law is the safety of the people."

This maxim is founded upon the natural rights of man, and it overrides the duty of loyalty to any special dynasty which is based upon conventional or popular agreement. Let this maxim be recognized in regard to the government of Ireland, and we have no doubt the Irish people will be found to be as loyal as they need be. Even those who now declare that there is no remedy for the ills of Ireland short of total separation, will become satisfied with the new order of things, and the politicians, if there are any such who are now separatists, will soon cease to exist.

Let justice be done in the first place to the people of Ireland; and there will be, then, some sense in exhorting to obedience those who conspire against a form of government which up to the present time has refused to recognize that Irishmen have the ordinary right to live which is accorded to the people of every civilized race on the face of the earth.

But Mr. Smith tells us that "the dawn is

at hand to end the night of Ireland's sorrow." We believe that this is the case, in spite of the unfortunate dimensions which now exist in the ranks of the Irish Nationalist party; but we have good reason to doubt the reality of Mr. Smith's love for Ireland, with which he would have us believe he is animated.

"Timeo Danaos et dona ferentes." We place no reliance on the pretended sympathy of the Professor for the Irish people. He has all along, both with pen and in his speeches, been one of the bitterest foes of Ireland, and even in this address which he delivered before the Irish Protestant Benevolent Society, he exhibited his animus in the words which we have quoted above, wherein he endeavors to make it appear that the granting of justice to Ireland should be dependent on the good or bad character of Mr. Parnell. The cause of Ireland does not depend upon the private character of any individual. The Irish people trusted Mr. Parnell, because they had no reason to believe him to be anything less than a disinterested patriot. The stain which has fallen upon his reputation does not affect in any way the equity of their claims, which were as just before Mr. Parnell appeared on the scene as they are now, and which will be equally just when Mr. Parnell shall be no more. At all events it is not becoming in the Professor to lecture Irishmen on the virtue of loyalty.

Canada has self-government, and if she is not well governed it is the fault of Canadians themselves. We shall not take it upon ourselves to decide whether or not Canada would be better governed under Mr. Laurier or Sir John Macdonald; but Professor Smith might learn to be loyal to Canada before lecturing Irishmen on the duty of loyalty. Canada is certainly not suffering, at all events, under the oppression which grinds down the people of Ireland.

A NEW SCHOOL LAW.

Our Local Legislature has in view, we understand, to remodel the whole school system. According to some hints thrown out and remarks made by some of the knowing ones, admitted to the secret councils of state, we have been led to surmise that a radical change in the manner of providing school support for the municipalities is about to be inaugurated. According to the contemplated system as told to us, a general tax for school purposes would be levied on each and every Municipality, independently of the wishes or demands of the trustees of the several school districts in each. Certain funds would be placed in the hands of the township or city councils for school purposes, and then distributed to each school in proportion to the work done, and to the number of school children benefited in each district, whether the school be public or separate, model, collegiate or normal. Catholics would certainly have no objection to this system, as a more proportionate share of school funds would be obtainable than are now withheld.

While in the Province of Quebec one-third of all school taxes derivable from corporate bodies and chartered companies is freely given by law to the Protestant Separate schools, it is about time that some measure of the same justice would be extended to the Catholic Separate schools of the Province of Ontario. If some such justice be reached by the new system about to be inaugurated by the Mowat Government, it will be a desideratum that no lover of Equal Rights, and fair play to all, can disapprove or object to.

WHITECAP OUTRAGES.

The State of Indiana has been the first to take effective measures for the suppression of the Whitecap outrages which have disgraced several of the States of the Union: Indiana, Ohio, New Jersey, etc. In Indiana, especially, there have been within the last few years many victims who have been dragged from their beds by bands of organized ruffians who, under pretence of punishing idlers, or husbands who were supposed to have ill-treated their wives, have scourged at midnight innocent persons who incurred their displeasure, the object being to drive them from that part of the country. Several victims died from the effects of the cruel treatment to which they were subjected; but now the people of the State seem to be resolved to put an end to the diabolical practices which have hitherto been perpetrated with impunity.

A law has now been passed by the Legislature by which the victims shall in future be able to recover damages from the counties in which these outrages may take place, and the perpetrators are besides to be punished severely whenever detected.

In Iowa there has also been recently a most dastardly outrage committed by these disguised desperadoes. A young couple living at Mason City got married, as it appears, against the wish of some of their relatives who were members of the Whitecap organization. They were, therefore, warned anonymously to leave

the place, a no attention maintain the. At midnight men broke in husband on leave the de to return victim, how dated, and next train, sage against believed to conspiracy. has received signed "We to prosecute is a man of to be terrifi that he wi culprits an ishment the. Should th two States obnoxious achieve a st the good of thankful. law will be to remedy peaceable terrorized.

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